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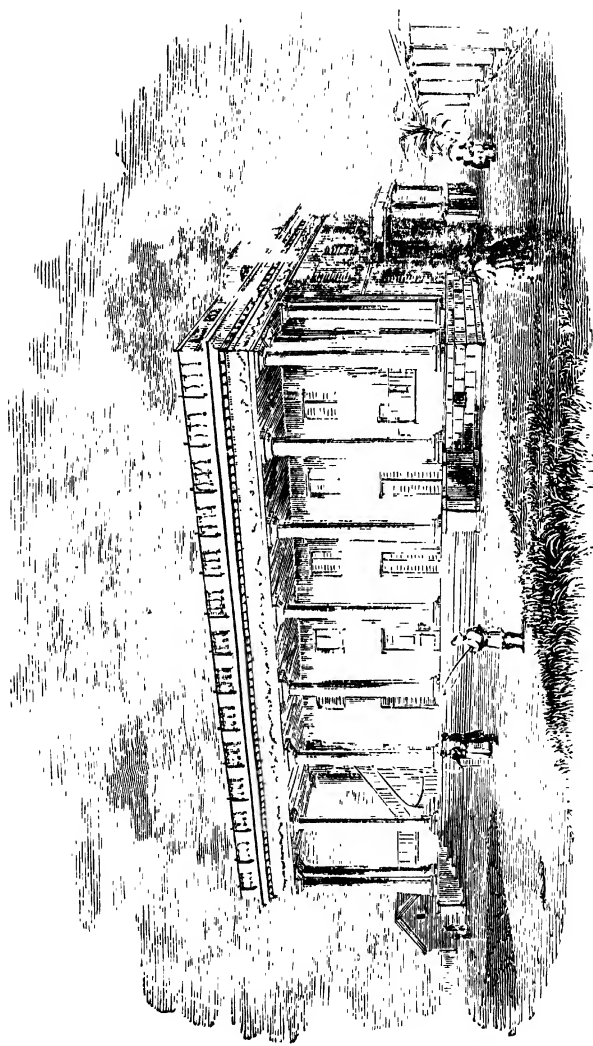
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THE STORY OF THE LALL BAZAR BAPTIST CHURCH ===== CALCUTTA. =====

BEING THE HISTORY OF
CAREY'S CHURCH FROM
24TH APRIL 1800 TO THE
— PRESENT DAY. —

COMPILED BY—

EDWARD STEANE WENGER,
SECRETARY—DEACON OF THE CHURCH.

FULLY ILLUSTRATED.

CALCUTTA,

PRINTED AT THE EDINBURGH PRESS,
300, BOWBAZAR STREET.

1908.

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37	
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48	
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51	
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78	
79	
80	
81	
82	
83	
84	
85	
86	
87	
88	
89	
90	
91	
92	
93	
94	
95	
96	
97	
98	
99	
100	

PREFACE.

THE Lall Bazar Baptist Chapel, Calcutta, was opened for Divine Service on the 1st January 1809. In 1907 it was realized that its centenary was rapidly approaching, and as I was the Secretary Deacon and had charge of the records of the Church, it occurred to me that a History of the Church for the intervening hundred years should be written for the information of the members of the Church and as a contribution to Baptist history generally. I was persuaded that a great deal of very interesting information would be forthcoming which was unknown to the majority of the present members, as well as to outsiders in this country and to Baptists in Great Britain and America. It was suggested that while upon this work a list should be compiled of all the individuals whose names have been on the Church Rolls during the 100 years.

As all the extant Church Rolls and Minute Books were in my custody there seemed no alternative but for me to undertake the work : but it was with great diffidence that I consented to put my hand to it. However, as the subject was one in which I was much interested for several reasons and had had some experience in research work, I thought I might be equal to the effort.

The book makes no pretensions to literary merit, but is a bare statement of the facts ascertained. For this reason it may not be very attractive to some readers, as it is intended to serve as a book of reference hereafter, my object being to bring out the facts stated prominently before they pass into oblivion. It does not profess to be complete, but may serve for others to build upon. Some readers may notice omissions of which I am unconscious while others may even consider it "padded." Such a mass of very interesting information has been collected that it has been difficult to compress it even into its present dimensions, which some probably may consider excessive. While I was about it I thought it best to put down all the information I had collected on any one subject so as to obviate the readers having to go through all the books I had consulted in order to get at the information so collected. A large

correspondence has also had to be carried on in order to get information from one and another and references have had to be made to the Secretaries of the Baptist Missionary Societies in London and Boston, who have cheerfully and readily furnished such information as it was in their power to give.

As will be seen from the Bibliography in Appendix 8 there are four Minute Books and four Church Rolls extant in Calcutta, which have been gone through more than once and the necessary notes made from them. There is also a small Church Roll book extant at Serampore, containing lists of the members of the several churches planted by the Serampore Missionaries which seems to be in Dr. Carey's own small handwriting: under the heading "Church at Serampore, Bengal" are entered the names of the Calcutta members as well, but this unfortunately stops at April 1811. I have, however, had a copy made of this list which contains 242 names in all.

The earliest Church Roll extant in Calcutta is one which was prepared in 1825, so that it has been a very laborious matter to prepare a Church Roll for the early years of the Church's History. The names of 148 members who joined the Church prior to 1825 having been brought forward in the roll of that year, it became necessary to prepare an independent roll from the very beginning, and in doing this it was found that at least 660 persons must have joined the Church between the 24th April 1800, the date of the formation of the Church, and the 16th June 1825, when Drs. Carey and Marshman severed their connection with it. Unfortunately it has not been possible to trace clearly the date of baptism of some persons who are known to have been members.

In the old books it is stated that Serampore and Calcutta were two branches of one Church and also that "the united churches formed one station." They are always linked together as "Serampore and Calcutta" and are never mentioned separately. It, therefore, became necessary to go back to the 24th April 1800, the date on which the Serampore Missionaries first banded themselves into a Church at Serampore. Such being the case, the history of the Baptist Mission in Bengal for the first quarter of the nineteenth century has had to be read up very carefully.

Many books have had to be consulted as will be seen by a reference to the Bibliography which forms Appendix 8 as I determined not to accept a fact or a date on the authority of only one book where others were available. Notably among the books consulted have been the *Circular Letters* of the Serampore Missionaries and the *Periodical Accounts of the Baptist Missionary Society*, but other books, such as the biographies of the early missionaries and standard works like Marshman's *Life and Times of Carey*, Marshman and Ward, and W. H. Carey's *Oriental Christian Biography* have also been consulted.

I firmly believe that illustrations enhance the value of a history, so I have spared no pains or expense in getting together those which I considered would add to the interest of the book and I am happy to say that I have been more successful than I had ever hoped to be when I first took up this undertaking. I would have liked to have put in about half a dozen more, but refrained from inserting them from prudential reasons lest it might be thought that copyright had been infringed as it has not been possible to correspond with all the publishers concerned. It was even suggested to me to risk this, but I did not care to do so.

I desire therefore here and now to express my sincerest thanks to all who have so cheerfully and readily complied with my request for portraits or for information. I must here make special mention of :—

1. Messrs. Thacker, Spink & Co. for placing at my disposal the blocks of five illustrations from their published works, one of which they got out specially from England for me.

2. The Secretary of the Baptist Missionary Society, London, for a similar favor in regard to six of their blocks from different publications.

3. The Secretary of the American Baptist Missionary Union for three electrotypes from their blocks about Dr. Judson. They did not like to risk sending the originals so far so had duplicates made specially for me.

4. The Librarian of the Imperial Library, Calcutta, for so readily permitting me to have a photograph taken off of Mr. Colesworthy Grant's sketch of Rev. J. Penney teaching the children of the Benevolent Institution.

5. The Principal of the Doveton College, Calcutta, for a similar favor in regard to the portrait of Mr. J. W. Ricketts, the East Indian Patriot, from an oil painting of him which is in the Library of that college. Unfortunately it has not come off very well, but it is better than nothing.

6. Rev. H. Anderson, the Indian Secretary of the Baptist Missionary Society, for all the kind services he has rendered in a variety of ways, and more especially in reading through the typed matter before, and the proofs when passing through the Press, and for valuable remarks and suggestions made thereon.

7. Mr. E. W. Madge of the Imperial Library for the following photographs :—

- (a) That of Mr. H. L. V. Derozio, the East Indian Poet.
- (b) „ „ the tomb of Sir William Jones from a negative by the late Mr. Alfred Palmer.
- (c) „ „ the tomb of Hindu Stuart from a negative by Mr. C. F. Hooper.
- (d) „ „ the Serampore Cemetery from a negative by Mr. Walter Bushnell.

Mr. Madge has also very kindly helped me in many other ways which are too numerous to be specified.

8. Mrs. S. J. Leslie of Barrackpore for a large parcel of old books from the library of the late Miss Leslie, which she was kind enough to give me and which have been invaluable.

9. Mrs. Walter Bushnell for permitting me to take off photographs from the oil paintings of the Rev. and Mrs. William Robinson.

10. Messrs. Farquhar and Barber of the Y.M.C.A. College Branch, Calcutta, have furnished me with much valuable information regarding the Calcutta Christian Juvenile Society and the picture of the Hall.

11. Mr. S. C. Sanial, M.A. of the Calcutta Parliament, who very kindly furnished me with all the information regarding Mr. L. Mendes connection with the three newspapers mentioned in the biographical sketch of him in Chapter LII.

I had formulated my plans for this book when I saw—

1. The Rev. Mr. Stuart's history of the Beechen Grove Church, Westford, Herts, and

2. The Rev. R. C. Roberts' Baptist Historical Sketches in Pembrokeshire

from each of which I culled some useful hints. In fact from the latter I conceived the idea of LIII chapter which I thought would be a very good subject to include in the book.

Appendix I contains an alphabetical list of all the members of the Church from the 24th April 1800 to the present date, which includes over 1,700 names. The married names of ladies are entered in italics for facility of reference so that the individual's date of admission can be traced either by her maiden or her married name. Obviously the list must be more or less incomplete and inaccurate in regard to some of the entries in it, though every effort has been made to render it as complete and as accurate as diligent research can make it.

I must, therefore, ask the forbearance of the reader to any defects that may be noticed in the work as it has been done singlehanded and is my first attempt at what may be considered a pretentious work. With all its imperfections and defects, however, I venture to send it forth to speak for itself, so that every reader's heart may be thrilled with gratitude to God for all that He did "in the good old days" of the Lall Bazar Church.

3 Grant's Lane, }
CALCUTTA,
December 1908. }

EDWARD STEANE WENGER.

Chapter Number.	TABLE OF CONTENTS.	Pages.
	List of Illustrations	
	Preface	
I.—Introduction	1-8
II.—The Beginning	9-12
III.—Krishna Pal, the beloved	13-20
IV.—The commencement of the work at Calcutta	21-25
V.—The early efforts to erect the Chapel at Calcutta	26-39
VI.—Some of the Subscribers to the Building Fund	40-44
VII.—The progress of the cause in 1809 after the opening of the Chapel	45-49
VIII.—Biographical sketch of Mr. William Cumberland, a Deacon of the Church	50-55
IX.—Biographical sketch of the Rev. Owen Leonard, a Deacon of the Church	56-60
X.—The work among soldiers from January 1810 to December 1815	61-68
XI.—The redoubtable Mrs. Wilson, a Hindustani woman of pluck	69-71
XII.—The story of the conversion of Michael Carmody, a soldier	72-75
XIII.—The story of the conversion of Alexander Wilson, a soldier	76-78
XIV.—The general work carried on between January 1810 and December 1815	79-90
XV.—The Rev. Dr. Adoniram and Mrs. Ann Hasseltine Judson	91-111
XVI.—The Rev. Luther Rice	112-126
XVII.—The simple-minded Mrs. Jore	127-129
XVIII.—The Co-Pastorship of the Revs. John Lawson and Eustace Carey	130-145

XIX.—Mr. J. W. Ricketts, the East Indian Patriot...	146-151
XX.—The story of Mahomed Bakur a Mahomedan convert	152-158
XXI.—Munshi Sujaat Ali, Mahomedan convert and Christian preacher... ..	154-161
XXII.—Close or open Communion which ?	162-164
XXIII.—Licenses and Passports	165-171
XXIV.—Title Deeds and Trust Deeds of the Chapel property	172-184
XXV.—The dark days between October 1819 and June 1825	185-188
XXVI.—The Pastorate of the Rev. William Robinson ...	189-213
XXVII.—The Work in the Villages	214-229
XXVIII.—The Pastorate of the Rev. Robert Bayne ...	230-233
XXIX.—The Pastorate of the Rev. W. W. Evans ...	234-245
XXX.—The Benevolent Institution	246-256
XXXI.—The three Serampore Missionaries, Carey, Marsh- man and Ward and their Associate Mack	257-285
XXXII.—The Pastorate of the Rev. James Thomas ...	286-305
XXXIII.—The Indian Mutiny	306-319
XXXIV.—The Calcutta Christian Juvenile Society ...	320-337
XXXV.—The Pastorate of the Rev. John Sale ...	338-353
XXXVI.—The acting Pastorate of the Rev. George Kerry	354-359
XXXVII.—The story of the Williams' Estate ...	360-364
XXXVIII.—The Pastorate of the Rev. John Robinson ...	365-384
XXXIX.—The work among sailors in Calcutta ...	385-397
XL.—The acting Pastorate of the Rev. Dr. Rouse ...	398-405
XLI.—The Pastorate of the Rev. H. G. Blackie ...	406-410
XLII.—The Pastorate of the Rev. G. H. Hook ...	411-446
XLIII.—The Parsonage and its Donor Mr. H. Dear of Monghyr	447-454
XLIV.—The oldest Church member and her sister ...	455-459
XLV.—A chapter of varieties	460-466
XLVI.—The Title Deeds and Trust Deeds of the Parsonage	467-468

CONTENTS

xiii

XLVII.—The survey of the entire premises	...	469-476
XLVIII.—The changes made in the exterior and interior of the Chapel and Parsonage ..	...	477-493
XLIX.—The Cooly Bazar (or Hastings) Chapel	...	494-500
L.—Vernacular Chapels and Schools ...	...	501-504
LI.—Some Calcutta Cemeteries and the Mission Cemetery at Serampore	... ..	505-523
LII.—The Officers of the Church	... ..	524-532
LIII.—The members of the Church who became Missionaries	... ..	533-570
LIV.—The Pauperism Committee	... ..	571-575
APPENDICES ... ..	...	I—LX
INDEX ... ..	...	LXI—LXXI



LIST OF ILLUSTRATIONS.

Serial No.	DESCRIPTION.	WHERE PLACED.	
		Chapter No.	Page No.
1	The chapel as it looked when opened on 1st January 1809. (By kind permission of the Baptist Missionary Society, London.)	Frontispiece	
2	Portrait of Krishna Pal, the first native (Serampore) convert. (From a miniature by the Rev. John Lawson) ...	III	13
3	The Old (or Mission) Church, Calcutta, as it was in 1788. (By kind permission of Messrs. Thacker, Spink & Co., Calcutta.)	V	27
4	St. John's Cathedral, Calcutta, as it was in 1788. (By kind permission of Messrs. Thacker, Spink & Co., Calcutta) ...	V	28
5	A scene in the Chitpore Road, Calcutta, in the early years of the 19th century. (By kind permission of Messrs. Thacker, Spink & Co., Calcutta) ...	V	33
6	View of the east face of Government House, Calcutta, as it was in the early years of the 19th century ...	V	36
7	Portrait of Mr. H. L. V. Derozio, the Anglo-Indian Poet. (By kind permission of Mr. E. W. Madge of the Imperial Library) ...	VI	42
8	Interior of a part of Fort William, Calcutta, as it was in the early years of the 19th century ...	X	68
9	View of the Old Alipore Bridge as it was in the early years of the 19th century ...	XIV	80
10	Portrait of the Rev. Dr. Judson at the age of 23. (By kind permission of the American Baptist Missionary Union) ...	XV	91

Serial No.	DESCRIPTION.	WHERE PLACED.	
		Chapter No.	Page No.
11	Portrait of Mrs. Ann H. Judson, who was baptized in the Chapel with Dr. Judson.	XV	92
12	The Ordination Service of the five Missionaries—Judson, Newell, Nott, Gordon Hall, and Rice. (By kind permission of the American Baptist Missionary Union) ...	XV	94
13	Sketch of the brig <i>Cararan</i> in which Dr. and Mrs. Judson and Mr. and Mrs. Newell came out to India in 1812. (By kind permission of the American Baptist Missionary Union) ...	XV	95
14	Facsimile of Dr. Carey's handwriting ...	XV	101
15	The Baptistery in which Dr. and Mrs. Judson were baptized by Mr. Ward on 6th September 1812. (By kind permission of the Baptist Missionary Society, London.)	XV	104
16	The Judson Memorial Tablet (with inscription) which is in the Chapel ...	XV	106
17	Facsimile of the latter part of a letter written by Dr. Judson to Mr. and Mrs. O. T. Cutter from Chumimerah on the 11th February 1833. (The original is in the possession of the present writer) ...	XV	111
18	Portrait of the Rev. John Lawson (enlarged from a miniature done by himself which is in the possession of the present writer) ...	XVIII	131
19	Portrait of the Rev. Eustace Carey, who was Co-Pastor with the Rev. John Lawson ...	XVIII	137
20	Portrait of Mr. J. W. Ricketts, the East Indian Patriot. (By kind permission of the Principal of the Doveton College, Calcutta, from an oil painting which is in the Library of that College) ...	XIX	146
21	Portrait of Munshi Sujaat Ali as he was when baptized. (From a hand-painted portrait which is in the possession of the present writer) ...	XXI	156

Serial No.	DESCRIPTION.	WHERE PLACED	
		Chapter No.	Page No.
22	Portrait of Munshi Sujaat Ali in mid life. (By kind permission of Mr. Robert Belchambers from a hand-painted portrait in his possession) ...	XXI	159
23	Portrait of Munshi Sujaat Ali in old age ...	XXI	160
24	Portrait of the Rev. W. Robinson (By kind permission of Mrs. Walter Bushnell) ...	XXVI	189
25	Portrait of Mrs. W. Robinson (previously Mrs. Lish) (ditto) ...	XXVI	190
26	Heading of the Government Gazette, dated 8th October, 1829 ...	XXVII	216
27	Interior of the Benevolent Institution, Calcutta ...	XXX	246
28	Portrait of the Rev. J. Penney when teaching. (By kind permission of the Librarian of the Imperial Library from Mr. C. Grant's sketch) ...	XXX	251
29	Portrait of the Rev. Dr. Carey. (By kind permission of the Baptist Missionary Society, London) ...	XXXI	257
30	View of the Flagstaff Ghat, Barrackpore, opposite the Serampore College, as it was in the early years of the 19th century ...	XXXI	269
31	Portrait of the Rev. Dr. Marshman. (By kind permission of the Baptist Missionary Society, London) ...	XXXI	270
32	Difference between Chinese wooden blocks and moveable metal types introduced by Mr. Lawson ...	XXXI	274
33	Portrait of the Rev. W. Ward. (By kind permission of the Baptist Missionary Society, London) ...	XXXI	276
34	Portrait of the Rev. John Mack from an oil-painting (through the kindness of the Baptist Missionary Society, London) ..	XXXI	281
35	Portrait of Mr. J. C. Marshman, C.S.I., in early life ...	XXXI	285

Serial No.	DESCRIPTION.	WHERE PLACED.	
		Chapter No.	Page No.
36	Portrait of the Rev. James Thomas ...	XXXII	286
37	Portrait of Mrs. Thomas ...	XXXII	294
38	The Lecture Hall of the Calcutta Christian Juvenile Society in Bow Bazaar Street, Calcutta. (By kind permission of Messrs. Farquhar and Barber of the Y. M. C. A. College Branch) ...	XXXIV	331
39	Portrait of the Rev. J. and Mrs. Sale as they were when Mr. Sale was the Pastor of the Church ...	XXXV	338
40	Portrait of the Rev. G. and Mrs. Kerry as they were when Mr. Kerry was the acting Pastor of the Church ...	XXXVI	351
41	Portrait of the Rev. John Robinson ...	XXXVIII	365
42	Portrait of Mrs. Robinson ...	XXXVIII	367
43	Portrait of the Rev. Charles Jordan who was Co-Pastor with the Rev. J. Robinson ...	XXXVIII	371
44	View of the shipping in Calcutta from Garden Reach House as in 1835 ...	XXXIX	385
45	Portrait of Mrs. Selina May, who was a fellow-worker with Mrs. Lydia M. Rouse in the sailor work in Calcutta ...	XXXIX	394
46	Sketch of Mrs. May conducting a service on the ship <i>Battle Abbey</i> ...	XXXIX	395
47	Portrait of the Rev. Dr. Rouse ...	XL	398
48	Portrait of Mrs. Lydia M. Rouse ...	XL	400
49	Portrait of the Rev. H. G. Blackie ...	XLI	406
50	Portrait of Mrs. Blackie ...	XLI	407
51	Portrait of the Rev. G. H. Hook, the pre- sent Pastor, as he was in 1885 ...	XLII	411
52	Sketch of the open-air service at the Chapel gate with awning ...	XLII	436
53	View of the North Verandah of the Parsonage ...	XLIII	450
54	View of the South Verandah of the Parsonage ...	XLIII	450
55	Portrait of Mr. H. Dear, of Monghyr, the donor of the Parsonage ...	XLIII	453
56	Portrait of Miss C. V. Gonsalves, the oldest Church member, as she was in 1870 ...	XLIV	457

Serial No.	DESCRIPTION.	WHERE PLACED.	
		Chapter No.	Page No.
57	Portrait of Mrs. W. Thomas, the sister of Miss C. V. Gonsalves	XLIV	458
58	Plan of the entire premises	XLVII	476
59	View of the exterior of the Chapel as it is at the present time and has been since 1886	XLVIII	477
60	View of the exterior of the Chapel with flat roofed portico as it was from 1854 to 1886. (By kind permission of the Baptist Missionary Society, London) ...		
61	View of the interior of the Schoolroom and Lecture Hall as at the present time, facing south	XLVIII	478
62	The old reading desk which has been in use since 1809	XLVIII	481
63	View of the East end of the interior of the Chapel, with mat fan	XLVIII	483
64	View of the West end of the interior of the Chapel, with mat fan	XLVIII	488
65	View of the interior of the Chapel as at the present time, showing gallery and electric fans	XLVIII	488
66	The Communion Service which was presented to Dr. Carey by Government. (It is a duplicate of the set at St. John's Church, Calcutta)	XLVIII	489
67	View of the main walk in the South Park Street Cemetery, Calcutta	LI	491
68	Tombs in, the Old Presidency Burial Ground, Calcutta. (By kind permission of Messrs. Thacker, Spink & Co., Calcutta) ...	LI	505
69	The Old Powder Magazine with some of the graves in the Old Presidency Burial Ground, Calcutta. (By kind permission of Messrs. Thacker, Spink & Co., Calcutta	LI	506
70	Tomb of Sir Wm. Jones in the above ceme- tery. (By kind permission of Mr. E. W. Madge from a negative by the late Mr. Alfred Palmer)	LI	507
		LI	509

XX THE STORY OF THE LALL-BAZAR BAPTIST CHURCH.

Serial No.	DESCRIPTION.	WHERE PLACED.	
		Chapter No.	Page No.
71	Tomb of Hindoo Stuart in the South Park Street Cemetery, Calcutta. (By kind permission of Mr. E. W. Madge from a negative by Mr. C. F. Hooper) ...	LI	511
72	Interior and exterior of one of the Rev. R. May's native boys' schools ...	LI	517
73	Main walk in the Scotch and Dissenters' Cemetery, Calcutta ...	LI	520
74	Main walk in the Lower Circular Road Cemetery, Calcutta ...	LI	520
75	Main walk in the Serampore Mission Cemetery. (By kind permission of Mr. E. W. Madge from a negative by Mr. Walter Bushnell) ...	LI	521
76	Inscriptions on the Carey Tomb in the Mission Cemetery at Serampore ...	LI	522
77	Portrait of Deacon Mendes. (By kind permission of his daughter, Mrs. Derozario)	LII	525

ERRATA.

Page 11, line 28, for John v. 32 *read* John v. 39.

Page 111, for 7th February 1833 *read* 11th February 1843 in the description under the plate facing this page.

Page 444, line 8, for Munsooree *read* Mussoorie.

Page 515, line 15, for Madame D'Aiblay *read* Madame D'Arblay.

THE STORY OF THE LALL-BAZAR BAPTIST CHURCH.

CHAPTER I.

INTRODUCTION.

It is necessary at the outset to have some idea of the general religious and other conditions that prevailed in India when the attempt was made first by Mr. Thomas, the Christian Surgeon-missionary alone, and afterwards along with Dr. Carey, to bring the Gospel tidings to the inhabitants of Bengal.

It may hardly be credited at the present day that when Mr. Thomas, the pious surgeon of an Indiaman, was out here in 1783, he tried to find some who feared God, but failed to discover any. It is on record that, in consequence, he inserted the following advertisement in the *India Gazette* of 1st November 1783:—

RELIGIOUS SOCIETY.

“A plan is now forming for the more effectually spreading the knowledge of Jesus Christ and His glorious Gospel in and about Bengal: any serious persons of any denomination, rich or poor, high or low, who would heartily approve of joining, or gladly forward such an undertaking, are hereby invited to give a small testimony of their inclination, that they may enjoy the satisfaction of forming a communion, the most useful, the most comfortable and the most exalted in the world. Direct A. B. C., to be left with the Editor.”

On the next day he received the following answers:—

- (1) “If A. B. C. will open a subscription for a translation of the New Testament into the *Persian and Moorish languages*, under the direction of proper persons), he will meet with every

assistance he can desire, and a competent number of subscribers to defray the expense.

(2) "The Rev. W. Johnson, having read the advertisement of A. B. C. in this day's paper, takes the earliest opportunity of expressing his satisfaction at a proposal for the more effectually propagating and making known the truths of the Christian religion in this country of superstition, idolatry and irreligion, and for the setting forth the excellence of that holy institution, so replete with the means of rendering mankind happy both here and hereafter, most cordially offers his services for promoting and encouraging so laudable an undertaking, and will think himself happy if he can be at all instrumental in bringing it to any degree of success. Mr. Johnson, from the above reasons, therefore, wishes an opportunity of conferring with the advertiser on the occasion."

Mr. Thomas never found out who the writer of the anonymous letter was, but Mr. Johnson was the Chaplain of the Presidency Church, and Mr. Thomas had heard him preach. As he did not answer him, the matter dropped. All the same, there were, unknown to Mr. Thomas, two or three in the land, who had the love of God in their hearts, but these were all. So insignificant was the Gospel plant in those days in this country.

Dr. Carey towards the end of his earthly course used often to say to his younger brethren:

"You see that things are still very bad here, and are ready to draw the inference that nothing, or next to nothing, has been accomplished, but you are mistaken. You cannot see any change to speak of, but I, who can look back to the end of last century, see a wonderful change for the better. I remember repeatedly meeting some three or four Christian friends and hearing them say, that with one or two exceptions, besides ourselves, they were not aware that a single converted character was to be found either in the Military or Civil Service, or in the nominally Christian community throughout the whole of the Bengal Presidency, but you yourselves can see that things are very different now."

The Hon'ble Frederick John Shore, Judge of the Civil Court and Criminal Sessions in the District of Furrukhabad, in his paper "On the conversion of the people" of this country to Christianity, which bears date 30th August 1835, and is published in Volume II. of his "Notes on Indian Affairs," writes thus: "The habits of the English in this country till within the last twenty years, were, as far as religion is concerned, far below the heathen by whom they were surrounded. These (the latter) at least paid attention to their own forms and ceremonies, but the English appear to have considered themselves at liberty to throw aside all consideration on the subject; they lived indeed, without God in the world, as if there were neither a heaven nor hell. Their conduct has been repeatedly alluded to by the natives, in reply to those missionaries and clergymen, who have attempted to make converts among them.

"There is, indeed, little in the conduct of the English, whether the Government or individuals be concerned, which should induce the people of India to respect the religion professed by us. The Government has hitherto been one of the most extortionate and tyrannical in *practice*, (however, benevolent and philanthropical may have been its *professions* and intentions), that has ever existed in India. Money has been the object, and, to realize this, justice, and the interests of the people, have been sacrificed; money is the God of individuals, who have been but too prone to tread in the steps of the supreme authority, and, to such an extent has the worship of Mammon been carried, that the common language of the Natives in speaking of us, is "As for the English if you have a hungry dog you must feed him; there is nothing to be got out of an Englishman without paying him well in some way or other."

There is more to the same effect in that paper, but the above extract must suffice. It speaks for itself and shows what the state of things was in the early days of the Baptist Mission in this country. The state of things in England itself was scarcely any better as a perusal of Chapter IV. Volume I., of the Centenary History of the Church Missionary Society (1899) will show.

Now, to turn to those in authority. Mr. John Marshman at the Annual Meeting of the Baptist Missionary Society which was held in London on the 30th April 1857, when moving the approval of the Report, mentioned a number of historical facts

illustrative of the change which had taken place in the mind of the Government of India in regard to Missions. He stated that in 1792 Mr. Wilberforce proposed the following Resolution during the discussion of the East India Charter in the House of Commons: --

"That it is the opinion of this House that it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means the interests and happiness of the British Dominions in the East, and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

This Resolution excited the strongest opposition in the Court of Directors and in the Court of Proprietors. The latter Court met in a frenzy and drew up a Petition deprecating in the strongest manner the passing of Mr. Wilberforce's Resolution and it was cancelled before the third reading of the Bill. Mr. Marshman quoted the following extract from one of the speeches made in the India House on the occasion by one of the most influential and important members of the Court of Directors: --

"He thanked God that if the conversion of the Natives was the avowed object of the Clause as he believed it to be its real, though concealed, aim--the effecting it would be a matter of impracticability. He was fully convinced that suffering Clergymen, under the name of missionaries, or any other name, to overrun India, and penetrate into the interior parts of it, would, in the first instance, be dangerous, and prove utterly destructive to the Company's interests, if not wholly annihilate their power in Hindustan. That so far from wishing that they might make converts of 10,000, 50,000, or 100,000 natives of any degree of character, he should lament such a circumstance as the most serious and fatal disaster that could happen."

Mr. Fox, the great leader of the Whig party, had objected to the whole measure, because he thought the present age far too enlightened to think of making proselytes. Mr. Marshman then referred to the restrictions put upon Dr. Carey and his co-adjutors whose operations were for a time entirely forbidden. This system had been more or less pursued for many years. Now how changed was the state of affairs, the Government recognizing

that the true end for which it existed was not for a selfish purpose but for the welfare and improvement of the inhabitants and that the missionaries were most important auxiliaries. In proof of this he alluded to the offer of support made by the Government to the Church Missionary Society to establish a Mission among the Santals. Mr. Marshman referred, in conclusion, to the remarkable change which had taken place in Hindu customs and prejudices, a change, to be largely, though not wholly, attributed to the effects of Missions.

From the foregoing it will be seen that, at the very time that Dr. Carey was exerting himself to start a Mission, the Court of Directors was determined that no missionaries should enter the country. The Company which had been more or less indifferent to Missions in its trading days, now became decidedly hostile under the groundless fear of political complications arising from religious teaching and they were obsessed with this nightmare for many years. From the year 1793 may be reckoned the dark period of twenty years in the history of Christianity in India.

The following extract from Staham's "Indian Recollections," London, 1832, bears on this subject:—

"The moral aspect of Calcutta is much more pleasing now (1832), than it was thirty or forty years ago. When the first Baptist Missionaries visited this city of palaces, they could find no Christian friends with whom they could unite in the devotional exercises of the sanctuary; and in 1803 when they first opened a house for religious worship in Calcutta, very few persons amongst the European residents paid any attention to the sacred duties of the Sabbath—so much so, that it is now often asserted in Calcutta, that the only visible sign of its being the Sabbath day was the hoisting of the flag at Fort William, and by the same signal floating upon the ships in the river. If indeed any difference was made, it was only to commit sin the more greedily, river parties and *nautees* being the order of the day. Since that period the conjoined efforts of pious clergymen in the Establishment and the missionaries of the Baptist and London Missionary Societies have, under the Divine blessing, produced the most important change in the habits and thoughts of the European and Indo-British inhabitants. At the period above referred to only two

places of Christian worship existed in Calcutta, the Presidency and the Mission Churches, and these were very thinly attended. The Rev. Messrs. Brown and Buchanan were the first amongst the Honourable Company's Chaplains to seek the good of souls; and the following extract from the memoirs of the former will prove the statement to be correct:—Mr. Brown found, on his arrival in Calcutta, in 1786, that a deep ignorance in religious subjects, and a careless indifference to Christian duties, were but too prevalent there: living witnesses can testify that the Lord's Day, that distinguishing badge of a Christian people, was nearly as little regarded by the British as by the natives; the most noted distinction being hardly more than the waving of the flag at headquarters, excepting as it was the well known signal for fresh accessions of dissipation. In short, it would hardly be believed in Calcutta now, how the Sunday was openly neglected then. Some instances might be adduced that are absurd, others ridiculous. 'Is it Sunday?' Yes, "for I see the flag is hoisted" was rather customary breakfast table phraseology on Lord's Day mornings. A lady, on being seriously spoken to on her utter disregard of the day, maintained that she always religiously observed it, 'for,' said she, 'every Sunday morning I read over the Church service to myself, while my woman is combing my hair!' Another lady being urged to attend Divine Service said, 'she had been more than twelve years a resident of Calcutta, and twice married, but it had been out of her power in all that time to go to church, because she had never had an offer from any beau to escort her there and hand her to a pew.' She was perfectly serious in urging this difficulty, and on its being removed, by an immediate offer from a gentleman who was present to usher her into the church, she accepted the engagement to go on the following Sunday. It was frequently urged, that there would be no use in keeping holy the seventh day in a heathen country, since the common people not being, as in England, Christians, the example was not needed. The domestic morning work-table was nearly as regularly surrounded on Sunday forenoons as the card-table was on Sunday evenings. One lady, who indeed professed to feel scrupulous respecting the use of her own needle judged nevertheless it would be absurd to restrain that of her husband's daughter, since she was the child of a native mother and could be nothing better than the *durree* (tailor) and she, therefore, ought and should do her needle-work the same as they do on Sundays equally with any other day.

"These specimens drawn from domestic life previous to 1794. are taken from the three classes of superior European society in Calcutta, the families of the Civil and Military services and the

Agents. And if, as is usually thought to be true, the female sex is the most noted for piety in every land, the state of the male part of the British society in India, it must be supposed, was still less favourable to the interests of the Christian religion at that period. In truth, no business any more than pleasure, was discontinued on the Lord's Day. This, then, was the state of religious feeling among the Europeans and Indo-British inhabitants of Calcutta forty years ago." As Statham's book was published in 1832, forty years back, would take it to 1792 just before Dr. Carey landed.

In the *Calcutta Christian Observer* of 1856, there is a remarkable letter from Dr. Duff, which he begins thus:

"Change, change, change, has begun to lay its innovating hand on many of India's most venerated institutions as well as on the habits and usages connected with the outer and inner life of myriads of its inhabitants," and then he proceeds to contrast the differences between 1830 and 1856, *i.e.*, since his arrival in the country, under the following heads:

1. *Time occupied in passage to or from India, i.e.*—Sailing vessels *via* the Cape, with steamers *via* Red Sea.

2. *Post and Telegraphs.*—Formerly 12 months elapsed before a reply could be received from Home; now a much shorter period elapses.

3. *Trade.* Formerly restricted by special License; now open to all.

4. *Formerly no properly made roads.* Now excellent ones.

5. *Travelling.* Three or four miles an hour by a paliki; now by horse vehicles at double or treble that rate.

6. *Railways.*—None then; now 125 miles opened from Calcutta.

7. *Post.*—Formerly country letters and papers were slowly carried at exorbitant* rates of postage, whereas now they are

*The following are instances of this:—

1. On 23rd November 1798, Dr. Carey wrote from Mudnabatty, to Rev. S. Pearce of Birmingham that some one had sent him by Post a Volume of Scott's Sermons from Madras without

carried swiftly by horse vehicle at a penny stamp for India and sixpence for Home.

8. *Telegraphs*.—None then; but recently introduced for conveying messages.

9. Then no Coal mines; now there are some.

AS TO CALCUTTA,

1. The printing Press was only beginning to be known; now upwards of 50 native presses exist.

2. The English language was only beginning to be recognized as important; now there are tens of thousands to whom English is familiar.

3. Then only one Government College for higher English education; now several.

4. Then no Hindu educated in English literature had become Christian; now many have.

5. Then the Government of India—Home and Foreign—looked askance at missionaries and for the most part ignored their labours as either fanatical or worse; whereas now they have formally and officially recognized them as benefactors of India, and adds:

“Noting these changes within the past 25 years it is difficult to grasp what changes may be effected in the years to come,” so that if the contrast is taken back to 1793 and brought down to 1908 the difference must, obviously, be perceived by even the most casual or indifferent observer.

a letter and he had had to pay 32 *rupees* as postage for it on its arrival there.

2. On 2nd June 1810 an officer wrote to Dr. Carey from Nagpore asking for Hindustani Scriptures by the Cuttack route, and added:

“If by that route I shall be able to obtain a single book of the Hindustani Scriptures for the expense of 40 or 50 *rupees postage*, I shall be made very happy and shall esteem myself exceedingly obliged to you. The expense also of conveyance my Agent will pay you.”

CHAPTER II.

THE BEGINNING.

It was small, as such things usually are, but the work developed and grew apace, and even within Dr. Carey's own lifetime, went beyond his highest expectation.

There is no need to go into all the troubles and anxieties that Mr. John Thomas and Dr. Carey experienced jointly and separately during the first few years of their residence in this country. They were nearly of the same age, the former having been born on 16th May 1757, and the latter on 17th August 1761. They were full of zeal and determination, and, moreover, in the prime of life when they landed towards the end of 1793. In course of time they took charge of Indigo Factories and carried on the Lord's work, and when Mr. Fountain arrived in 1796 he joined in the indigo work. In September 1798 a printing press was purchased and set up at Mudnabatty.

But the arrival of Messrs. Marshman, Ward, Brunsdon and Grant in October 1799 brought about a change, the significance of which they did not appreciate to the full at the time.

These new missionaries found a hospitable shelter at Serampore under the Danish flag. Mr. Grant, however, died within a fortnight of their arrival. When the new missionaries realized the great hostility of the British Government to Mission work and the encouragement that was held out to them by the Governor of Serampore, they felt that it would be better for Dr. Carey to come down to them than for them to go up to him. After some demur Dr. Carey was led to sell off his indigo factory at Kidderpore in the District of Malda and all its belongings; and, after packing up his printing press, he accompanied Messrs. Ward and Fountain to Serampore, where he arrived on 16th January 1800. Having been received by the Governor—Colonel Bie—in a

friendly manner on the following day the missionaries formed their plans for work.

They set apart the 24th April 1800 as a Day of Thanksgiving for the establishment of the Mission under such favourable circumstances; for the Divine goodness towards them and also for the receiving into the Church the newly arrived missionaries. After the termination of the Thanksgiving service, the missionaries organised a Church. Dr. Carey was chosen Pastor and Mr. Fountain and Dr. Marshman were appointed Deacons. The address from the Society to the missionaries, dated 7th May 1799, was read, together with a letter from Rev. S. Pearce, and the substance of an address by Mr. Booth. Before they separated they voted an address of thanks to the Governor of Serampore for the support they had received from him and the Danish authorities at a period when, but for their kindness, three of their number would have been sent back to England. It is on record that "it was a good day." Towards evening Dr. Carey preached from Romans xii. 12, "rejoicing in hope," and, to heighten their enjoyment, letters from England arrived in the midst of these solemn exercises.

The following hymn, written by Mr. Fountain, who was familiarly known in the Mission Circle as the Chief Musician, as he could sing, was sung during the exercises of the day:—

MISSIONARY THANKS.

This day be sacred to the Lord
 While we in grateful lays
 Recite the wonders of His love,
 And tune our hearts to praise.
 Each individual here can say,
 (And feel his bosom glow)
 Mercy and goodness from the Lord,
 Have followed me till now.

But private thoughts be banished hence,

To-day our souls expand:

We bless our God for Gospel grace,

Shown to a Heathen land.

We see His providence fulfils,

What prophets long foretold,

The growing interest of our Lord

With joy our eyes behold.

Yet let this joint request be heard,

Which we to-day present

May *we* be faithful in the work

For which we're hither sent.

The work went on step by step as the days passed over their heads, but on the 20th August of the same year the Chief Musician was called up higher to sing the song of Moses and the Lamb.

Within the month of October both Dr. Marshman and Mr Ward began to preach to the Natives in Bengalee.

On the 26th November an event occurred, which seemed insignificant, but was fraught with great results. It was the date on which Krishna Pal, an ordinary Hindu carpenter, had his dislocated arm set by Mr. Thomas and could exclaim "I am free" as the result of things he had heard, to the great delight of Mr. Thomas. He drank of the waters of life, and on 22nd December threw off caste, and eventually on Sunday, 28th December 1800, was baptized by Dr. Carey in the River at Serampore, along with Felix Carey. The details of this interesting event will bear repeating. Mr. Ward says he preached on the subject from John v. 32. A good number of Europeans were present at the first service. They then went to the riverside. The Governor, a number of Europeans, Portuguese, Hindus and Mussulmans attended. The hymn

Jesus, and shall it ever be,

A mortal man ashamed of Thee, etc.

was sung in Bengalee. Dr. Carey then spoke for a short time in

Bengalee, declaring that they did not think the river sacred—it was water only,—and the person about to be baptized from among them, by this act, proposed to put off all the *debtas* and all sins, and to put on Christ. After prayer he went down into the water, taking his son Felix in his right hand and baptized him, using English words. After this Krishna went down and was baptized, the words being in Bengalee. All was silence and attention. The Governor could not restrain his tears, and almost every one seemed to be struck with the solemnity of this (to them) new and sacred Ordinance. Nothing more decent and impressive had been seen in even the most orderly congregation in England. When Krishna returned from dressing, a noble lady (Miss Rumohr, who subsequently married Dr. Carey), who had witnessed the ceremony took him by the hand and held him for some moments, and, though unable to make him understand a single word, thanked him from her heart for renouncing the worship of devils. To see Dr. Carey leading down into the water on the same day his eldest son, a missionary at fifteen years of age, and the first converted Bengalee, who had fortitude sufficient to renounce his caste, was indeed an interesting spectacle. Even Mr. Brunsdon, who had been dangerously ill, lay in a palanquin to witness the sight. In the afternoon the Lord's Supper was celebrated in Bengalee for the first time and at its close Krishna said he was full of joy.

This solemn event has been described at length as Krishna Pal played an important part in the work connected with the Lall-Bazar Chapel and the Mission a few years later.

CHAPTER III.

KRISHNA PAL, THE BELOVED.

(For such was his surname in the Mission circle.)



PORTRAIT OF KRISHNA PAL, THE FIRST NATIVE CONVERT AT SERAMPORE.
(From a miniature by Rev. John Lawson.)

HE was born at Barigram, near Chandernagore, about the year 1764. His father's name was Mooluckchand Pal and his mother's name Nalita. He followed his father's trade, which was that of a carpenter. In course of time he became a follower of Ram Churn Pal, of Ghospara, and eventually became a *guru* himself. In this way he spent 16 years of his life. On 5th January 1800, he heard a sermon from Mr. Fountain, which impressed him, and, on another day, as he was going to the market, he met Mr. Thomas with Mr. Ward and Mr. Brunsdon preaching the Gospel. Mr. Thomas addressed him and invited him to attend.

when he would preach glad tidings. This he did and the word spoken had the effect of making him think upon his course of life.

He began daily amongst his friends and relatives to examine what he had heard and wanted to become acquainted with the missionaries. He was struck with the Word: it seemed to be *the Word of God*, and so he could not help talking about it to his companions. Another day, later on, as he was going to bathe in his tank his foot slipped and he dislocated his right arm. While suffering from this he was informed that there was a Doctor at the Mission premises at Serampore to whom he should apply for medical aid, so he sent his daughter and the child of a friend to beg this Doctor to come and see him. Mr. Thomas and Dr. Marshman went with tracts which they distributed to the sick man and to the bystanders to read. He received the tracts given to him. Next morning Dr. Carey called to see him and enquire about his condition and told him to come to his house and he would give him some medicine by which, through the blessing of God, the pain in his arm would be removed. He went and obtained the medicine, and through the mercy of God his arm was cured. After this he made a practice of calling at the Mission House, where Mr. Ward and Felix Carey used to read the Bible to him and expound it. In course of time he could say that he believed and on 22nd December 1800, he and Gokool sat down to eat with the missionaries and their wives, thereby breaking their caste. The servants of the Mission House spread the report of their having eaten food with the missionaries, so when they were returning home they were ill-used. He was subjected to other persecutions owing to the excitement throughout the town and the mob was not satisfied till he had been taken before the Magistrate and eventually before the Governor, who told them that he had not become a European, but a Christian and had done right; that he would answer all demands against him and forbade any to injure him. Being foiled in this attempt his relatives and others determined to disguise themselves as robbers and murder both Krishna and Gokool to

prevent their destroying the caste of others. They were, however, prevented from carrying out their intentions as the Governor sent a sepoy to guard his house.

Thus passed away the few days that intervened till the happy day of his baptism, the details of which have been given in the preceding chapter. After his baptism, however, he had many other difficulties, but God raised up a friend in the person of Mr. James Rolt, a cabinet-maker, who employed him in his business until he was set apart to the Ministry. The Governor of Serampore also gave him the woodwork for the new church which was under construction.

With a view to his call, he preached by request on Sunday, 29th January 1804, a sermon to the Mission servants and others and delivered, what Dr. Carey himself described, as the best Bengalee sermon he ever heard—"fluent, perspicuous and affectionate in a very high degree." He was ordained to the Ministry on Sunday, 5th February 1804, by prayer and the laying on of hands of the brethren, after which Dr. Carey addressed him from the words: "As my Father sent me, so send I you," and the occasion was concluded by the Lord's Prayer.

In 1805 a large sphere of usefulness opened to him. Towards the close of November 1801, Mr. Ward and Felix Carey had taken Krishna with them and paid a visit to Mr. Cunningham, then Salt Inspector at Sulkea. As they went they preached in several villages and especially at Ramkrishnapur opposite Calcutta. Here they delivered their Divine message, gave away tracts, and left a Bengali New Testament in the care of a shopkeeper for the use of the villagers. The perusal of this volume was blessed to the conversion of more than one person. These happy results of a simple effort to glorify the Redeemer remained unknown till August 1805, when Krishna was appointed to itinerate in and round Calcutta. He entered upon the work assigned him with remarkable zeal. In crossing the river to Ramkrishnapur, he found several persons impressed with the truths they had read. Among

these were a Bairagi of considerable reputation for sanctity, and Sebuk Ram and Krishna Das, afterwards highly valued native preachers and itinerants. Prior to his location in Calcutta he had been twice sent to the Jessore District, also to Ganga Sagar, Dinagepore and even as far as Benares to break fresh ground. In Calcutta Krishna laboured under the direction of Dr. Carey whose professorship in the College of Fort William rendered it necessary for him to spend about half his time in the city. Much good resulted from Krishna's preaching and many converts were baptized and added to the Church.

On the 6th October, the brethren composing the Church at Serampore, testified their esteem and affection for Krishna, by electing him to fill the office of Deacon.

Between January and June he made several itinerating tours, and, writing of his conduct on one of these tours, Mr. Creighton said of him on behalf of himself and some European friends: "I am happy to say we feel the benefit of his preaching ourselves as much as most discourses from more learned preachers. He has raised my hopes that these labours will yet prove more successful and that the time is not very distant when all the vain refuge of the natives will be shamed away and the Gospel everywhere prevail. Krishna is a labourer worthy of his hire, but he has taken none, and his humble, tender, yet zealous, behaviour is an amiable example to the heathen."

His labours in and about Calcutta were continued with good success and large congregations of natives assembled to hear the Gospel in a shed erected on a part of the ground where the Lall Bazar Chapel now stands. Preaching here was, however, prohibited by the Government in August 1806. Another congregation composed chiefly of Armenians and Portuguese attended Bengali services held on the premises of an Armenian in the Chitpore Road. Thus, when not employed on more distant itineracies, he was diligent in preaching Christ to multitudes nearer at hand in Calcutta, or in visiting villages round about Serampore.

After this he was sent out to several places and among them to Puri in Orissa in 1808, towards the close of which, after his

return from Puri he removed his residences from Serampore to Calcutta. He had been long employed in frequent visits to the city and had laboured zealously in preaching Christ within and around it, but now the missionaries purchased a small house for him there that he might with greater advantage devote himself to efforts for the spiritual benefit of the people. Besides more public labours he visited numerous private houses in rotation and preached to as many as were assembled to receive his instructions. He also went to the jail and preached to the prisoners. Mr. Rowe wrote of him on his removal to Calcutta.

"There is a large field for missionary exertions for which he seems well adapted. He is in his element when he is talking to a multitude of souls about their everlasting concerns. He is much esteemed by persons of different nations, as well as by his own countrymen, and numbers hear the Word of Life from his lips."

In October 1810 Mr. Leonard gave the following account of his labours.

"I could not help noting with admiration, the zeal and activity of our truly valuable brother Krishna, who appears to gather strength of body by his unremitted labours. He preaches at fourteen different places during the week. He has fifteen families in his circuit: spares no labour, and shows no fatigue, but flies wherever duty calls him. In addition to the above services, he regularly visits twenty-eight families in the city. Indeed, were you to see him engaged, if not well acquainted with his manner, you would suppose him instead of being wearied in all these visits, to be a warm young convert, having at the same time the experience of a father."

Dr. Carey wrote of him in September 1811: "Krishna labours at Calcutta with great success. He is a steady, zealous, well-informed, and, I may add, eloquent minister of the Gospel. He preaches on an average, twelve or fourteen times every week in Calcutta or its environs."

During his residence in Calcutta, which was extended to nearly five years, he made occasional visits to distant places in his great Master's service, but his strength was devoted to those labours in the city, which have been briefly mentioned. The success which was granted to him appears to have been very great. Many who

were added to the Church traced their conversion to his instrumentality.

Krishna Pal's schedule of his work in Calcutta per week as recorded in Vol. IV. of the *Periodical Accounts* in 1811, was as below:—

Lord's Day.—At eight o'clock I preach at the Chapel and again at four in the afternoon.

Monday.—At four in the afternoon I preach in the jail and at seven in the evening at Mr. Pogose Petrusse's.

Tuesday.—I preach at nine o'clock in the morning at Mr. Gilbert's, in the afternoon at Mr. Humphrey's, and at six in the evening at the Chapel (as often as they can, the brethren Marshall and Ward preach the sermon at the Chapel on Tuesday evening).

Wednesday.—At nine in the morning I preach at Mr. Charles Pigot's, at four in the afternoon at the Chapel, and at six in the evening at Mr. Thompson's.

Thursday.—In the morning I preach at Mr. Leonard's (the Charity School) and at seven in the evening we have a prayer-meeting at the Chapel.

Friday.—At four o'clock in the afternoon I preach at Mr. Jefferson's and at seven in the evening at Mr. Thomas Kaitan's.

Saturday.—At six in the evening I preach at Mr. Kramer's. At the same hour brother Sebuk Ram preaches at Mr. Cumberland's at Cossipore.

In this manner at present is the Kingdom of God making progress.

His pay while labouring in Calcutta was only Rs. 9 a month. His name and that of Sebuk Ram were household words in the early days of the Serampore Mission.

Mr. Ward's testimony of him was: "As a private Christian Krishna stood high among his brethren as well as among Europeans by all of whom he was recognised as an upright and truly sincere and amiable Christian."

He greatly excelled as a writer of Christian hymns, and in the early years of the Native Church in Bengal, his hymns with melodies composed for them by himself, were pre-eminently valued. Some of these are unrivalled. All must be familiar with one of them in its English paraphrase, which is given overleaf. All his hymns are remarkable for the tone they breathe towards Christ

and for the humble reliance on His atonement which they express. His first hymn was written at the beginning of 1801 and others followed in subsequent years.

"There is a friend that sticketh closer than a brother."—Prov. xviii. 24.

No. 245 in Psalms and Hymns.

1. O Thou, my soul, forget no more,
The Friend who all thy misery b⁰00,
Let every idol be forgot,
But, O my soul, forget Him not.
2. Jesus, for thee, a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt:
And canst thou e'er such love forget?
3. Renounce thy works and ways with grief,
And fly to this most sure relief;
Nor Him forget, who left His throne,
And for thy life gave up His own.
4. Infinite truth and mercy shine
In Him, and He Himself is thine:
And canst thou, then, with sin beset,
Such charms, such matchless charms, forget?
5. Ah! no: till life itself depart,
His name shall cheer and warm my heart;
And, lisping this, from earth I'll rise,
And join the chorus of the skies.
6. Ah, no: when all things else expire,
And perish in the general fire,
This name all others shall survive,
And through eternity shall live.

By the desire of the missionaries he went with a fellow-worker to Sylhet in March 1813 on a pay of Rs. 9 a month and on the

journey stopped and preached at Dacca. At Sylhet he preached and distributed tracts. The judge of that place asked him to take an excursion into the Khasi country. He did so and met with great success. Four sepoys and two natives of the Khasi country and a native of Assam were converted by his instrumentality. After this he took journeys to Cutwa, Beerbhoom and Berhampore.

He was attacked by cholera on the 21st August 1822, which carried him off the next day. It is stated that while he lingered he edified all around him by his entire resignation; by the sweet tranquility which illumined his languid countenance; and by the many refreshing words which he uttered respecting his own safety and blessedness. The total absence of the fear of death was most conspicuous. He asked that none should pray for his recovery and actually enquired if his grave had been prepared. He died in peace fixing all his trust in the Lord Jesus Christ. Thus passed away the first Bengallee convert from Hinduism. His record is on high.

It is indeed remarkable that at such a time, when the power of Hinduism was unbroken, and the Government frowned on efforts to christianise the inhabitants of India, he should have ventured with no protector but his Invisible Master to travel to such distant places, faithfully exposing the absurdities of idolatry and inviting men to forsake it for Christ. Yet, he appears very rarely to have suffered molestation. He had an affectionate and winning address, and seems almost always to have engaged the friendly attention of the people amongst whom he went with the Gospel message. Such was the transforming grace of God that a poor ignorant carpenter should be able to accomplish so much.

But we have gone much too far ahead, and must retrace our steps.

CHAPTER IV.

THE COMMENCEMENT OF THE WORK IN CALCUTTA.

IT came about in this way. The Marquess Wellesley planned his great College of Fort William in which Dr. Carey took up the post of teacher of the Bengali and Sanscrit languages. The first reference made to the College by Dr. Carey in his correspondence is in a letter to Mr. Sutcliffe dated 27th November 1800, but he does not seem to have taken up his appointment in the College till May 1801, for the following entry appears in Mr. Ward's journal under date 18th April 1801:

"Krishna proposes to take a small house at Calcutta to which several of them may go alternately to visit Gokool if possible and talk about Jesus Christ. We have engaged to pay the rent if a house can be obtained. It may open to us a door at Calcutta especially since Brother Carey is likely to be there some days in every week. These desires for the spread of the Gospel afford us much pleasure."

At the close of 1801 it is stated there were some hopeful appearances among the Portuguese Catholics at Calcutta, and, under dated the 2nd February 1802, the following entry appears in Mr. Ward's journal:

"Brether Carey has begun a meeting for prayer and conversation at the house of Mr. Rolt of Calcutta, and he is to begin next week to deliver the Word at the house of a Portuguese Christian to the family and neighbours." Later in the same month Dr. Carey wrote to Mr. Morris:-

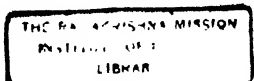
"I have now appointed a regular time to instruct the Portuguese enquirers, in the city at the house of a Mr. Rolt. We have also begun a weekly meeting for prayer at his house."

On 22nd June the record runs. "This evening we had a conversation and prayer meeting at Calcutta, several friends were present."

And again on 5th October Dr. Carey in a letter to Mr. Fuller wrote:

"I have great hope that the Lord will open a way for the spread of His Word in Calcutta. There are some stirrings

31395



amongst several of the poor Portuguese. A society has been lately formed for printing and distributing small tracts to be given away amongst Europeans."

Then came the proposal which was strongly urged by the Rev. David Brown of the Mission Church and the Rev. Claudius Buchanan to attempt the construction of a place of worship at Calcutta for preaching to Europeans, Natives, and Sailors and Mr. Buchanan promised that he and Mr. Brown would use every effort to prevent opposition on the part of Government, which was not to be apprehended. The missionaries were delighted at the opportunity they would have of preaching the Gospel to those communities, but, as it was estimated that the expense would be not much less than twenty thousand rupees, they would do nothing without first seeking counsel of God, and accordingly on the evening of the 27th December 1802, they had a meeting to seek counsel of God and to consult about building a place of worship at Calcutta. Friends were also consulted who advised the missionaries to rent a house. A house, which was in a good position, was selected, and, although the owner consented to rent it for Rs. 120 per month, yet, when Dr. Marshman went to conclude the transaction on 3rd January 1803 the owner raised the figure by Rs. 50 per month, thereby making it prohibitive. Another house was engaged by Dr. Marshman on that very day for Rs. 90 a month. On the 23rd January 1803 the latter house was opened for services, but only two or three religious friends attended although the missionaries had fixed an hour when there was no service at the Mission Church. Dr. Carey preached in the morning and Dr. Marshman in the evening. On the 29th of that month the missionaries when communicating the fact to the Society in England wrote:

"God has heard our prayers and has given us an entrance into *Calcutta*. If we should not gather a congregation of Europeans, yet it opens a door to the natives, and we enter at once into the midst of near a million of souls, having the everlasting Gospel to preach."

On the 23rd February 1803 Dr. Carey had a meeting for Bengalees at Calcutta at which about 10 were present, and so it

went on, at one time 15 and at another time 14, for the next few weeks until 3rd April 1803 when the missionaries met to bless God for His mercies towards them as a gentleman friend had offered them the use of a large room in his house which was conveniently situated, which would hold nearly 200 persons at a rental of Rs. 32 less than they were paying. Mr. Ward writing to Dr. Ryland on 11th April about this opening said:

"I expect Calcutta to be still more favourable soil than Serampore. Business and intercourse with Europeans must have opened the mind to enquiry. Should a Native Church be formed there and flourish so as to have active members, who would labour in the cause, the news of the Gospel would rapidly spread from thence into the remotest part of the country: It is the resort of strangers from all parts and the emporium of all the commerce of the greatest port of Hindustan. We have already two members, promising young men from Calcutta, and what Providence intends, who can tell. Some people say there are 1,000,000 of natives at Calcutta. Be assured that whatever Europeans say about the impossibility of converting the Hindus; of their always having been proof against missionaries, etc., there *wants nothing more* as it respects human means, but a few men of gifts and real powerful godliness. The reason why this work has never been done yet, is because hitherto the means have never been suited to the end. It will be vain to expect that the Gospel will ever widely spread in this country till God so blesses the means as that native men shall be raised up who will carry the despised doctrine brought into the country by Mleechas into the very teeth of the brahmans and prove from the Scriptures that this is indeed the Christ that should come into the world. We hope to see the dawn of this, I have constantly made a point of recommending the making of native preachers as soon as possible, and I hope we may soon see two or three who are at least more able and eloquent than some good men who are employed in England. The dishonour which the native converts are supposed to have brought upon their families by becoming associated with Mleechas rouses them to render a reason of their hope, and show that this is what their relations must all come to. The mighty argument which silences every opposer is that Jesus Christ has done what no one else ever did, or had compassion enough to do. He bore our sorrows and made His soul an offering for sin. In all the examples of their gods they find nothing like this. Although their ideas of sin are

exceedingly deficient, yet this amazing instance of Almighty love strikes them at once, as fitted above everything, to the helplessness of man, and *worthy* of all acceptance. You can have little idea what effect this one truth has begun to make on this heathen country. It does not strike a converted person in England with such novelty and fitness as it does here, where the wits have been racked for so many centuries to find a way of life that should be accompanied with some proofs of its leading to God and heaven, and where for so long a time the guilty conscience has sought in vain for some solid ground to rest upon."

Scarcely any natives, however, attended and Mr. Ward stated that he did not expect more to attend until a little more stir was raised, or some native brother went to preach.

The larger place of worship referred to was opened in June 1803, for Dr. Carey, writing on 3rd idem to Mr. Fuller, mentioned about its having been opened and that they had preaching twice on Lord's Days in English, on Wednesday evenings in Bengalee and on Thursday evenings in English and that he took the meetings on Wednesday and Thursday. Dr. Marshman recorded in his journal on 19th July that he considered the obtaining of this place as a token for good.

On the 31st October the missionaries wrote to the Society that there seemed little increase in the European auditory and added "the Lord has here taught us not to despise the day of small things." In this spirit they continued their efforts for the good of this small flock, and on 25th March 1804 they wrote to the Society:

"Our worship at Calcutta is but thinly attended, yet we have a small congregation of Europeans and another of natives, but at present we see no fruit."

They were discouraged at times at the fewness of hearers at their meetings in Calcutta as is shown by entries in their journals and Mr. Ward could not help recording on 17th June 1804. "Oh! it is hard work to preach to 8 or 10 persons only and that continually."

They continued to persevere although the soil at Calcutta seemed particularly hard until the 14th October of 1804, when a

preaching party came down to Calcutta in the Mission boat comprising Mr. Ward and 6 others. They had singing, preaching and prayer in English and Bengalee. Krishna Persaud, it is stated, preached an excellent sermon, and, added Mr. Ward:

"We had between 30 and 40 Hindus, Mussulmans and Portuguese and 2 or 3 Europeans. A Brahmin boldly preaching the Gospel on the day 5 years after we had landed in the country, at Calcutta the Capital of Bengal, and the seat of the Government of the country, a Brahmin, too, announcing his own conversion and preaching, to the admiration of Europeans, a consistent Gospel sermon in fluent language and in that place where 3 years before he was an idolater! This is the Lord's doing and it is marvellous in our eyes."

CHAPTER V.

THE EARLY EFFORTS TO ERECT THE CHAPEL AT CALCUTTA.

THE inception of the idea of erecting a Chapel would appear to have been that of the Rev. David Brown, the senior Presidency Chaplain. The facts are thus stated in Mr. Marshman's book to which reference is made in the Preface. Mr. Brown, the senior Chaplain at the Presidency, called on Dr. Carey in his rooms at the College towards the end of 1802 and expressed a desire that facilities should be created for communicating religious instruction to the lower classes of Christians in Calcutta and enquired why the missionaries could not be prevailed on to turn their attention to this subject. Dr. Carey replied that he and his brethren had long wished to establish some place of worship for the benefit of those who, though bearing the Christian name, were too low in the scale of Society to intrude into the patrician congregations of the Mission and the Presidency Churches, but they were apprehensive of giving umbrage to Government. Mr. Brown assured him that those fears were groundless and that Lord Wellesley had contemplated the transfer of the Presidency Church to Presbyterian ministers, whom he was anxious to introduce into Calcutta, and the erection of a large and more splendid edifice for the Episcopalians. Mr. Buchanan likewise also urged on the missionaries the establishment of a Dissenting Chapel in Calcutta, assuring them that he and Mr. Brown would use every effort to prevent any opposition on the part of Government, which, however, was not to be apprehended.

Many persons seriously objected to enter the room in which the missionaries conducted their services for public worship as it was in the dwelling-house of a private individual. Moreover it was ill chosen. It was a large hall in the house of Mr. Peter Lindeman, an undertaker, and there was a natural repugnance

in the minds of many to wade Sunday after Sunday through a range of coffins and other emblems of mortality. The missionaries were made aware of the fact that the erection of a public edifice

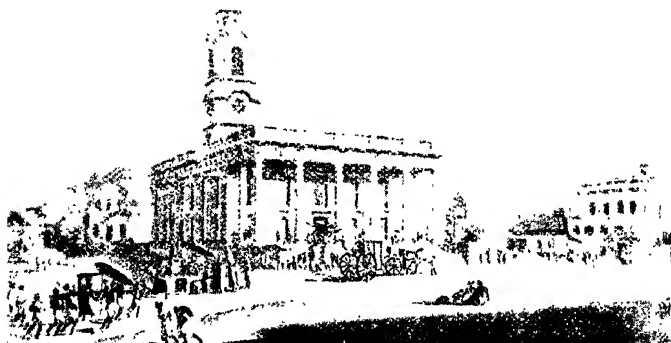


THE OLD (OR, MISSION) CHURCH, CALCUTTA, AS IT WAS IN 1788.

(By kind permission of Messrs. Thacker, Spink & Co., Calcutta.)

was necessary to meet the wants and the prejudices of the lower classes and to secure a large attendance. The undertaking was frequently discussed with Mr. Brown at Aldeen (Serampore),

who encouraged the views of the missionaries with cordiality and subscribed Rs. 500 towards the Chapel. Mr. Ward drew up the prospectus of the building and on the first day of the year 1805 attended a meeting of the friends of the cause at Calcutta when it was discussed and adopted and the sum of £380—Rs. 4,800 subscribed on the spot, the missionaries adding £100 from their own funds.



ST. JOHN'S CATHEDRAL, CALCUTTA, AS IT WAS IN 1788.

(By kind permission of Messrs. Thacker, Spink & Co., Calcutta.)

The object of the missionaries was not to erect a Chapel to preach their own sentiments, but to bring the forlorn beings in Calcutta, who bore the Christian name and disgraced it by their ignorance and vice, under the influence of Christian instruction. They announced, therefore, that the Chapel was intended for the worship of all Denominations.

On 3rd October 1805, Rev. Joshua Rowe, wrote to the Rev.

John Williams of New York, about the work of the Mission generally and added:

"There is a Chapel going to be built by subscription in alcutta for the use of all who preach." Before the close of 1805 the subscriptions reached £700.

On the 18th February 1806, Dr. Marshman and Mr. Ward came down to Calcutta to meet the Committee respecting the chapel to be built. The missionaries next enquired whether the erection of the Chapel would be disagreeable to Government and having ascertained that it would not, they accordingly proceeded to purchase the ground.

The contract of sale for the land in Lall Bazar (as it was then called) on which the Chapel stands bears date 26th February 1806 and is for 2 biggahs 4 cottahs and 8 chittacks of land. The contract was between Mr. James Rolt and Mr. Henry Swinhoe.

On 6th March 1806 Mr. Ward recorded in his journal:

"The ground for the new Chapel is purchased for 7,250 (Sicca) rupees. It is situated in a very central and populous part of the City, but the inhabitants thereabouts may emphatically be called *Sinners*."

Mr. Marshman in his book says that it was situated in the midst of vice and immorality, surrounded by liquor shops and taverns, the haunt of sailors who disgraced their European name and Christian character by every excess. The ground was covered at the time with the abodes of prostitution which were speedily cleared away.

On the 14th March 1806 Mr. Henry Swinhoe and his wife executed the needful Deed, conveying the land to the Trustees who had been nominated, *viz.*, William Carey, Joshua Marshman, William Ward, William Moore, missionaries, and Michael Crozier, Peter Lindeman, William Barnfield, George Samuel Nuttman, James Rolt and James Moffat for the erection of a chapel for all Denominations of Christians.

On the 6th April 1806 a Declaration of Trust was drawn up and in which the Chapel when erected, was to be called The

New Calcutta Chapel for Divine Worship of all Denominations of Christians.

On 18th May 1806 Mr. Ward stated in his journal:

"Having expended all our subscriptions in the purchase of the ground at Calcutta, we shall have some difficulty in raising the Chapel. For the present therefore we have engaged some friends to put up a mat house by next Lord's Day for Bengalee worship and propose that Brother Juggernath should sit under this shed and give away papers to the millions of Calcutta, and that this should be the rendezvous for all who wish to enquire about the Gospel."

Mr. Ward opened this shed on Sunday, 1st June 1806, and the following is the description of the opening as recorded by himself in his journal: 51352

"A crowd of natives attended and I had much liberty in speaking to them of the love of Christ. Deep Chaud also addressed them and at the close we distributed a number of tracts. The natives dare not come to the house of an European, but this bamboo shed opens the door for this and they freely enter. Calcutta is, as it were, a world itself, and I doubt not but this small beginning will terminate in the salvation of many."

Some heard with attention, but others mocked and loaded him and the Native Christians with reproach. On Sunday, 8th June, Dr. Marshman had a large attendance of natives at the shed and stated:

"The bamboo shed was thronged with natives and the appearance of Ram Mohun, a Brahmin who had become a Christian, excited much curiosity. He and others of our brethren were followed by a number of persons and loaded with abuse."

On 24th June the missionaries reported to the Society the purchase of the ground and the erection of the shed, stating that great numbers of natives flocked to the place and that their subscriptions were nearly exhausted, adding modestly. "We hope the Lord will provide."

On the 29th June Mr. Ward preached at the shed again and the following is what he recorded in his journal:

"I preached twice at the shed in Lall Bazar and

had large congregations. Many heard attentively. The curiosity and surprise of the people at Calcutta is very much excited. Multitudes followed our brethren through the streets clapping their hands and giving them every kind of abuse. Some abused them as Feringhis, others for losing caste some called them Yesoo Khreest, and bowing to them, said 'Salaam Yesoo Khreest;' others said, 'There goes Salla, Yesoo hreest.' Some came to their doors, and, pointed at them as they passed along. When they saw me walking by one said 'That's m that's the Hindu padre why do you destroy these people's stes?' Another said to one of the native brethren, 'O Salla, why did you not come a-begging to my house and I would have ven you a morsel to eat rather than you should have become a eringhi'" and yet in spite of it all, Mr. Ward was able to add:—

"At night, a lad of about fourteen, who had heard the word at the Lall Bazar came to our native brethren and said he would embrace this religion, and they took him with them to Kreeshnare. He is of the writer caste and can read."

This was Santiram from Chittagong who was baptized on 1st August 1806. On the 7th and 20th July it is recorded that Mr. Marshman had a large congregation of natives at the shed, and on 27th July Mr. Ward stated that he had a crowded attendance of natives.

In spite of all this opposition and abuse the missionaries were cheered by some tokens for good, for on 6th April 1806 a Mr. Ephraim Burford, the grandson of a Baptist Minister of that name, was baptized by Dr. Carey, regarding whom it was added that he was converted through the preaching of Mr. Ward at Calcutta. On 3rd August 1806, Mr. Ward was again at Calcutta and made the following record:—

"A young native from Patna who heard the Word in the Lall Bazar came to Mr. Lindeman's 'and declared his resolution to become a Christian,' and, he added 'I sent him up to Rampore in the evening.' This was Ram Persaud, who was baptized on 7th September 1806. On the 18th August 1806 Dr. Marshman stated that the attendance at Calcutta was of the most encouraging description. 'A congregation of from 400 to 600 instantly assembled and many of the Portuguese and Armenians interested themselves in the Bengalee worship, sometimes even taking an active part in the occasional disputations that arose.

Among the millions of natives there seems to be the best prospect that ever presented itself."

A few days later Mr. Ward preached, when the shed, the compound and the street were crowded.

All these incidents have been given in detail because of the importance the authorities attached to them as the narrative will now show with a change of scene.

On the 23rd August 1806, the two new missionaries, Revs. J. Chater and W. Robinson arrived, and on Dr. Carey going to the Police office at Calcutta he was informed that

- (1) They must not preach at the Lall Bazar, though they might preach in their own room in Cossitollah,
- (2) Nor distribute tracts abusing the Hindu religion, and
- (3) The converts were not to go out preaching to their countrymen under the sanction of the missionaries.

This order was passed as the news of the Vellore mutiny had recently reached Calcutta. The Government evidently looked upon Dr. Carey as a Government officer, who should obey a order of Government, inasmuch as he drew a salary from Government as a Professor of the College. The harshness of the order was toned down a little by conversation with the magistrate, but notwithstanding, on the 2nd September 1806, the Government issued an order stopping the preaching in the Bow Bazar until the missionaries could procure permission from the Court of Directors or the British Government. On the 29th of that month the missionaries informed the Society that the work had received a check at Calcutta and added "it is a heavy blow to us. Mr. Ward felt it to be a cutting measure and said it had taken away all his desire to visit Calcutta.

On the 25th December they wrote again and said they could not help sighing to think of the prohibition of the preaching to the multitudes who used to hang upon their lips standing in the thick-wedged crowd for hours together in the heat of a summer sun listening to the Word of Life, and added, "we still worship in a private house at Calcutta and our congregation increases. We are going on with the Chapel."

The Bengalee preaching had therefore to be confined to the limited space of the room at Mr. Lindeman's, but God raised up some Armenian friends and one of them pulled down a part of his house to enlarge it and make it into a Chapel. A request was made for Rs. 150 to meet the cost of alteration whereas the congregation immediately subscribed Rs. 240.

On 30th November 1806 Mr. Ward recorded that the congregation at Calcutta had considerably increased and that the room was too strait for them and added: "Yet the subscriptions do not come in so as to finish a larger place without borrowing." The preaching in Bengalee and in English had therefore all to be done at Mr. Lindeman's until the room at the Armenian's house was ready which was being made ready "for the sake of the natives." This was in Chitpore Road, a scene along which is given in the picture opposite. On 25th January 1807 this room was opened by Mr. Ward for public service in Bengalee.

On 16th December 1806 Mr. Mardon was able to write: "At Calcutta the face of things wears a very pleasing aspect."

In April 1807 the erection of the Chapel having made considerable progress attracted the attention of Mr. Blaquiére one of the Magistrates of Calcutta, who insisted on all further work being stopped until the permission of the Supreme Government had been obtained to its erection as it was a public edifice.

The missionaries took no notice, but Mr. Blaquiére sent for the architect a second time and threatened an immediate report to Government. Consequently the sanction of Government to (1) the erection of the Chapel and (2) the re-opening of the shed had to be obtained before any other step could be taken. Dr. Marshman accordingly waited in person on the principal inhabitants with a Memorial to the Governor-General in Council representing that there was no place of worship in the Town of Calcutta for Protestant Dissenters, by reason whereof many persons attached to the worship of the Church of Scotland and other modes of worship practised by Protestant Dissenters are constrained to neglect Divine

Service, and soliciting the permission of Government to erect in the Lall Bazar a Chapel for that purpose. The petition was signed by 116 persons of respectability and within a week after its submission, the needful permission was accorded. The work, was accordingly pushed on with, and must indeed have been pushed on very vigorously for Dr. Carey to have been able to write as he did, to Mr. Sutcliff on 2nd June 1807, that he expected the roof to be on in about ten days and the Chapel opened by the end of the year. On the 25th of that month the missionaries wrote to the Society: "The walls of the Chapel are raised ready to receive the roof. In the course of a few months we hope it will be finished and opened;" but this was not to be, though the work in the private room was being made a blessing to a goodly number.

On 2nd August 1807, a British soldier from Dum Dum named John Axell was baptized by Mr. Ward in Calcutta. It was the first baptism in Calcutta and the immersion must have taken place in a private tank as the Chapel was not ready.

This solemn event was followed by the issue of a Government order on Dr. Carey, dated 8th September 1807 forbidding:—

(1) The preaching to the Armenians and Portuguese in Calcutta.

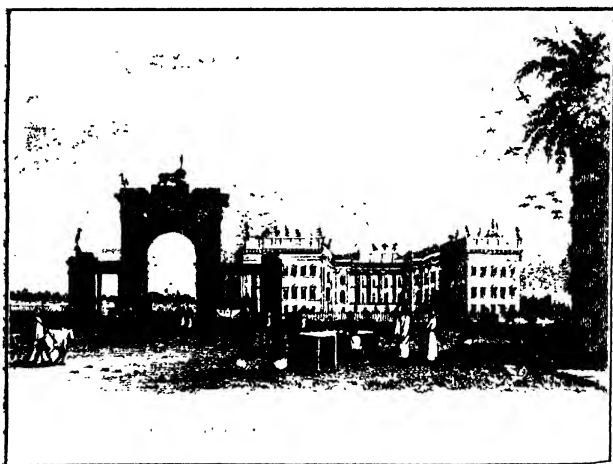
(2) All preaching among the soldiers in Fort William by Ministers not episcopally ordained.

The enemies of religion triumphed, its friends were discouraged and common report went, that the missionaries would be driven out of the country.

A Memorial was drawn up by Dr. Marshman reviewing the circumstances and position of the Mission and submitted to Lord Minto at Barrackpore on 1st October 1807. It was read the next day at the Board meeting and within a short time a favourable reply was received. The Missionaries then went down in a body to Calcutta to thank Lord Minto personally, who made the remark that "nothing more was necessary than a mere examination of the subject when everything had appeared in a clear and favourable

light." After this the erection of the Chapel was so vigorously pushed on with that the funds became completely exhausted and the missionaries had come under large obligations to Mr. Rolt the Architect. It was impossible to make any further progress without additional aid from the public. But it appeared impolitic to attract public attention to any object connected with the Mission while the storm of opposition continued to rage. As soon as the hostility of Government appeared to have abated, Dr. Marshman drew up an Appeal in which it was stated that the subscriptions already raised had amounted to nearly Twelve thousand Rupees of which nearly Eight thousand had been expended on the purchase of the ground, that the Chapel was now in a great degree of forwardness and would on the most economical plans cost some Twenty thousand Rupees more, so that there was a deficit of over Sixteen thousand Rupees. They therefore solicited further help from a generous public on behalf of the undertaking which had for its sole object the general good of Society and the promotion of order, virtue and true religion. Dr. Marshman proceeded from house to house with the subscription paper in his pocket, represented the destitute condition of the Christian population who were unable to attend the Episcopal Church, and the efforts, now unhappily suspended for want of funds, which had recently been made to erect a Chapel for their benefit. With some few exceptions he was received with courtesy and his application was generally successful. One member of the Medical Board, a good example of the Indianized European told him that in his opinion it was a matter of perfect indifference whether a man worshipped in a heathen temple, a Mahomedan mosque, or a Christian church, and that, as for himself he had had a dozen natural children, and could not subscribe. Dr. Marshman through his persuasive importunity, succeeded in raising £1,100 in less than ten days, principally from gentlemen independent of Government and altogether unconnected with his own denomination. But this exhibition of his zeal did not pass without an attempt at ridicule.

That cold season was remarkable for its gaieties. Lord Minto's arrival had given a new impulse to public amusements and there was a continuous succession of Balls and Masquerades. At one of the Fancy Balls, at which the Governor-General was present, some gentleman thought fit to amuse the company by personating Dr. Marshman and went about the Ball Room with a subscription paper under his arm, habited just like Dr. Marshman. In the description given of the entertainment by one of the few Calcutta papers then published it was announced that among other amusing characters there was "a pious missionary soliciting subscriptions and that it was gratifying to remark that his paper had been so well filled." By this effort the deficit was considerably reduced but the money was soon exhausted. The missionaries, however, were determined not to allow the progress of the work to be suspended for want of funds, so they advanced the sums which were requisite from time to time from their own resources.



VIEW OF THE EAST FACE OF GOVERNMENT HOUSE, CALCUTTA, AS IT WAS IN THE EARLY YEARS OF THE 19TH CENTURY.

We read accordingly that on the 16th December 1807. Dr. Carey wrote that the Chapel had been erected and covered in and he added: "the building is 70 feet square and will have galleries on three sides."

In the meantime the attendance at the old room continued to increase.

As to the Armenians and the Portuguese in the Chitpore Road they could only assemble and have worship among themselves. They greatly felt the hardship of being deprived of the Bengalee preaching, so in December 1807 they submitted a petition to the Governor-General (Lord Minto) in Council as below:—

"We the undersigned Armenian and Portuguese inhabitants of Calcutta humbly beg leave to represent to your Lordship that in consequence of our not sufficiently understanding the English language we are prevented from receiving Christian instruction at the English Church and are therefore deprived of the greatest blessing on earth. We therefore humbly entreat your Lordship to grant us liberty to have Divine worship in the Bengalee language, which we well understand, at the small Chapel, erected on the premises belonging to Mr. Petruse, an Armenian Christian, in Chitpore Road, Calcutta and we further beg leave to entreat that the Brethren of the Protestant Mission at Serampore may preach to us in this language, as we know of no other Ministers to whom we can apply for Christian instruction in this language." Although this petition was signed by over 30 persons, yet on the 8th January 1808, the Government replied under the signature of Thomas Brown, Chief Secretary, declining to let them hold the Bengalee service in the small Chapel in the Chitpore Road !!

In January 1808 the missionaries inserted the following remark in their Circular Letter: "The Chapel is not finished as yet, the collecting of the sums subscribed advances but slowly, which considerably retards the work. We regret this as there seems an increasing disposition to hear, the present place being often full and sometimes crowded."

In February 1808 they recorded:

"The attendance at the old room continues numerous and serious. The Chapel is advancing, although slowly. We expect the galleries will be erected (*sic*) in a few days."

As the private room in Cossitollah became more and more thronged with hearers the erection of the Chapel had to be pushed forward with redoubled vigor and this could only be done by the missionaries making further advances so that the progress of the work might not be suspended for want of funds.

On 20th April 1808, Dr. Carey wrote: "The cause of Christ is going on in an encouraging manner at Calcutta. The Chapel is nearly finished."

In October 1808 the missionaries wrote: "The opening of the new Chapel is anxiously looked for by many."

On 10th November 1808, Mr. Chamberlain after having spent two days at Serampore and one at Calcutta, wrote to Dr. Ryland:

"I was much rejoiced to see what God hath wrought in the latter place. I have preached there more than once, in 1803, to 3 or 4 people, and now behold a full room, and, oh, what is more encouraging, a goodly number, who have put on the Lord Jesus Christ and are not seeking their own, but the things pertaining to the Kingdom of Christ." Before the Chapel was opened, that is in November 1808, Krishna Pal removed to Calcutta "where there is a large field for missionary exertion."

The opening service was fixed for Sunday the 1st January 1809 and Rev. W. Forsyth of the London Mission having expressed a wish to conduct the evening service on that happy occasion he was permitted to do so, while Dr. Carey took the morning service and preached to a numerous audience from Psalm 84: 1- How amiable are the tabernacles, O Lord of Hosts!" It seems to have been a solemn and impressive day, the desire of Dr. Carey and his colleagues being thus at last accomplished. The Rev. William Robinson referring to the event as late as July 1849 was able to say that that interesting day was still fresh in his memory.

Thus, after many unforeseen and unexpected difficulties the chapel was erected the centenary of which has now come. A

sketch of it as it looked on 1st January 1809 is given in the frontispiece, from which the reader who knows the Chapel will be able to see at a glance the difference in its appearance at the present time.

Hallelujah. Praise ye the Lord.

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CHAPTER VI.

SOME OF THE SUBSCRIBERS TO THE BUILDING FUND.

A paragraph in the Petition drawn up by Dr. Marshman in 1807 makes the following statement: "A subscription was set on foot by a number of gentlemen, who subscribed as follows:—

	Sicca Rs.
J. H. Harington, Esq.	500
W. B. Martin, Esq.	500
The Rev. D. Brown	500
J. T. Maylin, Esq.	500
Mr. M. Derozio	1,000
Mr. J. Rolt	500
Mr. P. Lindeman	500
The Brethren of the Serampore Mission ...	1,000
Mr. R. Caws	400
Mr. A. Smith	300
Mr. W. Morrison	300
Mr. J. Tomkies	300
Mr. G. Shaw	300
Mr. W. Grant	300
Mr. I. Fernandez	300
Mr. Robt. Stewart	250

(N. B.—The distinction between "*Esq.*" and "*Mr.*" is in the original document.)

A few remarks will now be made about each of the above gentlemen as far as possible in the order in which they stand.

1. J. H. HARINGTON.

He was a member of the Civil Service and a good Christian man. He entered that service as a writer on 1st August 1780. At the time he gave this donation he was one of the Puisne Judges of the Sudder Dewanny and in 1811 he was made Chief Judge.]

was at his house that the Rev. David Brown died on 14th June 1812. On 22nd April 1825 he was appointed permanently as a member of the Supreme Council. He died in London on 9th April 1828.

2. W. B. MARTIN.

He was also a member of the Civil Service which he entered as a writer on 1st November 1798. At the time he gave this donation he was Collector of Dinagapore, and from 1809 he held high posts, being at different times Resident at Amboyna, Hyderabad, Delhi, and, finally, Indore on 16th April 1832. He retired from 1st May 1836.

3. THE REV. DAVID BROWN.

His name is well known in Christian circles, and his praise is in all the Churches. He arrived at Calcutta in 1786 to take charge of the Orphanage. In 1794 he was appointed a Presidency Chaplain and he was also in charge of the Old (or, Mission) Church. He was Provost of The College of Fort William, and it was through his influence that Dr. Carey was appointed a Professor in it. He was of an evangelical turn of mind and exerted himself in every good cause and was an intimate friend of the Serampore missionaries. He died on the 14th June 1812 at the house of Mr. J. H. Harington as already stated.

4. J. T. MAYLIN.

Mr. Maylin was a successful trader who had been going backwards and forwards to and from America and had amassed a considerable fortune. He was baptized in the river at Serampore by Dr. Carey on 7th July 1805 and in that year when the missionaries wanted to buy additional premises at Serampore he advanced them as a loan the equivalent of £1,420 at 10 per cent. interest.

5. MICHAEL DEROZIO (NOT DEROZARIO).

He is described in St. John's Baptismal Register of 1789 as "a Native Protestant," and, in the Bengal Directory of 1795 as "a Native Protestant," and, in the Bengal Directory of 1795 as

in 1742 and was the grandfather of Mr. H. L. V. Derozio, the Anglo-Indian Poet and Reformer, by whom he is overshadowed. The latter was born to his second son Francis. He and his family were regular attendants at the meetings conducted by the missionaries at Calcutta, and, not infrequently, were the only attendants. He and his wife and two daughters were baptized at Serampore by Mr. Ward on the 3rd May 1807, after having attended the meetings at Calcutta a long time. On that date he was 65 years of age and his wife 63. He died suddenly, while dining, on the 22nd August 1809 and was buried on the next day by Dr. Carey. No portrait of him is obtainable, but a portrait is given on the opposite page of his young, but brilliant and distinguished grandson Mr. H. L. V. Derozio, who was nephew by marriage to the missionary Rev. Ignatius Fernandez. His widow died at Bhagalpore, on the 30th June 1832, aged 76, according to the epitaph.

6. JAMES ROLT.

This was the person from whom the land on which the Chapel was built was originally bought. When the Serampore missionaries first commenced their meetings in Calcutta they used to assemble in Mr. Rolt's house. Eventually he became the Architect of the Chapel. There are interesting details on record about the sickness and death of his first wife. He then married the widow of Mr. Brunsdon shortly before Mr. Chamberlain arrived. He was an intimate friend of Dr. Carey's, who dined with him every day in Calcutta while connected with the College of Fort William. He was baptized on 4th September 1802. He gave employment to Krishna Pal, the first Serampore convert, after his baptism. Dr. and Mrs. Judson put up at his house in Calcutta in 1812 for 2 or 3 months from about the time Mr. Lawson arrived till Dr. Judson's departure for the Mauritius. He died on 23rd September 1813.

7. PETER LINDEMAN.

For some years before the Chapel was built the meetings



PORTRAIT OF MR. H. L. A. DEROZIO, THE ANGLO-INDIAN POET.
(By 'and permission of Mr. E. H. Mudge of the Imperial Library.,

used to be held in a room in his house in Cossitollah, but many objected to the place owing to the emblems of mortality which were all about. He was a good Christian man. Though he was never formally connected with this Church, he attended the meetings at the Chapel regularly after it was opened and used to distribute alms there. He was always full of praise and, on one occasion when the carriage he was in upset, he praised God that things were not worse. He died on 13th February 1856 at the age of 83 years and is buried in the Scotch Cemetery.

8. THE REV. IGNATIUS FERNANDEZ.

He was born in the Island of Macao off China, of Portuguese or Italian extraction and was educated for a Roman Catholic priest, but being shocked at the worship of images, as he said, he began to examine, and the more he examined, the more he became inclined to Protestant principles and gradually relinquished the Church of Rome. He came from Macao to Bengal in 1775. Just before Mr. Fountain's arrival in the country he heard of Mr. John Thomas and by means of a friend he requested some books for the purpose of religious instruction and Mr. Thomas sent him Bishop Newton's work on The Prophecies, etc. He was an Indigo Planter, who became acquainted with the Serampore missionaries. He built a brick Chapel which was opened on 3rd November 1797. He was baptized on 18th January 1801 and was ordained to the Ministry on 16th January 1804. He worked conjointly as a Missionary and a Planter till he died. Mr. Thomas, Mr. Fountain, Mr. S. Powell and the first wife of the Rev. W. Robinson, all died at his house. He was a liberal helper of the Mission till his death on 27th December 1830.

9. A. SMITH.

He was a trader who used to go backwards and forwards to and from America. He was in Calcutta with Mrs. Smith at different times. Was originally a member of the Baptist Church

in Cannon Street, Birmingham, and went to America, where he settled down in New York. He used to take in the missionaries when there and his house and heart were open to all. On the 3rd August 1806, Mrs. Smith presented the missionaries with 2 plated cups for the Lord's Supper.

10. WILLIAM GRANT.

He was a Christian Indigo Planter, of the Malda District who was a friend to the Mission and helped Mr. Mardon in 1807 to plant schools, but died in October of that year. He left several thousand rupees to the Mission which came in very opportunely at the time the missionaries were trying to extend their work.

11. GEORGE SHAW.

He was baptized on 1st February 1807, but no further information has been traced about him.

12. W. MORRISON

AND

13. R. STEWART

They were coach builders of the firm of Stewart and Morrison of that day.

14. J. TOMKIES.

He was Inspector of European Distilleries, but no further information has been traced about him.

15. R. CAWS.

No information whatever has been traced about this gentleman

CHAPTER VII.

THE PROGRESS OF THE CAUSE IN 1809 AFTER THE OPENING OF THE CHAPEL.

PRIOR to 1st January 1809, 165 members had been enrolled, including the missionaries, and of these, only Soldier Axell had been baptized at Calcutta. The rest had all been baptized at Serampore or received by letter. The admissions had been as below:—

1800, 13; 1801, 6; 1802, 9; 1803, 16; 1804, 15; 1805, 11; 1806, 30; 1807, 17; 1808, 18. On 3rd November 1805, the year in which 41 had been received into the Church, 10 were baptized at one time in the presence of many strangers.

Dr. Carey had been sole Pastor from 24th April 1800 to 5th October 1805, and from 6th October 1805, Dr. Marshman and Mr. Ward were appointed co-Pastors with him. The other missionaries at Serampore, were appointed Deacons, as also Krishna Pal and Krishna Persaud for the native members.

The first baptizing that took place in the Chapel was that of Mr. John Turner, on 8th January 1809, just a week after the Chapel had been opened.

The record runs thus: "The Ordinance of baptism was administered for the first time in the Lall Bazar Chapel when Mr. Turner was baptized at the close of the morning service, Dr. Marshman introduced the service by a short address and Mr. Ward followed, giving a short account of the conversion of the candidate. As they went into the water the congregation sang

Lo, glad I come, and Thou Blest Lamb
Shalt take me to Thee as I am,
My sinful self to Thee I give
Nothing but love shall I receive.

The fixed attention and the tears of many of the congregation testified how deeply they were affected with the solemnity of this impressive ordinance."

The next baptismal service was on 5th March 1809 when four persons were baptized by Dr. Carey himself and among them was Mr. William Cumberland. He was formerly in the Army. Referring to this baptism Dr. Carey wrote to Mr. Fuller on the 27th idem as below:—

“The work at Calcutta is going forward in a very encouraging manner. Last Ordinance Day I baptized four persons and next Lord’s Day I expect to baptize two more. I think there are not fewer than ten others enquiring the way of salvation. I trust the Lord will raise up in this Church a sufficient number of men of special gifts to convey the knowledge of the Truth through this and some of the neighbouring countries. The native “Portuguese and country-born people will, if converted to God be the fittest for this work of any others and the Europeans amongst us will, I trust, contribute to give substance to their ideas”

The ideal the missionaries set before them was to utilize those in the country, who were used to the conditions of life out here and it is well known to what an extent they succeeded. One of the two whom Dr. Carey said he hoped to baptize on the following Sunday was Mr. O. Leonard, who was duly baptized on the 2nd April. He was a prominent figure in the Church for years.

On the 3rd April they began the monthly prayer meeting for the spread of the Gospel. By this date the English congregation had increased to 200. It was composed chiefly of the middle and lower classes of Christians in Calcutta and consisted of the same description of attendants as those who had filled the Mission Church in the days of Kiernander, and deserted it when under the preaching of Mr. Brown, it became the sanctuary of the gentry. The Missionaries recorded the following remark in their circular letter of April:—

“The voluntary contributions are nearly sufficient to defray the monthly expenses of the Chapel as well as the interest of the debt on it, which amounts to more than one hundred and fifty rupees monthly.”

The Church, as already shown above, being regarded as the nursery of the Mission, the missionaries made use at once of those who seemed to have special gifts and they encouraged the East

Indian, Portuguese and Armenian young men, to say nothing of the native young men, to labour from house to house wherever they could obtain access, and meetings were held every evening in the week at the residence of some of those who had shown a desire to listen to the Gospel, and those young men were thus trained for the exercise of their natural gifts. Two such young men were sent out during 1809, Mr. C. C. Aratoon to Jessore and Mr. John Peter (or, Peters) to Orissa. In the case of the former the connection with the Mission was not severed till his death on 24th November 1857, but the latter retired in 1820. This latter period though short was productive of much fruit.

The following interesting remark is on record in June 1809:—

Roman Catholics born in Bengal are often surprised at hearing the Bible read in Bengalee for, though they have heard of a book called the Bible, yet many of them have never heard a syllable of it in a language they could understand."

The extract below will speak for itself in regard to the state of this so-called infant Church:—

August 9th:—Mr. Rowe, in a letter to Mr. Saffery of this date wrote: Respecting the work of God, Calcutta is the principal scene of action in this part of the country. Since the Chapel has been opened several have appeared to be truly converted to Christ. . . . Some of our Calcutta members are men of eminent godliness. The monthly and all other prayer meetings are well attended. The congregation keeps up and several seem ready to declare themselves on the Lord's side. It is our wish that the members of all our Churches should possess a Missionary spirit. We therefore labour to inspire them with ardent thirst for the salvation of souls and to induce them to prosecute it not only by prayer and pecuniary contributions, but by personal labours. We see the good effect of this particularly in persons being brought under the Word. It is in the power of many of our members to do more in this way, and in several others, than we possibly can. A few weeks ago at the close of the monthly prayer-meeting it was proposed that this Church should support our Brother Carapict, (Aratoon) who occupies a Missionary station in Jessore and that they should send Brother John Peter, another of its members, into Orissa to occupy a Missionary station there. Both were readily agreed to, and it was further resolved that two-thirds of the monthly collection, which far exceeds any present claims of the poor, should

be applied to this purpose and to be formed into a fund to be called "The Chapel Itinerant Fund." A few days after, our Brother Gordon, the keeper of the Calcutta prison, sent 500 rupees, or about 60 guineas towards the Fund. From this you see something of the feelings of this infant Church respecting the Redeemer's Kingdom. God supplies all our wants! We have no reason to think that Government is unfriendly towards us. On the contrary we have understood that they have discouraged the agitation of the controversy here which has taken place in England.

In May of this year Mr. Chamberlain had baptized at Berhampore between 20 and 30 English soldiers, who formed themselves into a Church. In August they were ordered to the Coast and passed through Calcutta, and while here, were visited by Mr. Chamberlain and Mr. Leonard, and before leaving Calcutta, sent 75 sicca rupees for the Mission. This was the beginning of a remarkable work of grace among soldiers. But it is a very singular thing that whereas the Chapel was situated in a quarter much frequented by sailors, nothing special appears to have been done at this period to reach that class, but attention was more especially given to soldiers.

On 13th September, Mr. Adam Gordon, the keeper of the jail, and Mr. O. Leonard were proposed as Deacons, and, on the 18th October, they were set apart as such by the laying on of hands. On the latter date Mr. C. C. Aratoon and Mr. John Peter were set apart to the Ministry by prayer and the laying on of hands. Mr. Peter, who is described as being of a jet black complexion was to get a salary of Rs. 60 a month as he had a family and a parent dependent on him, but Mr. Aratoon, as he was single, was to get only Rs. 30 a month. These details are given to show the spirit that animated one and all.

Mr. Jahans, a Roman Catholic when he became converted, sent Mr. Ward all his Popish books to be placed with Hindu books. As he wished that his baptism might be in a tank or in the river, which came nearer Scripture examples, rather than in the baptistery in the Chapel, he and Sookey, another candidate, were baptized on 24th September "in a tank in the garden of

Mr. Pitman, Bow Bazar, Calcutta, when a large company was present and the ordinance was very seriously and profitably attended upon."

In spite of all the work that the Missionaries had already in hand they were led to add to their labours under the following circumstances:- Mr. Ward received a letter from Mr. King of Birmingham regarding some Charity Schools, which were being conducted in that town. This he read at Calcutta on the 23rd September 1809, among friends, when Mr. Leonard said he thought that something of the kind might be opened in Calcutta, which led to an enquiry being instituted whether a similar attempt could not be made. The outcome was that on Christmas Day, 1809, Dr. Marshman preached a sermon in the Chapel with a view to the establishment of a Charity School for the children of the native Portuguese and others in indigent circumstances. His text was taken from Psalm xxxvii. 3 'Trust in the Lord and do good so shalt thou dwell in the land and verily thou shalt be fed.' After the sermon a collection was made, which ultimately amounted to about three hundred rupees. In regard to this the record runs:

Although this sum may be esteemed small compared with the magnitude of the undertaking we feel by no means discouraged. On the contrary, persuaded the Lord is able to give every needful supply, we have determined to persevere in the undertaking till a school is actually established."

This was done not long after, but after an existence of nearly eighty years this useful institution which was known among the missionaries as the Benevolent Institution, but among the poor themselves as Pennney's School, was formally closed in 1888 for want of funds.

The total number admitted into the Church during 1809 amounted to 27.

It becomes necessary now to make a diversion from the narrative and to introduce to the reader (1) Mr. William Cumberland and (2) Mr. Owen Leonard, who have both been referred to already.

CHAPTER VIII.

BIOGRAPHICAL SKETCH OF MR. WILLIAM CUMBERLAND,
A DEACON OF THE CHURCH, WHO DIED ON 24TH JULY
1814, AT THE AGE OF 66 YEARS.

THE following narrative is based upon the Periodical Accounts of the time.

Mr. Cumberland was born in England in 1748, and came out to India in the Army in the year 1786. About 1794 he was appointed to superintend the making of gun-carriages, etc. in the Company's yard at Kashee-poorah (Cossipore), about three miles from Calcutta. At this time he was serving divers lusts and passions, far from God, and given up to almost all those vices so common in the Army: but he was particularly the slave of passion. Still, however, in this dreadful career of iniquity, while destitute of the means of religious instruction, his conscience often smote him and prevented his sinning with impunity.

In these circumstances, he was in some way brought to attend on the Gospel preached at the house of Mr. Lindeman in Calcutta, and he acknowledged afterwards, that a sermon preached there from these words, "How shall we escape, if we neglect so great salvation," was made peculiarly useful in awakening him from a state of spiritual death. From that time, having received deep impressions of the extreme danger of his condition as a fallen sinner, and obtaining hopes of mercy through the redemption that there is in Christ Jesus, he continued his attendance on the worship of God, and gave his fixed attention to the discourses he heard.

He was baptized on the 5th March 1809, and was afterwards chosen a Deacon in March 1812.

From the day of his baptism to that of his death he bore among his brethren the character of a humble Christian, of the

most simple and unaffected deportment, commanding the affection and esteem of all, religious or profane. Nor did he neglect the enlargement of his mind: he was seldom without a book in his hand in his leisure moments, and though his education had been limited, he possessed a capacity for studies superior to his situation in life. He had a tinge of refined melancholy in his disposition, seldom seen in men of his rank in life: hence he erected a monument to the memory of his son in his own garden, and overshadowed it with a weeping willow, and after the death of his first wife he enclosed a spot of ground with a railing in the corner of the Kiddurpoora (Kidderpore) burying ground and planted a tree by its side, under the shade of which his own earthly remains afterwards reposed.

The wonders of God in creation and providence were ever pleasing subjects of contemplation and converse to him. But his favourite theme was the doctrine of redemption: and he ever showed in conversation how much his feelings were impressed and elevated by this exalted subject, contemplated with rapture even by angels. He knew and acknowledged that he had been a great and (in his own estimation) more than common sinner: he was aware too, that though then reformed and supported by the power of religion, he was still encompassed with infirmities. These things made him sensible that nothing but the boundless mercy of God, flowing freely through the infinite merit of the Saviour's sacrifice, was sufficient to save him, and he found nothing short of this capable of supporting his hope and affording him consolation under the piercing views he had of his desert of hell as having been alienated from God, and in avowed and continued rebellion against Him. These views made the Gospel tidings of great joy to him, he felt that he had a deep stake in the covenant of redemption: this was all his salvation and all his desire. Delivered from a state of shocking profligacy by the Divine Spirit, through the instrumentality of the religion of Christ, he was sensible that he owed the deepest obligations to the Father for His unmerited love,

to the Son for His bitter sufferings unto death for his salvation to the Holy Spirit for those convictions and impressions that drew him from a life of sin and placed his feet in the narrow way that leads to eternal life. A striking proof of what he felt respecting his obligations on this subject was seen in the text he chose for his funeral sermon. "Is not this a brand plucked from the fire."

These deep impressions of the infinite value and necessity of religion laid the foundation of the excellent character which Mr. Cumberland afterwards bore, and, whatever some persons may think respecting deep convictions on the subject of religion, painful experience but too plainly proves them necessary, to arrest the mind of man, so prone to trifle with eternal concerns, to humble his pride, and to draw him from that fatal love of the world which devours so many souls in perdition.

Mr. Cumberland was once awfully prone to violent gusts of passion, he lamented this after his conversion more than once and attributed to this vice the origin of a complaint which he carried with him to the grave. But see what religion does in the heart of a man who has begun to mortify the flesh with its affections and lusts. A friend said:

"His situation required a man of the greatest patience, having four or five hundred heathen to watch over daily. I need not inform you, what a heavy task this was to a conscientious man, who had not only to exert all his powers to make Hindu workmen to perform their duty, but likewise to prevent them from purloining everything they could conveniently carry away from the Yard. Notwithstanding these circumstances so trying to a man naturally passionate, by a constant habit of prayer, and a deep regard for the honour of religion, he was enabled to act not only so as to gain the high approbation of his superiors, but to be esteemed as a parent by numbers who were under his management. He made it a rule, when he was betrayed into speaking harshly to any workman, even the poorest labourer in the employ, to go and beg his pardon in the most humble terms and to add a small present in money, so that he gained the affection of those who otherwise would have felt

resentment, and proved to the heathen, that they had to do with a true follower of a Redeemer who died for His enemies."

The good effects of this tenderness towards the natives was seen in his last sickness. One of the Deacons of the Church observed during his frequent visits to Kashi-poor, that there was scarcely an hour in the day during Mr. Cumberland's illness, which in the whole lasted about a month, in which some one or more of the Native neighbours or workmen were not seen near his bungalow making the most anxious enquiries about his health, and at the time of his departure, near five hundred of them collected about the house, and gave vent to their sorrow by loud lamentations, addressing each other in such words as these:—"We have lost our father, he is gone *never, never* to return. Where shall we find one like him!" The friend before referred to declared that it was one of the most affecting scenes he had ever witnessed: indeed so powerful an effect had it upon him, that he wept the whole time he was relating it.

A man who could go thus far in apologizing for an involuntary injury to persons deemed his inferiors, and whom many treat as beasts of burden, could not be unmindful of the spiritual condition of the heathen. As soon as he obtained leave from his esteemed employers, whose generous conduct to him and to his family does them the greatest honour, he invited native catechists to come weekly to teach the workmen: and it was a pleasing sight to see Mr. Cumberland sitting in the midst of a crowd of heathen, while they surrounded one of their own countrymen, opening to them the treasures of the Gospel, the unsearchable riches of Christ. Many parts of the Sacred Scriptures were put into the hands of those who could read in this manufactory, and let us hope that, in the resurrection of the just he will find that he did not labour in vain. Nor was he content with these efforts, he talked himself, as well as he was able, to the natives; he often lamented their dark and miserable condition, and he looked forward with joy to a state of retirement, when he hoped to have more leisure to

do good to the souls of men. Such, however, was his unfeigned humility, that it was a subject of deep regret in his last hours, that he had done no more good in his day and generation.

What an example is this to those who have under them perishing heathen. How forcibly are they called upon by the voice of the Saviour to "go and do likewise" in a case in which *the eternal welfare of their own servants* is concerned! How can we give ourselves credit for either Christian benevolence or humanity, if here, where these virtues are most wanted they are never put into exercise, and where the objects of pity are not occasional intruders, but immortal beings, continually ministering to our wants, or increasing our riches! How awful is the consideration that one of those lost men may upbraid us in eternity with the neglect of what would have cost us nothing - warning him of his danger, and pointing him to the Lamb of God which taketh away the sin of the world.

We now come to the last and most important scene of his life his last and most serious hours. What was he then, what did religion do for him when the world retired, when heart and flesh failed, and when eternity opened upon his view,—eternity filled, as he verily believed, with endless joy or endless woe.

When his partner in life perceived that there were no hopes of her husband's recovery, she gave vent to her feelings in a flood of tears, and in lamentations, which reached the ears of her dying husband. After recovering in some measure from the shock he called her to him, and suggested to her those consolations, which the recollection of the moment afforded, adding the memorable words of the prophet Jeremiah, "Leave thy fatherless children. I will preserve them alive, and let thy widows trust in me."

The friend already mentioned asked him, when he saw his end approaching, if he was assaulted by the temptations of Satan. He assured him he had not been thus attacked during the whole of his afflictions; that death had no terror in his looks, no arms in his hands; that the only sorrow he now felt, arose from his

not having served better that Saviour who now filled him with consolation when all inferior springs were dried up.

A female member of the Church, a short time before his death, asked him if he thought of Jesus? Lifting up his eyes as if surprised at the nature of the question, he feelingly replied,—“Do I think of *Him*! Yes, He is never absent from my thoughts. Who supports me, think you, in these trying moments, except the dear Redeemer?”

When one of his pastors last visited him, in reply to a question respecting the state of his mind, he said, “I am calmly waiting the will of God.”

He gave orders for his funeral with the utmost composure, and having languished till Lord's Day morning the 24th of July, he quietly fell asleep, aged 66 years.

Let it not be supposed, however, from what has been said, that it is wished to hold him up in any other light than as a saved sinner, as a rough stone taken out of the quarry, and polished by the Great Master-BUILDER, nor eulogise him as a saint of the highest order. He was not this, he would not if on earth thank any one for a false character. If a friend could have persuaded him to speak with a degree of confidence respecting his Christian character, still he would have affirmed “By the grace of God I am what I am.” His sense of his infirmities made him hate himself, and fly for refuge to Him who is a Refuge from the storm and tempest: and no doubt his present language is what it was on earth. “Not unto us, not unto us, but unto Thy Name be all the glory. To Him that loved us, and washed us from our sins in His own blood, to *Him* be glory, both now and for ever. Amen.”

CHAPTER IX.

BIOGRAPHICAL SKETCH OF THE REV. OWEN LEONARD, A DEACON OF THE
CHURCH WHO SUBSEQUENTLY BECAME A MISSIONARY, AND
DIED ON 23RD NOVEMBER 1848.

HE was born near Langford in Ireland of Romish parents in 1772, but even in his boyish days he entertained doubts of some of the Romanist doctrines. His parents were poor and he was brought up to the humble trade of a shoemaker. At the age of fifteen he enlisted as a soldier in the service of the East India Company. He arrived in India about 1787 and was posted to the Company's Artillery, which was then stationed at Calcutta, but used to be sent to Dum-Dum in the cold season for practice. He married when very young the daughter of a French Officer, who survived him after a married life of over 50 years, but the exact date of the marriage is not known. He was always a steady man and took great pains to improve himself. He was first employed as a writer and later on promoted to the rank of a petty officer. At an early period of his Indian career he became acquainted with a pious man in the Artillery named Poinsett, whom he described as one "faithful among the faithless." Poinsett was very anxious for Leonard's spiritual welfare and watched over his conduct with a holy jealousy. When the Rohilla war began in 1784, Leonard was required to take the field and in the bloody battle of the 26th October* of that year he was exposed to imminent danger out of which, however, the Lord delivered him, and after the engagement was over he retired to a solitary place to return thanks to God for his deliverance. After this he was at Dum-Dum and was there raised to the rank of Sergeant in the Artillery and when it was determined to send an Army against Seringp

* There is a Cenotaph in St. John's Churchyard, Calcutta, to the memory of those who were killed on this occasion.

patam a detachment of the Bengal Artillery was ordered to Madras to join the besieging Army: Leonard was on the occasion made Sergeant-Major and sent with the detachment. In the Army was Sir Arthur Wellesley, afterwards Duke of Wellington, under whom Leonard served. He was present at the siege and took an active part in the operations there, but did not happen to be present when the place was actually taken on the 4th May 1799 as he had been detached to some other duty. After about three years he returned to Bengal and was again sent up-country. He was soon after appointed a Tutor in the Upper Orphan School at Kidderpore. That Institution was at that time under the superintendence of Mr. R. T. Burney, who was a good man and was very kind to Leonard, and while trying to make him comfortable in his new situation, also sought his spiritual welfare. By his influence Leonard was brought under the evangelical ministry of the Rev. David Brown, who used to preach at the Old Church on Sunday evenings.

Thus his serious impressions became deeper and he was recommended to open his mind to Mr. Ward, so for this purpose he went to Serampore in the year 1806. From that time he began occasionally to attend the preaching of the missionaries at their meetings which were held in a private house while the walls of the Lall Bazar Chapel were slowly rising. He was attracted by the manner of preaching and by the doctrines preached.

Mr. Burney about this time reprinted and published a pamphlet against Immersion and in favour of Paedobaptism and sent a copy to Serampore with a challenge that he would defend the arguments contained in it even against Chamberlain. He was so very much afraid that his friend Leonard would become a Baptist that he put a copy of this pamphlet into his hands, taking from him a solemn promise that he would read it through, to which Leonard readily consented. The perusal of this pamphlet as promised, set Leonard a-thinking and he began to lean towards baptism, and, when he saw Mr. Ward's little pamphlet on the

same subject, he became quite decided. Mr. Burney's object failed and the perusal of his pamphlet by others caused Baptist sentiments to become better known, as hitherto the missionaries had aimed at making Christians rather than Baptists.

Mr. Leonard's physical sufferings were very great and he had to increase the dose of opium he used to take to have the desired effect of alleviating them. till he eventually made an attempt at suicide. He went to a shop and bought a pistol for the purpose, but could not get the shot necessary for it. However, he directed his steps to one of the Calcutta burial grounds and there made the attempt to shoot himself by placing the pistol against his right ear. The pistol was apparently held with a trembling hand and not pointed directly into the ear. It was loaded with a coarse kind of small shot, two of which entered, but afterwards one fell out and was preserved for years by Mrs. Leonard. The other touched his upper lip near the corner of his mouth. There was consequently a slight curvature of that lip, but it was so slight as not to be always observed by strangers. His right ear, however, became deaf and never got cured. He was taken to the General Hospital where he remained several weeks and where God met with him and he was brought to trust in the Saviour and had much peace and joy in believing.

After his recovery Mr. Leonard did not return to the Kidderpore School, owing to his attempt at suicide. He, however, obtained the post of Tutor in the Classical School of the Rev Peter Morse, a clergyman of the Protestant Church of Ireland. He had to teach Arithmetic and gave his employer much satisfaction. He had a discussion once with Mr. Morse on the subject of baptism. Mr. Leonard remained with him till his death which occurred after a short illness.

He was baptized on 2nd April 1809, shortly after the opening of the Chapel and was solemnly set apart to the Office of Deacon on 18th October of the same year along with Mr. Adam Gordon,

and soon made himself useful. Two Deacons were chosen, as none of the Pastors were resident in Calcutta, though Dr. Carey was there two or three days in each week, and it was considered desirable to have several Deacons, who being on the spot might attend to the interests of the Church.

After Mr. Morse's death his school was dissolved, but at this time the Serampore Missionaries were projecting the establishment of their Benevolent Institution on behalf of which Dr. Marshman preached his inaugural sermon on Christmas Day 1809. Mr. Leonard was appointed one of the first teachers in this school as he was considered a very suitable person for the post and he brought it up to a considerable degree of efficiency. He used to help Dr. Carey at his conference meeting at the Chapel on Tuesday evenings and on Thursday afternoons at his meeting for enquirers.

After a while he felt a desire to make himself useful among those who did not understand English, and though he spoke Hindustani fluently, he had not learned to read it, so he set himself to learn the Nagri character and in course of time by dint of perseverance he at last acquired fluency in reading it. After a few years the Serampore Missionaries having received him as a Missionary determined to send him to Dacca. All the time that he was an officer of the Church he was in deed and truth the Calcutta correspondent of the Missionaries as is testified by his numerous letters in the Circular Letters of the Mission, in which he faithfully reported to his Pastors at Serampore what was taking place at Calcutta. He did not accept the term "missionary" and he supported himself independently of the Mission by keeping a school.

He went to Dacca in 1816 to open up the work there. The Mahomedans endeavoured to get him turned away as they had succeeded 10 years previously in getting Mr. Moore and Mr. William Carey, Jr., turned away, but failed. He set himself to establishing schools at an early stage and at one time had as many as 26 schools in the city and adjacent villages, including a large school in his own house which was kept up to the day of

his death in 1848. The Rev. William Robinson joined him at the beginning of 1839. He became superannuated and though he wanted to labor he could not for years before his death. In 1838 he baptized 26 individuals. He died on 23rd November 1848 just after he had exclaimed "Where is Brother Robinson?" The simple epitaph on his grave says: "His record is on high."

CHAPTER X.

THE WORK AMONG SOLDIERS FROM JANUARY 1810 TO DECEMBER 1815.

THE additions to the Church during these six years were: 1810, 39; 1811, 54; 1812, 72; 1813, 65; 1814, 48; 1815, 44; making a total of 322 in all, which was practically half the entire number admitted between 1800 and 1825. They are therefore important years. One interesting feature of the time was the work among the soldiers of the different regiments that came to Calcutta within these six years. Thus, in 1810 seven men were baptized from the 14th and 22nd regiments; in 1812 fourteen from the 24th regiment; in 1813 forty from the same regiment, making 54 in all; in 1814 five from the 66th regiment; in 1815 nineteen from the same regiment and in the latter year (1815) two also from the 59th regiment, or 87 in all. From this it will be seen that men of five different regiments, *viz.*, the 14th, 22nd, 24th, 66th, and 59th came under the influence of the missionaries. The good work went on in the succeeding years, but this period is specially taken as Mr. Leonard was so intimately connected with it. He, however, left in 1816 for Dacca and was succeeded by others who did not seem to have quite as much influence over the men.

On the undermentioned dates within this period the missionaries were privileged to baptize more than six persons at one time, *viz.*—

29th July	...	...	1810—7
30th April	...	...	1811—7
27th October	...	...	1811—7
26th January	...	...	1812—9
31st May	...	...	1812—8
13th September	...	...	1812—8
27th September	...	...	1812—8

[This last date was that on which Dr. Judson preached his

celebrated sermon on Baptism which was subsequently printed and went through several editions].

27th December	...	...	1812—12
30th January	...	...	1814— 7
29th May	...	...	1814— 8
25th September	...	...	1814— 7
16th July	...	...	1815— 8

But to proceed with the narrative. On the 23rd February 1810 Mr. Leonard wrote thus to Mr. Ward about an enquirer:

“It was the fear of causing scandal to his Christian profession that drove him to the Chapel, some of his companions having accused him of going to the Lall Bazar Chapel for wicked purposes, this being a street notorious for lewd practices.”

On 17th June Mr. Ward received two soldiers who were baptized on the 24th idem. They were Russell and Beard of the Regiment from Berhampore who turned out sterling men in course of time.

In July, a Regimental Order was issued at Berhampore prohibiting every Non-Commissioned Officer or Private from attending religious worship either in the Barracks or out of them, except when ordered to Divine Service, and, it was added: “Such who dare to transgress will be severely punished.” In a day or two, however, this order was modified by another “which limited their meetings to such times and places as the Chaplain of the station should be present at.” This is inserted here to show the opposition to all such meetings, and is not unlike orders which issued ere long at Calcutta also.

The men whom that order affected within a week or two left Berhampore for Calcutta *en route* to the Mauritius, as their regiments had been told off for the Expedition against that Island. On the 30th August more than 30 Christian soldiers had breakfasted at Mr. Leonard's house where a prayer-meeting was held. After the morning service at the Chapel, Mr. Chamberlain (who had been instrumental in their conversion) administered the Lord's

Supper to them for the last time. Before the men left Calcutta they collected little articles for a present to a blind fellow-member of the Church named Gomes. They embarked at Calcutta on 10th September and when leaving addressed farewell letters to the missionaries. God watched over His people, for they were able to write later on that though all the Christian men had been engaged in the taking of the Mauritius and of Java none of them had been killed or even injured.*

On the 31st December 1810, Mr. Leonard recorded the following interesting incident in his letter to Mr. Ward of that date.—

There is a soldier and his wife who attend very regularly at Chapel. He says that on going out of the Fort into Calcutta for a day, he is obliged to apply to Captain ——— for permission. The first time he applied to this gentleman it was for a whole Sabbath day's liberty to go out and hear in the city. He readily granted his request, but enquired with some earnestness, what Church he frequented. "The Chapel in the Lall Bazar, Sir." "If you continue," said the Captain sharply "you will have your brains turned: I would recommend you to go to your own Church." The soldier answered, "He had received much good from his short attendance at the Chapel: that the pure Scripture doctrine was preached there, and that there was no danger of that which he apprehended. "You know, Sir," he continued, I have more than once incurred your displeasure by drunkenness. You once warned me against the company of a certain man. That man and I agreed to go, intoxicated as we were, to hear what was going forward at his Chapel. Mr. Ward, Sir, preached from these words, "Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth and walk in the ways of thine heart and in the sight of thine eyes, but know thou that for all these things God will bring thee into judgment." A part of the sermon pointed particularly at drunkenness, shewing its destructive consequences and representing it in such odious colours that I have never got drunk since, and I trust that by the mercy of God I never shall. "Well" said the Captain, "if you have received benefit thus far that is all that you ever will receive. If you continue your attendance there I shall one of these days, I assure you, have to provide a room for you in the mad house."

* There is a cenotaph in the grounds of Government House, Barrackpore to the memory of the officers who were killed in these expeditions in 1810 and 1811 respectively.

The 14th and 22nd Regiments having thus left Calcutta we shall now see how the Lord opened the way for the next regiment — the 24th — to come under the influence of the missionaries. Here is the first reference to them, which is taken from the Circular Letter of January 1811 :

“A friend in the Fort has opened his house to us for public worship in English and Bengalee, and a good number attend, among whom are some soldiers of the 24th Regiment who heard the Gospel at the Cape.”

Mr. Leonard that same month was able to record that “Not a corner is to be found in the Fort where the Gospel has not found a reception.”

But now came the counterpart, for, on 15th February 1811, he records :

“We have to deplore that the devout young men of the 24th Regiment are prohibited passing the gates of the Fort on the Sabbath or any other day to hear the Word at Calcutta.”

The following simple entry under March 1811 has a great deal in it. “An opposition was raised in Fort William against the Gospel by a Colonel ———. On this occasion a Mrs. W., a Hindustani woman, who had married an English soldier interceded with the General with effect, and liberty for a time was granted to the soldiers to attend at the Chapel and at occasional meetings which did not interfere with their Military duties, but this did not continue long.”

Thus is given in full detail by Mr. Leonard in June whose record runs thus :

“About the middle of this month a new interruption took place with respect to the preaching in the Fort. The Town Major positively prohibited any meetings in future under penalty of a Garrison Court Martial, there being an old Garrison Order against such meetings. He said he would bring any person to a Court Martial who should encourage them and that if any of the Missionaries were seen in the Garrison in future they would be turned out. Application was made to the Colonel and the order was revoked, but in a very short time after it was renewed. The real movers in this business are unknown to us, and the cause of this hindrance to the Gospel is yet a mystery. None of the Officers of His Majesty’s 24th so much as once attempted to call any of their men to account for their religion

nor do we know anything that could attract the attention of the Officers who have interfered except the marked change of the men under them from vice to virtue, from habitual Sabbath breaking, drunkenness and gambling to becoming Christian conduct. One objection offered to the soldiers was that they were not such sinners as the Ministers represented them. An Officer in conversation with friend W. adduced his power of turning him out of his situation if ever he would be convicted of admitting any assembly under his roof. I am happy, however, to inform you that our persecuted friends suffered these oppositions with Christian meekness, at the same time in no instance sacrificing a jot or tittle of their faith."

Notwithstanding all this opposition, Mr. Leonard was able to report on 12th July that there were "large meetings and an increase of enquirers among the Bengalee hearers in the Fort." and on 24th August Dr. Carey was able to inform Mr. Fuller that there were "a goodly number who fear God in His Majesty's Regiment stationed in the Fort."

Mr. Leonard's record of 22nd November runs thus:

"I went into the Fort on Friday seven-night at the usual hour to found our place of worship shut up by order of Colonel M., and I saw our dear friends walking about with sad countenances. Since the former loss of our place of worship there was a very pleasing increase of hearers who appeared desirous of the Word. At our next meeting, I believe the number was not far short of 80." After detailing the cause of this interruption Mr. Leonard adds, "These Christian Soldiers bore all these things with resignation and unanimously agreed to assemble on the plain (Maidan) in the open air, until the Lord should provide a covering for them. The night was cold, but hearts warmed with love to Christ little regarded the cold. We devoted the usual time to singing, praying and endeavouring to illustrate Romans 14: 17. "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." It was a happy season to us all, but even here the joy is stopped up in future. Some one carried the matter to the Colonel at an early hour next morning and he sent a verbal order to the Adjutant that there should be no more Soldiers' meetings of any place whatever."

On the 6th December things had not improved, as Mr. Leonard writes:-

The state of things in the Fort continues to wear an

unfavourable aspect. One of the Christian soldiers visited me this morning after having waited on Colonel M. with trembling heart and faltering tongue to beg permission to meet for the worship of God but to no purpose."

Think of that! Things were even worse in Madras, for a letter from a Christian man of the 14th Regiment who had been transferred to Madras informed the Missionaries that their service had been interrupted and six had even been committed to the guard house for having met of an evening for the worship of God. In the June previous the men from the Mauritius had written to say that they had been forbidden to assemble so they used to retire and in the open field commemorate the death of Christ.

On the 27th December 1811 there was a disturbance in the Fort among the soldiers of the 24th Regiment, but none of the Christian men were implicated. It would seem to have been about an increase of pay.

As a result no soldiers were baptized during 1811, but in the early part of 1812 the Officers relented, for we read under date of 20th March. "The men of the 24th Regiment were permitted again to attend the services."

On the 13th September 1812, eight soldiers were baptized in Calcutta by Mr. Ward. They had been awakened by the preaching of those who went to the Fort.

We now come to the year 1813 during which 40 Soldiers in the Fort were baptized. The restrictions would seem to have been quite removed for in February 1813 the Missionaries record.

Our congregation here (Calcutta) is on the increase, especially from the soldiers in Fort William, about 50 of whom sometimes attend on the Lord's Day morning.

On the 4th. of that month Mr. Leonard recorded:- "I was in the Fort about sunrise this morning when I found Brother Daniel's house quite crowded at that early hour with persons who appeared to be hungering and thirsting after the Word."

On 19th March Mr. Leonard wrote: "The Fort is becoming a most pleasing place without the shadow of opposition with a congregation of about 120 most serious hearers. I feel

in examining the Church Book (which unfortunately is not extant at the present day) yesterday that the number who have joined the Church belonging to His Majesty's 24th Foot amounts to 30, 16 of whom have given the least cause of pain since they offered themselves to the Church."

On 23rd April Mr. Leonard wrote: "One hundred and two soldiers had passes signed by their Colonel to attend at the Chapel on Sabbath morning. Numbers are looking forward to joining Church."

With reference to the concluding remark it may be here mentioned that on 25th April 5 soldiers were baptized, on 27th May 2 on 27th June 3, on 25th July 5, on 15th August 5, on 22nd August 6, on 31st October 3 and on 29th December 1, making 30 all

On 14th May Mr. Leonard wrote: "There were 105 of the 24th Regiment at the Chapel on Sabbath morning last, inclusive of a goodly number of well disposed European women of the same Regiment. The Artillery has arrived in Fort William and begun to attend. I hope the Gospel will have its course amongst the latter for they are in a most deplorable state."

On 22nd June Mr. Leonard wrote: "The goodly number 54 soldiers from the 24th Regiment in the Fort have now joined have been proposed to the Church and about a hundred and fifty (and as many more as wish) are permitted to come to the Chapel on Sabbath days."

On the 9th January 1814 the men of the 24th Regiment at Fort William formed themselves into a separate Church composed of 58 members and chose 3 Pastors and 6 Deacons. These were designated to their Offices by the laying on of hands on the same day, when Dr. Marshman and Mr. Ward addressed them at the morning service at the Chapel on the duties of Pastors, Deacons and Church members.

On the 17th February Mr. Leonard wrote to Mr. Ward that the men from the Fort informed him that morning that they had received permission from the Colonel, Adjutant and Serjeant-Major to hold their meetings as often as they pleased in the public barracks and that a place had accordingly been set apart for this sacred work. Hallelujah. Praise ye the Lord!

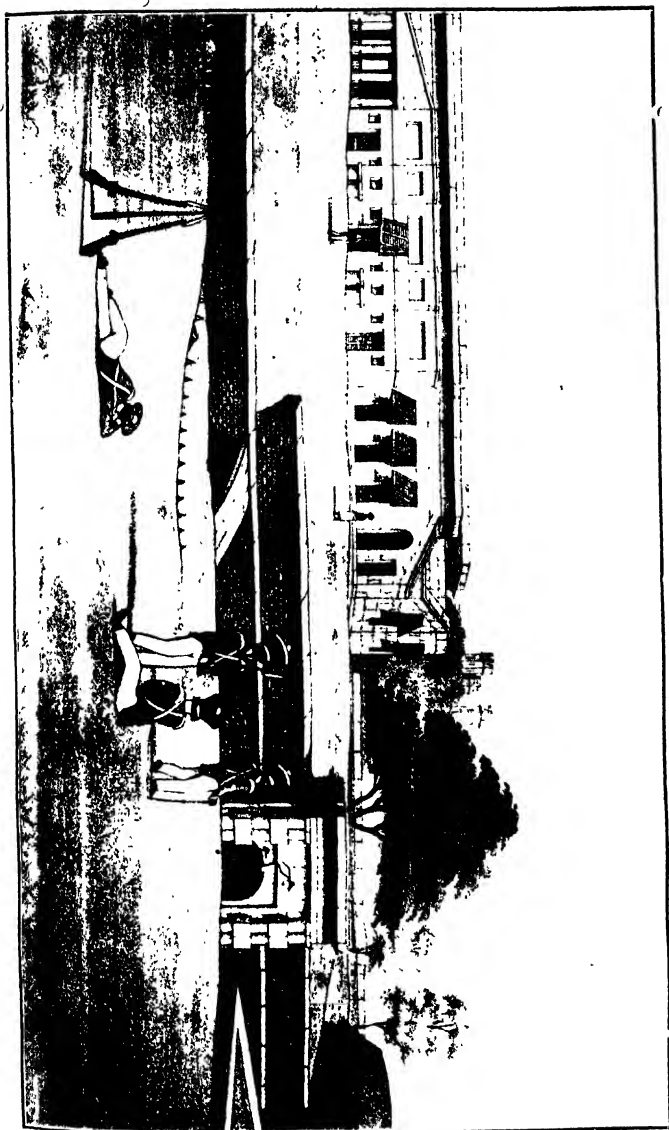
On the 13th April he was able to write thus to Mr. Ward as to the work in the Fort:

"In the Fort there are meetings every morning and evening throughout the whole week either for prayer, preaching or consultations upon Church concerns, *i.e.*, religion may truly be said to be followed where Satan once ruled without the shadow of opposition and where the vilest practices were carried on in the face of open day without a blush. Our brethren have the sanction of the Colonel the Adjutant, and the Serjeant-Major, to carry on their meetings in the public barracks, where, on their preaching nights, seldom less than three hundred hear the sound of the Gospel, many of whom, before this liberty was granted by their much-beloved and indulgent Colonel, would have shunned a place of worship as they would a house wherein a contagious disease raged. I shall venture to add, as one who has had an active part in more sieges and field engagements than one, that if our Brethren, called into the Field with their present Commander at their head, were to see his life in danger they would form an impenetrable rampart about him who has stood their friend in their heavenly warfare, and fall to a man for his preservation. May the Lord incline the hearts of all who are at the head of Regiments thus to favour the cause of God, and become instruments to help forward the salvation of the souls of those over whom they are placed. There was one hundred and eighty of the 24th at the Chapel last Sabbath evening." Think of that!

In August 1814 it is recorded that 200, or more, of the men used to gather in the barracks for meetings and that in the hot weather they were in undress.

On the 25th September the first batch of men, comprising only two, from the 66th Regiment, was baptized at Calcutta by Dr. Carey, but among them was Mr. Alexander Wedderburn, who became the Pastor of the Church in that Regiment when it was formed. In October Mr. W. Smith, a discharged soldier, was taken on as an itinerant. In October 1815 the 77th Regiment which had come from the Cape, returned there.

A picture of the interior of the Fort is given on the opposite page.



CHAPTER XI.

THE REDOUBTABLE MRS. WILSON: A HINDUSTANI WOMAN OF PLUCK.

THE following is what Mr. Leonard reported about her in his letter to Mr. Ward dated the 5th March 1811:—

“Our friend Mrs. W. of the Fort, who invited the missionaries to preach at her house, paid a visit yesterday with some others for the first time. I was greatly gratified by the zealous spirit which she evinced as well as by her anxiety to join the Church. She has hitherto waited to see if the Lord would bless her endeavours to draw her husband into the right way. See what a blessing this native woman seems to be to her European husband. She was, if I mistake not, a Hindoo before he took her as a slave of the vilest description. The man was Sergeant of Artillery in the late War under Lord Lake and had an active part in most of the bloody conflicts of the time. This woman's attachment to her partner was so strong that she accompanied him in the heat of every battle and often lent him a hand when exhausted and supplied his place at the guns! In one of these actions Mr. W. received a musket ball about the temples which penetrated nearly through his skull carrying a part of the brass hoop on his head along with it. He instantly dropped down to all appearances dead. She, however, neither lost her fortitude nor her affection even in that trying moment, when, in addition to the situation of her partner, the bullets were falling like hailstones about her own head, she took it upon her back with the intent of performing the last friendly office, that of burying him and carried him clean out of the scene of action. It pleased God to restore him, and, to make the most grateful return he conceived himself capable of, on his recovery, made her his wife.”

The following is Krishna Pal's own account of the conversion of this remarkable woman under his preaching:—

“Worship was performed at the house of Mr. Thomas Kaitan (Cytano). Mrs. Wilson used to come, but did not give her heed to what she heard. One day I read and preached from the Chapter of John, about the woman taken in adultery. Mrs. Wilson had formerly lived an improper life with an European. The words of our Lord to this woman ‘Go and sin no more,’ impressed Mrs. W. Through this word God turned her mind and she has since been baptized in the name of the Lord Jesus Christ.”

The date of her baptism cannot be traced as not infrequently the record runs: "Two Hindustani women baptized." without any names being given.

And now for the sequel regarding the removal of the restrictions through her instrumentality. Mr. Leonard in his letter of 18th March 1811 wrote:

She said "When the Europeans and natives came to our house at the usual hour, not doubting but that they would hear the Word from the minister whose turn it was to come, I informed them that all was at an end. The Colonel had ordered my husband to discontinue the meeting and, on pain of his displeasure, not to allow anything of the kind in future. It was of no use to remonstrate: the order must be complied with. This was sad news indeed to those who had come expecting to hear the Word of God, as fully appeared by the tears both of Europeans and natives who were particularly affected by the short interview and prayer with Mr. Marshman. They supposed that this would have been the last opportunity they would have of meeting together. Knowing that I was engaged in the cause of my Saviour and trusting to Him for success, I this morning came to the resolution of waiting upon the General to make known my distress. I found him engaged in a conversation with two Officers but my business was too urgent to admit of much ceremony or delay. I therefore begged a hearing, which the General very kindly granted and invited me to take a chair and come out of the heat of the sun. This I objected to, telling him I was the wife of a poor man and therefore could not think of accepting of such an honor, and that neither the heat of the sun nor even being burned to death appeared a matter of any consequence when compared with the business I had come about.

I then told him the story of the meeting at my house from the beginning to the present time. He asked me who preached there. I answered the missionaries. But (says he) you do not understand English sufficiently to benefit much by their preaching. I told him that most of us understood a little, and that the discourses were very plain, and agreeable to the Scriptures, and besides this that we were amply blessed by being provided for even in case of our not understanding English, as the Bible was translated into Bengalee, and was expounded once a week, in addition to English preaching twice. It pleased God to grant me favour in the sight of the General. He not only smiled all the time but expressed his hearty approbation of what I had narrated.

granting full permission to continue the meeting, and promising that no one should interrupt it. I felt at a loss for words to express my sense of this favor. The business, however, was not yet finished. The Colonel knowing nothing of my petition, nor of the General's answer, I suggested the necessity of his being informed of it. This the General commanded me verbally to make known to him. I submitted to him, however, whether a few lines from himself would not better establish what he had so kindly granted. He then wrote a note requesting the company of the Colonel at Headquarters. This happily completed my wishes, as I had now an opportunity of hearing the Colonel's objections. I found these to be grounded on a surmise that the soldiers met to get *liquor*, and that my husband procured it for them. This I soon cleared up to the satisfaction of both the General and the Colonel. The latter then stated another objection, much more unexpected than the first, *viz.*, that he supposed the missionaries and myself received money. To this I answered that a house as large as that which I then stood in (Headquarters) with a thousand rupees a month would be considered of no value when compared with the news of salvation through a Crucified Redeemer, which I heard preached in my house: That my husband and myself now resided in a house under his control, and were receiving a salary of thirty rupees per month in his gift, for all which we felt thankful to him, but that if he were determined to shut out the Word of eternal life we should as freely resign his favor as we at first received it. After the latter of these remarks the two gentlemen retired and conversed a few minutes out of my hearing. After this they came and told me to continue the meetings, without the least apprehension of being interrupted in future. I then expressed my fear that at some distant period, if they should be out of the way, some other superior Officer might interrupt us, but both the General and the Colonel passed their word that I might be easy on that head, and that the late interruption was purely the effect of a misunderstanding."

CHAPTER XII.

THE STORY OF THE CONVERSION OF MICHAEL CARMOODY, A SOLDIER OF THE 24TH REGIMENT, AS TOLD BY HIMSELF.

THE following letter was sent by Carmody to Dr. Carey on the 26th March 1812. It is taken from the Periodical Accounts and is given *in extenso* as it would lose in force if curtailed. It will speak for itself:—

REVEREND SIR,

Situated as I am in the Army and not allowed the liberty of waiting upon you to speak the sentiments of my mind, I take the liberty of relating to you part of my past and present state of mind respecting Divine things. I am descended from Roman Catholic parents, and was always a strict observer of the rules and customs of the Romish Church. On my arrival at the Cape four years ago, I had some conviction that I was not in the right way. My prayer to God at that time was that I might be directed to some Roman Catholics. I did not disclose my thoughts to any one, but would have done so, could I have met with a Romish Priest, whom I very diligently sought wherever I went, but it would seem from the subsequent dealings of the Lord with me, that He determined that I should not see any of them till I had been brought into the right way. I fasted every Friday, and unknown to anyone, I used to go to the mountain at the Cape to pray that I might be directed right: and though I could not read at this time (and if I had been able I durst not open the Bible), I continually carried in my bosom my Romish Prayer-Book, thinking there was some virtue in it. I sometimes also secretly travelled through the streets of Cape Town in hopes of meeting with a Priest and used to listen at the houses I passed, if I could hear any masses. Shortly after this I fell ill and was sent to the Hospital. I was during this illness much troubled in mind, as I was certain I was in an unprepared state. I therefore earnestly prayed that God would not take me away amongst strangers, where I could not obtain a friend to teach me Divine things, nor yet a Priest to confess to.

The thought that the judgments of the Lord were now at hand with me greatly alarmed me, and I was also much dejected at the idea of dying in a strange land, away from my parents and my friends. When nearly restored to health I was distressed in

mind at going yet further from home, and especially into a heathen land. After recovery I came out of Hospital, and though a wretched sinner seeking salvation, was overcome by the temptations of Satan, and fell into the inexcusable sin of drunkenness. After I got sober, and had considered that I had but lately experienced the sparing mercy of God, my convictions became stronger daily: and I looked upon my past transgressions as ingratitude of the worst kind. When our regiment left the Cape for Bengal I was on board the *Astell* Indiaman where I experienced a fresh instance of the gracious dealings of the Lord. We were ordered to be drawn up for engagement* with the French Frigates, and I had such horror and dread as I never felt before, not that I feared to die for my King and country, but because all my open and secret sins were brought to my mind, and especially my recent fall at the Cape. I expected to be judged of God, whom I dreaded to meet as I was now certain I was not in the right way. But the Lord in His abundant goodness, delivered me from the awful scene of battle with only a slight wound. After the battle we landed at Madras, where I again searched in vain for a Romish Priest. It would seem that it was ordained by the God of our salvation that Fort William should be the place where I should first hear the glad tidings of salvation, not from Priests of the Mass, but from the faithful ministers of the Gospel. Nothing more occurred worthy of remark until my arrival at Fort William which was in September 1810. Here I again began to search for a Romish Priest and happening one day to see the Bazar Serjeant's wife with beads round her neck, I was greatly rejoiced in meeting at last with a Roman Catholic and felt sure a Priest could not be far off. I immediately went up to her, and asked her if I could see a Priest and she consented to send for one into the garrison. How she mistook a minister of the Gospel for a Priest of the Mass I cannot say, but instead of such a Priest as she faithfully promised to send for, the Rev. Mr. Ward and Mr. Leonard came over on Friday evening. I was not able to be present on this occasion, but I rejoiced to hear that they intended to renew their visit on the Friday following, which still left me some hope of meeting with a Priest of my profession. I communicated with a glad heart the cause of my rejoicing to a great number of my

* This engagement took place on the 3rd July 1810, when the three Indiamen Windham, Ceylon and Astell were bringing the men of the 24th Regiment from the Cape. The Astell was the only one that escaped, the other two being captured by the French. It was thought at the time that the Astell also had been captured but she made good her escape at night. For full details of this engagement see pp. 60-62 of Volume XII of the Asiatic Annual Register for the year 1810-1811.

companions in the barracks, and especially those of the same religion with myself which enabled me to bring together a very good congregation of Roman Catholics. On our entrance we were very greatly struck at seeing the Rev. Mr. Marshman and Mr. Leonard, with a Bible lying upon the table. We knew from this they were not our Priests, and my companions whom I had assembled began to think it was a trick of mine to make them hear the Gospel instead of Mass for which alone we came together. After this meeting my Catholic friends gave me very abusive language for deceiving them as they thought, but so far from that I felt the disappointment more than any of them, as I had been earnestly seeking a Romish Priest for four years past. Another meeting was proposed to be held on the Friday following, and I was once more somehow or other induced to attend it. The Rev. Mr. Ward came again, with Mr. Leonard: and the former discoursed on the Prodigal Son, when I was made to see myself a great sinner, one who had strayed from God all his life time. I now for the first time felt a sincere sorrow and shame for my past transgressions and a desire to turn to God, through faith in His son Jesus Christ: the more I heard of the Gospel the sweeter it appeared, and from this time I began to love to hear the minister of the Gospel, and to dislike the Romish Priests, and I never before in all my life felt such sweetness in prayer as now, through what I heard of the truths of the Bible. Now and then my faith in the Gospel would be shaken, because it was contrary to the Romish faith to hear it, but I continually prayed to the Lord to teach me and to lead me in the right way, and then I felt easy. Mr. Ward promised to come into the garrison on the Friday following, which he did, and preached from Isaiah 1:18, "Come let us reason together, saith the Lord, etc." I thought he said much applicable to my case, and one thing I shall ever remember, that persons on a bed of affliction sometimes seek much the mercy of the Lord: but when they recover they forget Him who was once so desirable and begin to sin again as they regain their strength. This immediately brought strong conviction to my mind, that I was the very person alluded to, and that my conduct at the Cape was such as he had mentioned. I believe it was the Friday following that Mr. Chater came in, and discoursed from 2 Cor. VI and part of the 2nd verse. "Behold now is the accepted time, behold, now is the day of salvation." I found great comfort from this discourse, and my mind began more and more to rest in the faith of the Gospel. Mr. Chater mentioned that in the 14th and 22nd Regiments there were many serious persons, who when they first began to seek the Lord, could not read, but in practice they were soon able to examine the Word of God to

themselves, he then advised his hearers to do the same. I took the advice, and the next day borrowed a spelling-book and a Bible. On opening the Bible I was once more tempted to desist from searching the Scriptures for salvation, but I sought the Lord for direction, and pursued my study: and, by the blessing of God in two months I was able to read the Word for myself. It is now 14 months since I first received this advice. One day, when I was able to read, I took up the Sacred Volume, and the 28th chapter of Samuel first opened to my sight: on reading it I was much struck at the conduct of Saul. I thought I also was disposed to forsake the God of heaven and earth, and take refuge in departed saints and images. I had a violent struggle for four days, when I was relieved by a discourse from Mr. Chamberlain whose text was from 1 Tim. I:15. "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners of whom I am chief." This discourse, and the 19th chapter of St. John, removed much of my unbelief, and, as I found that in proportion as I read or heard the Word of God and prayed, my mind became more and more fixed and established in the true faith, I have neglected no opportunities of doing so.

Mr. Leonard lately came into Fort William and expounded the 5th chapter of Galatians. I was from this led to see much in me that did not accord with walking in the Spirit, and also to pray earnestly that the fruits of the Spirit might be shown in my walk and conduct. I have also derived much profit from my attendance at the occasional prayer meetings in the garrison, and public worship at the Chapel.

Now, Reverend Sir, having stated in the best way I could the dealings of the Lord with me, I beg to express my earnest desire to be admitted into Church-fellowship with the Church under your care. I do not think that either Baptism or the Lord's Supper are essentially necessary to salvation, but I much wish publicly to confess that my hope of salvation is in the Lord Jesus Christ alone and, though others may disregard His commands, I wish to obey them with a heart full of love and gratitude.

I take this opportunity of returning my most grateful acknowledgments to the Baptist Society for sending the words of eternal life to me. May the Lord prosper all that they set their hand to, and may millions have cause with me to rejoice to all eternity in the salvation of God preached to us through the means of this Society.

I remain, etc.,

(Sd.) MICHAEL CARMOODY.

CHAPTER XIII.

THE STORY OF THE CONVERSION OF ALEXANDER WILSON, A SOLDIER OF THE 24TH REGIMENT, AS TOLD BY HIMSELF.

THE following is his experience which was recorded *verbatim*, as received from himself, by Mr. Leonard and communicated to Mr. Ward in his letter of 23rd April 1813 in the Circular Letter of that month.

Some time about the middle of August I was living in a desperate state of wickedness, committing everything that was contrary both to the laws of God and man, particularly drunkenness and profane swearing, in which I knew no man my equal. It was in this depraved state the Lord was pleased to meet me and stop me in my mad career and show me my error by the following incident. A fellow-sinner and companion in vice proffered me a small reward if I would refrain from damning my eyes and limbs for the space of three days (so nauseous was my conversation even to him), which I readily undertook to do, not thinking anything serious about it at the time, but within the above-stated time I began to reflect upon my abandoned course of life perceiving that it was hurtful even to my companions in iniquity. This brought conviction home so powerfully to my soul as to alarm me very much as I was then in a bad state of health, and had been so for some time, which caused me to think that if the Lord should be pleased to call me hence in the state I was then in hell must be my portion. What to do I knew not for I had no Bible, nor any other good book to read, neither money to purchase any, and, to go to the Brethren, or Methodists (as I was then in the practice of calling them) false shame prevented me. However, I at last thought of a countryman of mine who had a Bible, and, knowing that he made little or no use of it, I begged the loan of it, when he immediately asked me if I was going to turn Methodist. I replied it was high time to turn to something or other different from what I was. He then gave it me, wishing I might make a good use of it. Having had no knowledge of the Scriptures I continued to search them, believing from what I had heard, that eternal life was to be found in them; however, finding that it was in and through what Jesus alone had done and suffered that I was to hope for it, I found myself at a great loss what to do. I found prayer was the only means to draw me to Him to which I was

as great a stranger as any benighted soul could be. This and many other things, such as shaking off my old companions in vice, the dreadful thought of death and eternal misery, added to my already weak state of health, brought me very low indeed, so much so that I was compelled to go into the Hospital. Before I was long in Hospital I heard the Rev. Mr. Thomason preach from Rev. 22. 22. Behold I come quickly, etc. He enlarged much upon death and judgment, which alarmed me much and revived my convictions: he made his discourse appear in so plain a light to me, that I was convinced, if I died without an interest in Christ I must perish for ever. He then explained the plan of redemption, but I could not persuade myself that Christ would pardon such a wicked wretch as me, but hearing that all manner of sin and blasphemy would be forgiven those who sincerely repented and believed in the Lord Jesus Christ, I experienced much comfort. At another time I heard the Rev. Mr. Thomason expound the 10th Psalm, showing forth the real character of the ungodly, the whole of which so fully agreed with my past life that I conceived it all intended for me alone. This, however, cast me into a state of deep dejection. About this period one of the Brethren of the Baptist Society came into the Hospital, who succeeded in reviving my hopes in Christ again. I now began to think of leaving the Hospital when a friend informed me that many schemes were laid in the Barracks to effect my downfall. This caused me some uneasiness. I sent word, however, that I hoped One would accompany me who would enable me to withstand all their temptations. There were two of my old companions whom I dreaded more than all the rest, but as soon as I arrived in the Barracks I found they were both close prisoners in the Barrack Guard. However, they had a bottle of spirits ready for me and put it into my hand, which the Lord enabled me to resist. From the length of time I had been in the Hospital I had saved a sum of money, and, knowing while this continued in my possession, my old companions would haunt me, I came to the resolution of getting rid of it immediately by purchasing whatever necessities I stood in need of, and whatever remained I spent in the best way I could devise, as one means of escaping temptation. Yet they continued to force liquor upon me, till on my refusing them, they immediately brought before me the wickedness of my past life, which caused me great confusion of face knowing they were talking nothing but the truth. Christmas Day being a period devoted in the Barracks to drunkenness, swearing, fighting and every ill, proved a very trying day to me, for after I returned from worship in Calcutta to the Barracks I found the whole of the men mad with liquor.

The moment I entered I was beset on every side by old companions who would have forced liquor down my throat if possible: however, I escaped out of the Barracks and continued meditating alone until Retreat beat, when I was enabled to retire in peace to rest. Since that period the Lord has enabled me to persevere to the present day and I humbly trust will continue His mercies to me to the end of my life. I am fully convinced of my own inability to withstand the least temptation, but He is faithful who has promised that those who trust in Him shall never be confounded. My only hope of salvation is built on the grace of God, through the crucified Redeemer.

He was baptized at Calcutta by Dr. Carey along with four others of his Regiment on the 28th March 1813.

These two instances must suffice and we must hasten on to other matters of interest of another sort.

CHAPTER XIV.

THE GENERAL WORK CARRIED ON BETWEEN JANUARY 1810 AND DECEMBER 1815.

It has been stated in Chapter X that practically half the entire number admitted between 1800 and 1825 were admitted within these six years, *viz.*, 322 out of 660, and that of them 87 were soldiers from five regiments which had been stationed at Calcutta within that period, so that 338 members have yet to be accounted for. Thus it is not proposed to do in detail in regard to numbers, but in a general way. Some may ask who were these 338 and how were they converted and led to accept Baptist principles?

By the end of 1809 the names of nearly 200 persons were on the Church Roll, most of whom resided in Calcutta. The Missionaries felt that they could not do justice to legitimate pastoral duties as they were fully occupied themselves and were extending the operations of the Mission, so in October 1809 they had to call out two of the resident members as Deacons, *viz.*, Mr. Adam Gordon and Mr. Owen Leonard to assist them in the oversight of the members. Mr. Leonard, too, had other work put on him as being the most suitable man for it from March 1810 when he was appointed one of the Teachers of their Charity School (Benevolent Institution). Having been in the Army he instinctively took a deep interest in the work among the soldiers in the Fort, so that it would have been as well if more Deacons had been appointed which would have been necessary had not Mr. Leonard been a host in himself.

On 26th March 1810 the Missionaries in their Quarterly Letter to the Society wrote thus:—

“At Calcutta more than 20 are now inquiring after the good way, nor is this confined to one nation or name—English, Portuguese and Bengalee, Protestants and Catholics, Hindoos and Mussalmans, all seem to share the blessings of salvation.”

On the 29th March there were some baptisms by Dr. Carey

at Calcutta "before a crowded congregation. Many went away, because they could not get seats."

A programme of the work carried on at Calcutta is given in the Circular Letter of April 1810 which runs thus:—

"On the Sabbath Day at the Chapel, besides a morning prayer meeting (which is thronged) there is preaching at 8 in Bengalee, at 11 in English, at 4 again in Bengalee, and at 6 and again at 8 in English—the latter sermon by Mr. Forsyth. We also preach every Sabbath at the Jail. Besides the monthly prayer-meeting on other Monday evenings, there is a prayer meeting at the Chapel, on Tuesday evening preaching in Bengalee at 6, then an experience meeting, and then the conference. On Wednesday, preaching in Bengalee at 4, and English by Brother Carey at half past seven. Brother Carey has meetings at his house for conversation with enquirers on Thursday evenings, and on the same evening, rather later, Brother Leonard holds a prayer meeting at the school. On Friday evenings our friends have two prayer meetings in different parts of Calcutta, and on Saturdays at Mr. Lindeman's."

This programme was obviously more than the three Missionaries could carry out in addition to all their duties at Serampore. They wanted to draw out the latent gifts of the members of the Church which comes out in the following remark made by Dr. Marshman in a letter to Dr. Ryland, dated 30th May 1810:

"We inculcate perpetually on the Church at Calcutta that God has converted them, not merely to take them to heaven, but for the sake of their heathen and Mahomedan neighbours, and,—if their business in life prevents their going out into the country,—to support, as far as they are able, such brethren as God may stir up among them to devote themselves wholly to the work. Indeed they do it to the utmost of their ability though they are in general a poor people. Yet the congregation raises for interest on their debt, for lighting, for itinerant brethren, etc., little less than Rs. 300 a month. This, however, they can do as their Pastors put them to no expense, not even for their journeys, and, I hope, never will, till Hindustan is filled with the Gospel. We also add what ever we can spare from our labors, beyond our own support and the translations, to the Church Fund for sending out the Gospel."

This extract is rather long, but it explains how the Missionaries were able to draw forth the best talent in the Church. Still, the Missionaries set the members a living



VIEW OF THE OLD ALCOTT FARM, SEEN FROM THE EAST SIDE OF THE FENCE.

sample of hard work as will be seen from the following extract from Mr. Marshman's book. "Of the extraordinary personal labors of Mr. Ward, even at the most oppressive season of the year, we have a description in his Journal of the 17th of June (1810). In the morning he received two soldiers into the Church on their confession of faith, and then preached to a large English congregation in the Bow Bazar Chapel, and subsequently held a meeting in the Vestry to catechise as many children as could be accommodated there. He then went to the house of an enquirer and proceeded from thence to the great Jail, a distance of three miles, and reached to the prisoners, first in English and then in Bengalee and held a religious service with three soldiers in the Hospital. After dusk he went into the Fort and addressed a congregation of soldiers in a close and suffocating room. In the evening he met a number of friends at the house of one of the members of the Church and passed an hour in social and religious conversation, closing the labors of the day at ten with devotional exercises. The only remark he makes on exertions which appear too severe for any European constitution in a tropical climate is "Preaching in black clothes in this climate is a sad burden. My clothes have been saturated with perspiration three times to-day and the very papers in my pocket are dyed black. Thus you see, the heat of the climate does not prevent a hard day's work."

After this, some such entries as these occur. Dr. Carey baptized—in the presence of a large congregation, or, Mr. Ward baptized—before a crowded congregation.

On the 24th October 1810 Dr. Carey was able to write to Dr. Ryland: "Last Tuesday evening I had 20 persons with me, all of them being desirous of being admitted into the Church. Two of the members who are likeminded were absent. This is very encouraging. Indeed, the Lord is doing great things for Calcutta, not merely for us, but by others of his servants. Though infidelity abounds, yet religion is the theme of conversation or dispute in almost every house."

During the year 1810 three promising young men had been sent out from this Church into the Mission field, viz. :—

Mr. C. B. Cornish,

Mr. H. Peacock,

Mr. A. Petruse,

but none were sent out in 1811.

On the 29th December 1810 six persons were baptized of whom it is said they were converted through the Bengalee preaching. In January 1811 in their review for the preceding year the Missionaries state that Calcutta had become the principal scene of labor, and that it was there that the greatest increase had been experienced and that the prospects of good were very great. On 1st February Mr. Leonard wrote to Mr. Ward "Appearances continue very gratifying and promise an abundant harvest," and he was not mistaken; for on 31st March there were four baptisms, on 30th April 7, on 26th May 2, on 30th June 6, on 28th July 6, on 25th August 5, on 29th September 6, and on 27th October 7, and none of these were soldiers, as it has been already stated in Chapter X that no soldiers were baptized in 1811.

The contagion for meetings spread, for on 5th March it recorded: "The Boys of the Benevolent Institution have established prayer meetings among themselves without the knowledge of their Teachers."

On 29th May Dr. Carey wrote to Dr. Ryland: "We have every month some additions to the Church at Calcutta. I expect to baptize this next Lord's Day (which he did), and six are proposed for the next month (six were baptized in June). About 20 others appear under hopeful impression. (Some 24 were actually baptized). We preach every week in the Fort and in the public prison in English and Bengalee."

On 1st September Dr. Marshman wrote to Mr. Fuller. "Among the young members in the Church at Calcutta there are five or six who are learning the Bengalee and Hindsee character, that they may read the Word of God to their heathen servants and neighbours, and even the Darwan of the Chapel, a Native Christian from Jessore, who is well acquainted with the Scripture which he reads incessantly, having much leisure, improves himself communicating Divine Knowledge to enquirers." Several young men were drawn out such as De Bruyn, Thompson and N. Ker.

In March 1812 Messrs. Leonard and Thompson were called to the Ministry.

In April 1812 it is recorded: "Work was started by Mr. Thompson at Barrackpore. Several persons of the Regiment

Baud were desirous of religious instruction, and one person having promised the use of his house, the Missionaries used to go over early every Lord's Day morning. Between 20 and 30 sepoys were encouraged by an officer to read the Hindi Testament, but the Missionaries were not allowed access to the men."

On the 25th April Mr. Thompson was set apart for the work of God at Patna by prayer and the laying on of hands. Dr. Marshman introduced the service Dr. Carey offered up the ordination prayer and Mr. Ward delivered a short address from Col. 4:17.

In May Mr. D'Cruz, who had been a teacher in the Benevolent under Mr. Leonard, was sent to occupy Goamalty and Mr. De Bruyn was sent to Chittagong. Mr. Mackintosh was another member and he was sent up to Agra.

In June the brig *Caravan* arrived from America with Dr. Judson and Mr. Newell with their wives, an event which was fraught with peculiar significance to the Church, giving it a name far and wide in America.

During the course of June Dum-Dum began to be visited by Sebuk Ram, and on the 14th of that month, the Rev. David Brown, of the Mission Church, one of the staunchest friends of the Missionaries, died and was buried in the South Park Street cemetery.

On the 10th August Messrs. Lawson and Johns arrived in the *Harmony*. This event also bears on the history of the Church.

On the 6th September Dr. and Mrs. Judson were baptized in the Chapel by Mr. Ward. There is a tradition that Dr. Carey preached the sermon at the evening service, but no evidence can be traced confirming this. On the 27th September Dr. Judson preached his great sermon on Christian Baptism and Dr. Carey baptized 6 candidates.

On the 25th October Rev. Luther Rice, one of the American Missionaries, who came in the *Harmony*, informed Dr. Carey that he had made up his mind to be baptized and in accordance

with that request was duly baptized by Mr. Ward on 1st November. This interesting event had far-reaching results.

Towards the end of this year Government began persecuting the Missionaries who had recently arrived, as they had no licenses and succeeded in driving most of them away. Mr. Lawson was allowed to remain to complete Chinese punches and types and Mr. May because he had an English Congregation.

Before the year 1812 had closed Messrs. Mackintosh and W. Thomas, members of the Church, had been sent out as Missionaries.

Sebuk Ram was stationed in Calcutta for Bengalee work and the details given in his journals show how many services he used to conduct in the week. He was quite as indefatigable in his labors as Krishna Pal had been.

On the 27th December 1812 a sea Captain, named John Mills was baptized. He had caught the contagion in regard to work for the conversion of the heathen, for, we read that although he was 68 years of age yet he had such a great wish to go out as a Missionary among them that in spite of his age and infirmities he began learning Bengalee. The good old man died, however, on 13th August 1814.

In February 1813 preaching was commenced at Achanak.

On the 7th of that month Dr. Marshman wrote to Dr. Ryland:

"All the brethren at Calcutta are endeavouring in one way or another to recommend the Gospel to those around them. This I esteem a precious token for good."

It was stated in November 1813 that five Native Preachers were employed in Calcutta, and in December that the indefatigable labors of Mr. Leonard were crowned with much success.

In January 1814 Mr. Jabez Carey was set apart for his work in Amboyna, and in February Messrs. Reilly and Albert were sent to Batavia to assist Mr. W. Robinson.

On the 13th April Mr. Leonard reported to Mr. Ward on the work in Calcutta as below:—

I embrace an opportunity of sending a short account of the

present state of the good cause in and about Calcutta. We have meetings every night in the week (Saturday excepted) for those who understand English, but as our private meetings have been altered since I wrote to you last, it may not be superfluous to particularize the meetings of each night. The meeting on Monday night is held in the Vestry, which is frequently pretty well attended. On Tuesday night Mr. Carey conducts the conference in the Chapel as usual and preaches on Wednesday evening to a pretty full congregation, which has much increased during the last month. On Thursday, he receives enquirers and gives advice to any member who wishes to call upon him, and I am happy to inform you that a goodly number of both descriptions were to be seen at his house last Thursday.

Hitherto the Thursday night prayer meeting has been held at my house, but the brethren and sisters (at least such as have houses suited for the accommodation of a pretty large party) requested to have it in rotation at their own houses. We have therefore fixed upon the five following houses, namely, Brother Ward's (of the General Hospital), Sister Andrews (who has a very large family and other connections), Mr. and Sister Gatton's, Mr. Scott's, and my place. We are pretty well divided through the city, therefore are favoured with pleasing opportunities to invite a friend or neighbour to spend an hour or so with us after tea and the busy scenes of the day. On Friday nights we meet at Brother Gordon's and on Saturday nights I go into the Fort. The meetings at Gatton's, Andrews's and Gordon's are the best attended, as they have not only the most extensive acquaintances, but are also the most active in winning persons over to join them in these moments set apart for social worship and religious converse. Sister Gatton collected a party at her last meeting which amounted to between 40 and 50, among whom I observed a number of strange faces. There is another meeting established on Friday nights for the accommodation of our brethren and friends who reside at the east end of the city, as it proves very inconvenient to them to come constantly, the distance being very considerable.

The labors of the native preachers are indefatigable. It would take a whole day to do justice to a week's work of these men. Sebuk Ram preaches in twenty different places during the week, some of which are seven miles distant. He crosses and recrosses the river every day. Bhagvat preaches at eleven in and about the town. Nee-loo at about ten, and Manik at six. The Brethren Jahans, Cathan and Petruse speak occasionally in other quarters of the city. The first four Brethren preach regularly during the week in forty-seven different houses and are invited

to many more, but their time does not admit of their accepting those invitations.

To take a general view of Calcutta at the present day, and look back merely at the short period of two years, who can help wondering at the vast progress which the Gospel has made amongst all ranks from the very highest to the lowest orders. It is no novelty now to see a Bible upon a European's table, or for a Hindoo or Mussulman to read and admire that blessed Book, or for the praises of God to be sung and the voice of prayer to be heard in the families of the great."

In October a number of friends presented Sebuk Ram with £10-15-0 as a testimonial of his unwearied labors.

In January 1815 the congregation at the Chapel was stated to be between 200 and 300.

In September 1815 Mr. Lawson removed from Serampore to Calcutta and took up the English work of the Church, reporting from time to time to the Serampore Missionaries the state of work in place of Mr. Leonard who was about to remove to Dacca. The work seemed to Mr. Lawson to be very encouraging. Mr. Eustace Carey also removed to Calcutta and took up vernacular work.

In the same month the Serampore Missionaries observed in a letter:--

"Our Brethren Lawson and Eustace Carey have chosen Calcutta as the scene of their future labors, and we hope they will be made a blessing to this large city. Brother Lawson went to Calcutta to obtain medical aid for his eldest daughter, and was detained there several months, during which time, from a number of unforeseen and unexpected events, he perceived such an opening for labor that he was induced to accept the Co-Pastorship with Brother Eustace Carey and the three elder Brethren."

Extracted from Vol. VI. of the Periodical Accounts.

During the course of this month (October 1815) Brother Lawson has favoured us with the following remarks, which may serve to illustrate the state of religion among the members at Calcutta who now have a meeting every night in the week in some part of the city.

15th October.—"Monday night there were more at the prayer meeting than I have seen before, although it had not been announced from the pulpit on Sabbath Day. Tuesday evening was so unfavourable as it respects the weather, that many could not

attend. Last evening, at the Fort, I preached to above two hundred soldiers besides others; a great many stood on the outside. To-day the soldiers are going to petition for a place to themselves. Thirty of them want Rippon's hymn book: I have about two dozen. Please send down some more, and I will send them to the Fort, or carry them the next time I go. Last night there was a very full meeting at Eustace Carey's. It seems that nearly all the church was there.

"Last night Eustace and I went together into the Fort. I suppose about one hundred and fifty attended. I preached from Be sober, Be vigilant, etc.' Some of the brethren of the 24th Regiment have arrived as invalids. They attended worship last evening. This morning we had a pretty good congregation at the Chapel, and about forty or fifty from the Fort were there.

"I hardly know what to communicate this time respecting our labour. Tuesday evening I understand the members were very unanimous in the business which was then transacted. The next day we had a deputation from the Church, communicating their wishes to us. We accepted of their proposal by word of mouth, for I supposed the ceremony of a formal letter was unnecessary.

"Wednesday evening, I understand, the meeting at Eustace's was not quite so full as before. But I think a place is full enough when there is no more room to sit down, which was then the case. At the Fort I had a large congregation at Brother Daniel's. They speak in the highest terms of Brother Trowt. I think they are a very pious body of men.

"One circumstance has particularly pleased me since my residence in Calcutta: I have found, from enquiry, that three of our young people have for a long time past been in the habit of carrying on family worship alternately with their parents. This night we are to have a prayer meeting with these young people and any who like to attend in the vestry. We had no sooner planned and mentioned it than it was highly approved. It will be our constant endeavour to lead the young by the hand. To be enabled to do this the better we wish to collect a number of good plain interesting books, which we shall form into a 'Library for the Young.' We doubt not you will assist us in this.

"Last Sabbath evening at the Chapel we had a better congregation than I have seen lately. I had some conversation with a young man, who related to me his experience, and whose character seems to be very hopeful.

"I must tell you a little more concerning what we are doing. Last Friday evening I had a pretty good congregation at the Jail.

After worship was over, I proposed to Brother Gordon and others, while we were talking that if every Friday evening preceding the Ordinance Sabbath were devoted to particular prayer, it might be the means of solemnizing our minds. They were convinced of the propriety of such a plan, and we shall act upon it. If any address be given, it will bear particularly upon the subject. Saturday evening the vestry room was nearly full. Sabbath morning I went to the Jail to preach, and had a considerable number to hear. They are building a very handsome place of worship there.* In the evening I preached to the soldiers in the Fort. The Colonel has given them a better place of worship than they have ever had before. It is spacious and airy, but still so crowded that many stand without. Our brethren tell us that the Colonel sent his compliments to the Missionaries and requested them to come to the Fort every Sabbath morning to preach a sermon to the soldiers, as it would prevent them from walking out in the heat of the sun. To-day I have sold all the hymn books in my possession, and should be very glad if you would send down more. The soldiers want to form a little library amongst themselves, which may be very useful to them: they have collected about one hundred rupees, and if you have any books at Serampore that would suit them, they would be glad to purchase them."

Extracted from Vol. VI. of the Periodical Accounts.

The following is a letter from the brethren of the 72nd Regiment to Brother Lawson on their departure from Fort William:-

Fort William, 4th November 1815.

"Reverend Sir,—We with grateful hearts return you thanks for the many blessed sermons that we have heard from you and your brethren of the Mission in this place. We are led to believe that your ministry has done much good among us; it has been the means, through the influence of the Spirit, of convincing some of the hardened sinners of this regiment of the necessity of coming to Christ for salvation and of building up and comforting those who have already embraced the glorious Gospel of our dear Redeemer.

"Now our humble prayers are that the Lord, the King and Head of His Church, may grant that, while you are employed in His service, you may have the comfort of His Holy Spirit and heavenly grace; that you may have the peace of God that passeth all understanding, keeping your hearts and minds through Christ

* No further information can be traced about this handsome place of worship.

Jesus; that you and the brethren of the Mission may have great success among the Heathen in this country; that the Lord may add daily to His Church such as shall be eternally saved and that the time may soon come, when the knowledge of the Lord shall cover the earth as the waters cover the great deep; when all nations, kindreds, and tongues, shall join in one universal song of praise to the Lamb that sits on the throne, and crown him Lord of all.

"Now since it hath pleased the Lord, of his infinite wisdom and providence, to call us once more to see his marvellous works in the great deep, we send this to you, as a small tribute of our gratitude for your labour among us since we came to this place, and may the Lord reward you an hundredfold in this life, and give you a crown of righteousness in that day, when they that turn many to righteousness shall shine as the stars for ever and ever.

"Signed in the name and on behalf of the Church in the 72nd Regiment,

(Sd.) DAVID LONG, *Elder.*"

Extracted from Vol. VI. of the Periodical Accounts.

5th November 1815.—On the last Sabbath in this month, Isama Mayo, Benjamin Holland and Hugh Riely of the 29th regiment, quartered in Fort William, were received into the church at Calcutta by Mr. Lawson. He has, at different times, communicated the state of things at Calcutta as follows:—"Last evening and this morning, I preached in the Fort to a pretty good number of soldiers: but the place is naked now, our Cape brethren have departed. The brethren told me, last night, that every Sabbath morning at six o'clock the whole regiment is drawn up into a square, and divine worship performed according to the rule of the Church of England; and they suppose this regulation to have proceeded from the desire which many manifested to attend the means of grace in Calcutta.

"Our missionary prayer meeting was pretty well attended last Monday evening. Last evening but few attended the lecture at the Chapel. This evening, Eustace's room was but about half full: Eustace preached at the Fort; the congregation increases here. We have to mourn that our Calcutta meetings rather decline; but we do not despond. We see more than ever that all our help must come from God. It is ours to labour, and His to bless.

"I have no particular news to communicate this week. I hope, and believe, that there is a little revival among our people.

Several new faces I occasionally see at our different meetings. Last Monday the vestry rooms were well filled, and some sat in Chapel. Last evening Mrs. Andrews' room was very well attended indeed. Three blind men were there, who had travelled a good distance to come among us. I see them very regular in their attendance at the Chapel. Our brethren in the Fort are going on very well."

"15th December.—Brother Lawson says:—We are very low when we consider the state of things at Calcutta, where some members have walked irregularly for want of more constant inspection; but I hope we shall be able to labour unremittingly. There is comfort in trying to advance the cause of our Redeemer even though our attempts should prove unsuccessful. We are gratified to see new faces occasionally at our meetings."

Here the narrative for this period must close and the account of the co-pastorship of Revs. John Lawson and Eustace Carey with the three Elder Brethren left for another chapter.

CHAPTER XV.

THE REV. DR. ADONIRAM AND MRS. ANN HASSELTINE JUDSON.

It is not intended to give a detailed biographical account of each of these remarkable servants of God as that would swell out his narrative to an inordinate length. But as we are most concerned with the incidents relating to their change of sentiment in regard to the Ordinance of Baptism, prominence will be given to them, Dr. Judson's baptism being a theme of great interest to all American Baptists who visit Calcutta.



JUDSON AT 23 YRS

PORTRAIT OF THE REV. DR. JUDSON AT THE AGE OF 23.

(By kind permission of the American Baptist Missionary Union.)

They were both American. He was born on 9th August 1788 and she on 22nd December 1789 so that there was not any great disparity in age between them, and they were both from the State of Massachusetts. The Doctor graduated at Brown University in 1807 and in the latter part of 1808 was admitted into the Seminary at Andover. Mrs. Judson was educated at the Academy at Bradford. The latter, early in her religious life, showed her desire to be useful to others by engaging herself in the occupation of instructing a school in New England impelled mainly by that desire. She was afterwards engaged for several years in teaching schools in Salem, Haverhill and Newbury. Dr. Judson during the last year of his residence in the Andover Seminary (i.e., in 1810) met with the Rev. Claudius Buchanan's

sermon entitled "the Star in the East." This first led his thoughts to Eastern Missions and he was deeply impressed with the importance of making some attempt to rescue the perishing millions of the East, so in February 1810, he resolved to be a Missionary. He now imbibed largely that spirit which had for several years been glowing in the breasts of Nott, Hall, Mills, Richards, and Rice. There being no Missionary Society in



PORTRAIT OF MRS. ANN H. JUDSON, WHO WAS BAPTIZED IN THE CHAPEL WITH
DR. JUDSON.

America to which they could look for assistance and direction. Judson wrote in April 1810 to the Directors of the London Missionary Society, explaining his views, and requesting information on the subject of Missions. He received a most encouraging reply, and an invitation to visit England to obtain in person the necessary information. These students while in the College had formed a Missionary Society and they were accustomed to meet together at night beneath a haystack near the College grounds. On the 27th June they addressed the Association of Congregational Churches at Bradford and the letter is signed by Judson, Nott, Mills and

Newell the names of Luther Rice and Richards being struck out for fear of alarming the Association with too large a number of names.

Dr. Judson sailed for England on 11th January 1811 in the English ship *Packet* which was captured on the way by a French Privateer and was subjected to imprisonment and compulsory detention in France. He reached London on the 6th of May and the Directors of the London Mission give him a most courteous and affectionate greeting, but the joint conduct of the Mission did not seem practicable to them. They were willing to receive and support Judson and his associates as their own missionaries, but did not feel disposed to admit the American Board to a participation with them in the direction of the work. On the 18th June he embarked at Gravesend for New York which he reached on 27th August, from which it will be seen that he was scarcely six weeks in England.

On the 18th September the American Board of Commissioners for Foreign Missions met at Worcester, Massachusetts and advised him and his associates not to place themselves at present under the direction of the London Missionary Society. It was also voted that:

"Messrs. Adoniram Judson, Jr. (his father's name was also Adoniram Judson), Samuel Nott, Jr., Samuel Newell, and Gordon Hall be appointed missionaries to labour under the direction of this Board in Asia, either in the Burman Empire, etc."

Thus was Judson's way opened to realize his ardent desire to become a missionary to the heathen. During the sessions of the Association, Judson met Miss Ann Hasseltine, as the ministers used to meet for dinner under her father's hospitable roof. She was the youngest daughter but Dr. Judson proposed to her to accompany him in his missionary enterprise. She had no example to guide her and all her advisers discouraged her, but she overcame all obstacles and decided to go, so they were married on 5th February 1812 at Bradford.

The *Gazette*, a Salem Newspaper, for January 31st, 1812, contained a Notice of a Missionary Ordination to be held on the 6th

February, which was signed by Samuel Worcester, the first Secretary of the American Board. It stated that Adoniram Judson, and the others, are to be:

"Set apart by solemn Ordinance as Christian Missionaries to carry the Gospel of Salvation to the Heathen. The public exercises are to be holden at the Tabernacle in the town and to commence at 11 o'clock A.M. A collection will be made on the occasion in aid of the Mission, which, to embrace a very unexpected opportunity for conveyance to India, is now fitting out with all possible dispatch."

The ordination duly came off on the 6th February when the Revs. Drs. Spring, Worcester, Woods, Morse and Griffin took part in the service laying hands on Messrs. Judson, Newell, Nott, Gordon Hall and Luther Rice as shown in the picture below:

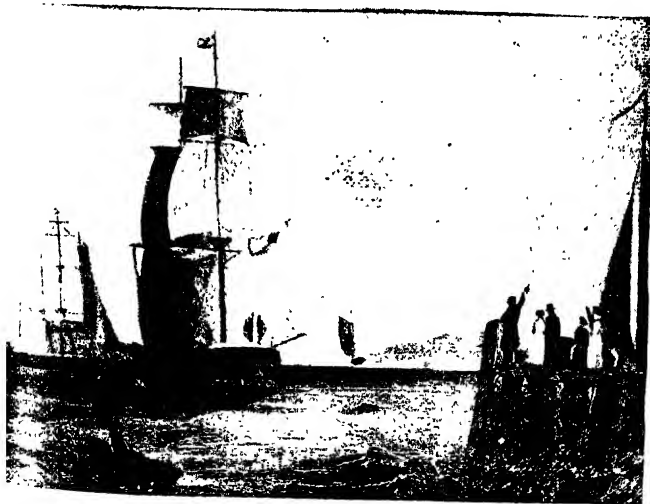


THE ORDINATION SERVICE OF THE FIVE MISSIONARIES, JUDSON, NEWELL, NUTT, GORDON HALL AND RICE.

(By kind permission of the American Baptist Missionary Union.)

The brief report in the *Gazette* merely said: "The audience was crowded, the performances solemn and impressive and the contribution in aid of the mission munificent," viz., 221 dollars. Dr. Griffin offered the introductory prayer, Dr. Woods preached the sermon, Dr. Morse offered the consecrating prayer, Dr. Spring gave the charge, and Dr. Worcester gave the right hand of fellowship.

On the 19th February 1812 Dr. and Mrs. Judson and Mr. and Mrs. Newell sailed from Salem in the Brig *Caravan* (Captain Heard) bound for Calcutta, regarding which the following notice appeared in the *Gazette*: "On Tuesday last sailed from this port the Brig *Caravan*, Heard, for Calcutta. Passengers Rev. Messrs. Adoniram Judson and Samuel Newell, Missionaries to India, with their ladies." A picture is given below of the *Caravan* for the double reason that it was the sister ship to the



VIEW OF THE BRIG "CARAVAN" IN WHICH DR. AND MRS. JUDSON AND MR. AND MRS. NEWELL CAME OUT TO INDIA IN 1812.

(By kind permission of the American Baptist Missionary Union.)

Harmony which belonged to the same owner, Mr. Robert Ralston, of Philadelphia, and which carried Messrs. Nott, Hall, and Rice, in addition to Messrs. Lawson and Johns, R. May and Miss Green.

We now come to the crucial period in the lives of this remarkable couple, *viz.*, the change in their sentiments on the subject of baptism. The facts may be thus summarized from the letter of Mrs. Judson. The examination of the subject began on the *Caravan* while taking the long voyage from America to India. Before embarking Dr. Judson had commenced a translation of the New Testament and continued it during the voyage. While so translating he used frequently to say to Mrs. Judson that the Baptists were right in their mode of administering the Ordinance. He had many doubts respecting the meaning of the word Baptism. This, with the idea of meeting the Baptists at Serampore, when he would wish to defend his own sentiments, induced a more thorough examination of the foundation of the Paedobaptist system. The more he examined the more his doubts increased, and, unwilling as he was to admit it, he was *afraid* the Baptists were right and he wrong. After they had arrived in Calcutta on the 18th June, the very date on which President Madison of the United States, declared war against Great Britain, his attention was turned for about two or three weeks from the subject of Baptism to the concerns of the Mission and the difficulties with Government. But as his mind was still uneasy he again renewed the subject. Mrs. Judson was *afraid* he would become a Baptist so she frequently urged the unhappy consequences if he should, but he replied that duty compelled him to satisfy his own mind and embrace those sentiments which appeared most concordant with Scripture. She always took the Paedobaptist side in reasoning with him even after she was as doubtful of the truth of their system as he was. She tried to get him to give up the enquiry and rest satisfied in his old sentiments and frequently told him that if he became a Baptist she would not. He, however, replied

that he felt it his duty to examine closely a subject on which he had so many doubts. All this occurred during the period of their residence in Serampore in June and July 1812. About a week or two before the arrival of their fellow-laborers in the *Harmony*, they left Serampore and came to live in Calcutta and put up in the house of Mr. Rolt, the Architect of the Chapel, and as they had nothing particular to occupy their attention they confined it exclusively to the subject of Baptism. They found in the library in their room many books on both sides which Dr. Judson determined to read candidly and prayerfully and to hold fast or embrace the truth, however mortifying or however great the sacrifice. Mrs. Judson now commenced reading on the subject with all her prejudices on the Paedobaptist side. They had with them Dr. Worcester's, Dr. Austin's, Peter Edwards' and other Paedobaptist writings. They procured the best authors on both sides, compared them with the Scriptures, examined and re-examined the sentiments of Baptists and Paedobaptists and were finally compelled from a conviction of truth to embrace the former after closely examining the subject for several weeks and constrained to acknowledge that the truth appeared to lie on the side of the Baptists. It was exceedingly trying to reflect on the consequence of their becoming Baptists. The most painful circumstance attending the change was the separation which must necessarily take place between them and their missionary associates and their Christian friends in America. They knew that they might find themselves without food in a barren land, for how could the Baptists of America who were feeble, scattered and despised undertake to support an expensive mission in distant India. Such things were very trying to them and caused their hearts to bleed for anguish, but Dr. Judson's character was of too positive a kind to affect a compromise between conviction and action.

As a consequence, on the 27th August 1812, he wrote the following letter which is taken *in extenso* from the Circular Letter of September 1812:—

Calcutta, 27th August, 1812.

To—The Rev. Messrs. Carey, Marshman and Ward.

Sirs,—As you have been ignorant of my late exercises of mind on the subject of Baptism this communication may occasion you some surprise.

It is now about four months since I took the subject of Baptism into serious and prayerful consideration. My enquiries commenced during my voyage from America, and, after much painful trial, which I will not now detail, have issued in the entire conviction, that the immersion of professing believers is the only Christian Baptism.

In these exercises of mind I have not been alone: Mrs. Judson has been engaged in a similar examination and has come to the same conclusion. Feeling, therefore, that we are in an unbaptized state, we wish to profess our faith in Christ by being baptized in obedience to His commands.

(Sd.) A. Judson

On the 31st August 1812 he sent a copy of the above letter to Dr. Baldwin, an influential Baptist Minister at Boston under cover of a few lines expressing his grateful acknowledgments to him for the advantage he had derived from his publications on Baptism.

Then he wrote to the American Board sending them a copy of the above letter to Dr. Carey informing them that he ceased to be their missionary. He sent a further letter on 1st September to Dr. Baldwin announcing his change of views on this subject and added: “Should there be formed a Baptist Society for the support of a mission in these parts, *I shall be ready to consider myself their Missionary,*” and enclosed in it a letter from Dr. Marshman urging the Baptist Ministers to move in the matter.

On 1st September 1812, Dr. Judson wrote to Dr. Bolles, of Salem, reminding him of a short interview he had had with him in Salem at which he had suggested the formation of a Society among the Baptists of America for the support of foreign missions in imitation of the exertions of the English and informing him that he expected to be baptized next Lord’s Day.

Accordingly, on the 6th September 1812, Dr. and Mrs. Judson

were baptized in this Chapel by Mr. Ward, the record regarding which runs thus in the Circular Letter of September 1812:—

On the 6th instant were baptized at Calcutta, by Brother Ward, the Rev. Adoniram Judson and Mrs. Judson. Dr. Judson was sent out as a Missionary by the American Board of Commissioners for Foreign Missions formed from Congregational Churches in the States of New England, and a few days before his baptism sent us the following note:

(Here follows the letter of 27th August 1812)

Brother Judson is at present under agreement with Government to proceed to the Isle of France.

On the 20th October 1812, Dr. Carey wrote to the Rev. John Williams in detail about the baptism of Dr. and Mrs. Judson and about Mr. Rice thinking closely on the subject. A copy of this letter which is taken from the "Unpublished Serampore letters: New York, and London, 1892,"—is given below as the details are so interesting.

My dear Brother, - It is a long time since I wrote to you. My numerous avocations must be my apology, and indeed this apology is the true one for want of will is not the cause. I shall, however, now write you a short note to make amends for my long silence, and request a continuance of your correspondence.

You as well as myself are acquainted with the circumstances of five brethren having been sent from America to begin a mission in the East. They have all safely arrived at this place. Government, however, have absolutely refused to let them stay here, and have peremptorily ordered them to leave the place, and not to settle in any country belonging to Great Britain or her allies. We have tried our interest, but have succeeded no further than to gain permission for them to go to the Isle of France, to which place Brother and Sister Newell went before the arrival of the other three. It soon appeared that the mind of Brother Judson had been much employed upon the subject of believer's baptism and in a little while after his arrival, he and Sister Judson wished to be baptized, with which we complied, and they were both baptized publicly at Calcutta in the name of the Blessed Trinity. I enquired of Brother Judson what could have induced him to take this step to which he replied that on his voyage he thought much of the prospect of meeting with us at Serampore. He knew that we were Baptists,

and supposed that he might probably be called to defend infant baptism. This led him to examine the evidence for it, and the further he proceeded in this examination the clearer the evidence for baptizing believers only, and that by immersion, appeared. He frequently conversed with Mrs. Judson upon the subject which was the occasion of her thinking as he did upon that Ordinance. Since his baptism he preached a very excellent discourse upon the Ordinance which was intend to print, with an account of the change in his views in his own words.

Since his baptism, I hear Brother Rice has been thinking closely upon the subject, and to-night I was informed that he had made up his mind to follow our Lord in His Ordinance. He disputes the matter with his other Brethren, and it is difficult to say what will be the effect of his conversations.

Now, what is to be done, Brethren! They expect to be discarded by the Board of Commissioners for Oriental Missions. We shall advance them temporary supplies, but we are not able to invite them to become Missionaries for the Baptist Missionary Society without first writing to England and receiving our brethren's consent. Our Brethren Judson and Rice would also be glad to be American Missionaries.

Cannot our Baptist Brethren in America form a Missionary Society either auxiliary to our Society in England or distinct from it, as may appear most eligible, and take these brethren as their Missionaries? I believe they are of the right stamp. They intend to settle eventually on the Island of Java; but must first go to the Isle of France, on account of the orders of Government. One of our brethren is also going thither, *viz.*, to Java. We will give them advice and everything else within our power.

I think this circumstance opens a new scene of duty to our Baptist brethren in America: and though I am persuaded that their proper sphere of action is among the Indians of North and South America, and in the West Indian Islands, yet this extraordinary call should not be lightly passed over.

The Lord is still carrying on his work; about 20 are now expecting to join the Church at Calcutta, and to be baptized in a month or two more.

I am, very affectionately yours,

(Sd.) W. CAREY.

CALCUTTA, 20th October 1812.

Below is a facsimile of Dr. Carey's handwriting taken from the foregoing letter.

to our Baptist Brethren in America; and though I
 am persuaded that there is a great sphere of action in many
 the Kingdom of North and South America, and in the
 West India Islands, yet this extraordinary call should
 not be lightly regarded.
 The Lord will employ me here, as he
 has been expecting to join the Church at Calcutta
 and to be baptized in a month or two more.
 Calcutta 20th Oct: 1812 I am very affect:ly yours
 W. Carey.

On receipt of Dr. Judson's communication, Dr. Baldwin and the other ministers at Boston sent out the following Circular, dated 23rd March 1813, to other Baptist Ministers at New York and elsewhere, which is also taken from the Unpublished Serampore letters:

Boston, 23rd March 1813.

Dear Brethren,—By the arrival of the *Reaper* in this Port, last Saturday, from India, letters have been received from several of our friends in Calcutta, particularly from Mr. and Mrs. Judson, Dr. Marshman and Mr. Rice. The latter like Mr. Judson, has been constrained to examine the subject of Christian Baptism and has come to the same result. He was not baptized on 22nd October, but expected to be soon.

This change of sentiment, he has stated (as he informs us) to Dr. Worcester, the Secretary of the Board of Commissioners for Foreign Missions. He has also concluded by the advice, or in concurrence with the Baptist brethren at Serampore, to go with Mr. Judson to the Island of Java. Dr. Marshman and both of the above brethren unite in urging the formation of a Baptist Mission Society in this country, in order to take up these brethren and direct and support them independently of our English brethren, or as an auxiliary to the Baptist Society in England.

The events which have taken place in relation to the foregoing missionaries, are highly interesting and important.

The voice of Divine Providence in them seems loudly to call for our speedy attention and assistance. We have already two Societies formed, as you will perceive by the accompanying Circular, which have this objective view. But, dear brethren, we want your advice and assistance. We would gladly engage all our Churches throughout the United States in this great work of sending the preached Gospel among the heathen. The difficulty seems to be, in part at least, to fix upon a proper plan. Can you devise and propose any plan for forming an Executive Committee, with sufficient power to carry into effect our united efforts? There must be somewhere a common centre, a general treasury into which all the money in whatever way raised may flow. We have no anxiety whether this deposit should be at Salem, Boston, New York or Philadelphia, provided we can only fall upon a plan that will unite all hearts.

The Society in Salem have already collected more than \$500, and have voted one half for the support of Mr. Judson and the other for the translations.

Our infant Society in Boston has almost without any effort received subscriptions to the amount of nearly \$400. It will soon be increased, no doubt, to several hundreds more.

Will you, dear Brethren, give us your advice on the following points, *et c.*

1. Will it be best at present to request our Baptist Brethren in England to take these young men under their patronage, and to consider us only as an auxiliary Society?

2. Shall we attempt to appoint and support them ourselves, if so, who shall appoint them?

We cannot doubt, but the subject must impress you in a similar manner as it does us, and hence hope for your cordial co-operation. We hope your late efforts in raising money for repaying the loss at Serampore, by the late fire will not discourage you in the present undertaking, as we will most cheerfully advance the first necessary instalment. We are, dear Brethren, very respectfully yours, in the Gospel of a precious Saviour.

(Sd.) THOS. BALDWIN.

„ LUCIUS BOLLES.

„ DANL. SHARP.

To

REVS. JNO. WILLIAMS.

„ JNO. STAINFORD.

„ ARCHIBALD MACCAY.

„ DANIEL HATT.

„ CORNELIUS P. WYKCOFF.

As the outcome of the above Circular, the following letter from Dr. Sharp, dated 6th May 1814, was received by Dr. Marshman which is taken from the Periodical Accounts:—

We have heard with pleasure of the arrival of our missionary brethren at Serampore. The same vessel brought us the intelligence that Mr. Judson and his wife had changed their views on the subject of baptism, and had expressed a desire to be immersed in the name of the Lord Jesus. We have since been informed that Mr. Rice has been led to embrace similar views of the same institution.

This intelligence has made a deep impression on our minds. We cannot bear the idea that our brethren should be neglected or left to suffer, because of their attachment to the truth: they look to us for aid, and we stand ready to support them. We have formed a Society as you will see by the accompanying circular (no copy given) named "The Baptist Society," etc.

But it has occurred to the brethren here that it would much advance the cause, and that Messrs. Judson and Rice would be much more happy and useful in the service, if they were under the direction and intimately connected with our beloved brethren at Serampore. Your acquaintance with the country, the manners, prejudices and superstitions of the people, your knowledge of what mode of procedure is likely to be most efficient with the blessing of God—a knowledge the result of twenty years' experience, these, and many other considerations, which crowd on our minds, render it desirable that our brethren should be numbered among the Mission family. We shall esteem it an honour and a pleasure to render them the pecuniary aid, which from time to time they may need. Indeed, we anticipate that our exertions will not be limited to the support of our American brethren, but that we shall be enabled to forward to Serampore our annual mite for the promotion of the general cause.

I remain, Dear Brother,

on behalf of the Society.

Yours, etc.

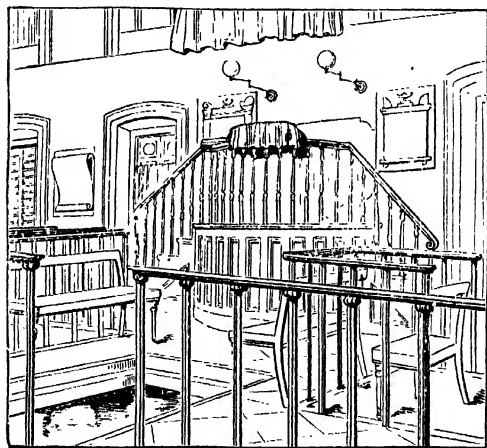
P. S.—Will you please communicate this information to Messrs. Judson and Rice.

On the 27th September 1812, Dr. Judson preached his sermon on the subject of Baptism from Matthew xxviii. 19-20. Dr. Carey referred to it in his letter of 20th October 1812 as "a very excellent discourse," and Mr. Leonard in his letter to Mr. Ward of

2nd idem, "as one of the best discourses he had heard on Baptism." He completed it for press at Port Louis on 1st April 1813. It was subsequently printed and went through several editions in America.*

After the delivery of the sermon there was a baptizing service when six persons were baptized by Dr. Carey himself. Of these five were native Portuguese women, who had been brought to the knowledge of the Truth through the labours of Sebuk Ram. Of these five women, one was nearly 90 years of age, (think of that!) and the other four were all over 60 years of age. One of the five was also deaf.

A picture is given below of the Baptistry in which Dr. and Mrs. Judson were baptized by Mr. Ward on the 6th September 1812, and Mr. Rice on the 1st November of that year. It is the earliest that can be obtained.



THE BAPTISTRY IN WHICH DR. AND MRS. JUDSON WERE BAPTIZED ON
6TH SEPTEMBER 1812.

(By kind permission of the Baptist Missionary Society, London.)

* The present writer has a copy of the fifth American edition which was printed at Boston in 1846.

It is the very same to-day as it was then although on the 1st August 1877:

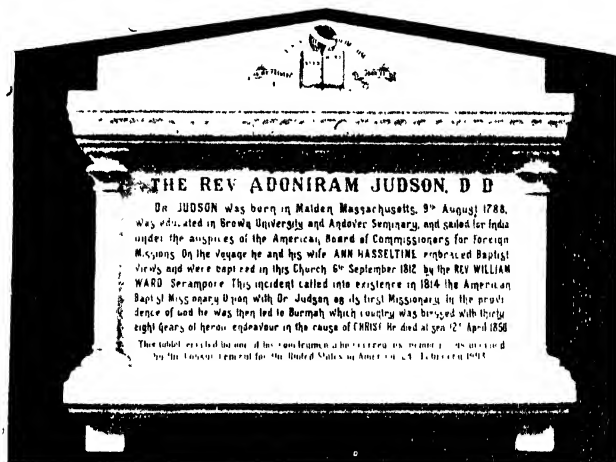
"It was unanimously resolved that the gallery at the east end of the Chapel should be removed, that the pulpit should be removed from its present position to the east end, and at a new Baptistery should be built in front of that pulpit, and at the old Baptistery be filled up, care being taken to have the floor marked with marble tiles."

Although the work was ordered to be put in hand at once it was never carried into effect, which can only be regarded as Divine reposition.

During the course of a visit, which the Hon'ble Mr. John Stanmaker paid to Calcutta in the cold season of 1901-02, he wrote on 31st January 1902 to Mr. Hook offering to put up a Tablet in the Chapel to the memory of Dr. Judson, which practically was intended to commemorate his baptism. The tablet was duly prepared and on 24th February 1903, it was unveiled by General Patterson, the Consul-General of the United States. The unveiling ceremony was a great success and all passed off well, the Chapel being full of people, different Ministers and Missionaries of Calcutta taking part in the service. Dr. Downie of Nellore gave a special address on this occasion. The cost of the tablet was Rs. 400, the whole of which was paid by the Honourable gentleman. The picture overleaf shows what it looks like and so the inscription on it. There is one line, however, in the upper part which unfortunately escapes observation. It runs thus "As my Father hath sent me even so send I you." St. John xx. 21.

At the time of his baptism, Dr. Judson was under an agreement with Government to proceed to the Isle of France. The passports from the Government of Massachusetts, which Judson and Newell had brought out were not accepted by the leading Magistrate of Calcutta—Mr. Charles Muller Martyn—when they were presented before him so he immediately reported to Government that two missionaries had arrived in the *Caravan* who pretended to be Americans by birth

though he suspected they were British subjects. He thought they made this statement so as to escape deportation to England as "unlicensed British subjects." Negotiations with Government led to their being granted permission to go to the Isle of France, which although a British possession was not under the jurisdiction of the East India Company. The only vessel that was available was a very small one which could accommodate, but one family and in it Mr. and Mrs. Newell embarked on 4th August, Dr. Judson and his wife being left behind for the next opportunity. But before that opportunity occurred the



THE JUDSON MEMORIAL TABLET (WITH INSCRIPTION) WHICH IS IN THE CHAPEL.

Harmony arrived on the 10th August with the other batch of missionaries. Messrs. Hall, Rice and Nott presented a memorial to Government for permission also to go to the Isle of France which was granted. But there was a delay and that delay was Mr Martyn's opportunity. The details though interesting are too long for insertion here but they are given in Mr. Marshman's book and in Mrs. Judson's letters. Suffice it to say that Messrs. Hall and

ott escaped to Bombay in the ship *Commerce*, and Dr. Judson and Mr. Rice eventually left on 30th November 1812, for the Isle of France. But there is one incident to clear up and that is about the order which reached them practically at the very last moment. Mr. Judson says:—

“We had just sat down to supper, when a letter was handed to us. We hastily opened it, and to our great surprise and joy, it was a *pass* from the Magistrate for us to go aboard the *Cerule* the vessel we had left. Who procured this *pass* for us, or in what way, we are still ignorant, we could only leave it in the hand of God, and wonder.”

Mr. Marshman's book, however, accounts for this incident thus

It appears that when Mr. Martyn reported that he had ordered the vessel in which Mr. Judson and his wife and colleague had embarked for the Mauritius to be detained, Lord Minto, remembering that he had previously given them permission to proceed to that island, did not deem it advisable to interrupt their progress. At any rate they would be out of the territories of the Honourable Company.”

Anyway they proceeded on their voyage and after a lengthened passage arrived in safety at the Mauritius on the 17th January 1813. They found that Mrs. Newell had died there on the 30th December 1812 the very date that they had left India. Mr. Newell left the Mauritius for Ceylon on 24th February 1813, and finally left for Bombay where he joined Hall and Nott on 7th March 1814.

Messrs. Judson and Rice commenced preaching to the soldiers and to the patients in the Hospital and continued doing so until the beginning of March when Mr. Rice's health failed and it was thought best that he should return to America for the double purpose of recruiting his health and exciting the Missionary zeal of the Baptist Churches in that country. He accordingly sailed for the United States on the 11th of that month.

After much deliberation, Dr. Judson resolved to attempt a mission at Penang so took a passage to Madras in May whence they hoped to get a passage to Penang, but they failed to get

one. As they feared to remain long in Madras, lest they should be deported to England, after a few days' stay there, they sailed on the 22nd June for Rangoon, where they arrived on 13th July and occupied the Mission House erected by the Serampore Mission.

It was not till 5th September 1815 that Dr. Judson received intimation of the formation of the Baptist Board of Missions in America and their appointment of him as their missionary. During the interval he had been shown as an Agent of the Serampore Mission at Rangoon.

When the Judsons arrived at the Mission House, Mrs. Felt Carey was in it, but Mr. Carey had gone to Ava by order of the King. In August Mr. Carey and family embarked in a brig to Ava, but the vessel was upset in the river and he alone was saved with difficulty. After the first twelve months of their stay Mr. Judson's health began to decline, so in January 1815 she embarked for Madras where she recovered entirely and accordingly returned in the April following. A son was born to her on 11th September 1815, but died on 4th May 1816. In October 1816 they were joined by Mr. and Mrs. Hough from America who brought with them a printing press. In December 1817 Dr. Judson left Rangoon for Chittagong for the purpose of benefiting his health, but owing to misadventures he got carried away to Madras, which he could not leave till 20th July for Rangoon. While he was away Mr. Hough received a menacing order to appear immediately at the Court House to give an account of himself. This he did, but was detained there three days when he and Mrs. Judson drew up an appeal to the Viceroy, which Mrs. Judson herself presented to him and he immediately commanded that Mr. Hough should receive no further molestation. Mrs. Judson started with Mr. Hough and his family to return to Bengal as there was no news of her husband, but changed her mind. The latter went on but she returned to Rangoon, and, a few days afterwards, the Doctor found his way there. On the 19th September 1818, Messrs. Coleman and Wheelock arrived with their wives. On the 27th June

319, *i.e.*, seven years after their arrival in the East the first Burmese convert was baptized.

In June 1820 Mrs. Judson's health became very low and a voyage to Bengal was undertaken. She arrived in Calcutta on 18th August and remained at Serampore till the end of the year. On the 5th January 1821 they arrived at Rangoon but as she had not derived much benefit by the change, by the commencement of August she was again laid low. She embarked for Bengal and thence for England. She reached England safely, and was here till August 1822, when she proceeded to the United States where she arrived on the 25th September of that year. While she was at Washington the Baptist General Convention held a Session in that City and at her suggestion several important measures were adopted.

But she did not like being away from her husband so on the 1st June 1823 she again sailed for India with Mr. and Mrs. Wade who were coming out to strengthen Judson's hands. They arrived in Calcutta on 19th October 1823 and after a few weeks sailed for Rangoon.

Dr. Price, a medical missionary, had arrived at Rangoon with his wife in December 1821 and when Mrs. Judson reached Calcutta in October 1823 she found that war might break out at that time with Burma and that the Emperor had ordered Dr. Judson and Dr. Price to take up their residence in Ava. In May 1824 an English army under Sir Archibald Campbell arrived in Rangoon, which was taken on the 23rd idem, but previous to that time Hough and Wade had been bound with chains, imprisoned by the Burmese and subjected to much suffering and insult. On 1st June, Dr. Judson, Dr. Price and others (at Ava) were seized and imprisoned. The sufferings and hardships of the missionaries during this war of 1824-25 form a narrative of thrilling interest which, though intensely interesting, would be out of place here. Suffice it to say that if it had not been for the special support that Mrs. Judson received from above to carry her through

all the heroic efforts she made on behalf of her husband and the others, they would all have miserably perished. It is not permitted to every Christian lady to perform such heroic deeds. After a imprisonment of one year and seven months Dr. Judson found himself free. The treaty of peace was signed on 24th February 1826 and on the 6th March Dr. and Mrs. Judson and infant girl left for Rangoon where they arrived on the 21st idem. On the 9th April 1826, Dr. Judson left Rangoon with Mr. Crawford, the Commissioner on an exploring expedition and eventually fixed upon the site of a town on the Salween River which they called Amherst after the then Governor-General of India. Dr. and Mrs. Judson settled at Amherst on the 2nd July 1826, but after only a few months, during the absence of Dr. Judson from the station, Mr. Judson was attacked by fever and died on the 24th October 1826 and soon afterwards, her little girl who was aged two years and three months died also. Dr. Judson returned to Amherst on 24th January 1827. After this Dr. Judson's station was Moulmein where he was employed chiefly in the work of translation. The last leaf of his translation was finished on the 31st January 1834, and a revised translation was put to press in 1840. The prospects of the Mission became very encouraging. On 10th April 1834, he married Mrs. Sarah Boardman, the widow of one of his colleagues. Her health visibly declined in 1844, and a voyage to America was determined upon and Dr. Judson, with the three children, accompanied her on the 26th April 1845, but she died at St. Helena on 1st September 1845. Dr. Judson continued the voyage and arrived safely in America on 15th October 1845. On the 2nd June 1846 he married Miss Emily Chubbuck and on 11th July they embarked for Moulmein where they arrived on the 30th November 1846. In the early part of 1850 his own health began to fail so a sea voyage was determined upon and on 3rd April 1850, he embarked on a French barque accompanied by Mr. Ranney of the Moulmein Mission, but he breathed his last on the 12th April and was buried at sea. Immediately preceding

attention to religious & worldly in-
creasing - one more backslider has been
reclaimed & appears very well. When an-
other or your applicants for Baptism; let
they are not very numerous. Party join-
ed worship yesterday; when they kept
up all week & visitors till very late in
the evening; & it was nearly noon to-day
before I got out of them all -

Yours Affectionately

Ed. Furber

his death he gave instructions to his servant in English and Burmese to take care of poor mistress. His companion, Mr. Ranney, has stated that his death was like falling asleep. All Dr. Judson's wives were singularly talented women.

The present writer has in his possession an autograph letter which Dr. Judson wrote to his fellow-workers, Mr. and Mrs. O. T. Cutter from Chummerah on the 11th February 1833. This letter has never been published so he gives on the opposite page a *facsimile* of the concluding portion of it which may interest some of the readers of this book.

CHAPTER XVI.

THE REV. LUTHER RICE.

HE was born at Northborough, Worcester County, Massachusetts, on the 25th March 1783. His parents were members of the Congregational Church, his mother being a woman of remarkable intellectual vigour. He attended the public schools of the neighbourhood, and was apt in acquiring knowledge. While still a mere youth the wonderful self-reliance, for which he was always distinguished, displayed itself, for, at the age of sixteen, he entered into a contract to visit the State of Georgia, to assist in obtaining timber for ship-building, without consulting his parents, and was absent six months. Soon after this he became greatly concerned about his soul, and suffered the acutest mental agony for many months. At the age of nineteen he united with the Congregational Church of Northborough on the 14th March 1802. He was from the beginning a most active and consistent Christian worker. He infused a new and higher type of piety into his family and the Church, and made it a special duty to converse frequently with the impenitent. He was from the start of his Christian career deeply interested in Missions and Missionary publications. During all this time he was labouring upon his father's farm. His mind was now directed to the Christian ministry and he resolved to secure a college and theological education. He spent three years at Leicester Academy and paid his expenses by teaching school during the vacation and giving lessons in singing at night. He made such rapid progress at the Academy that he was able to complete his collegiate studies in three years, having entered Williams College in 1807. While in College he became even more deeply interested in Missions and infused the same enthusiasm into the minds of his friends Mills and Richards.

On the 7th September 1808, when a student at Williams College, he with four young men formed the Society of "The

Brethren" a secret organization the purpose of which was "to effect in the persons of its members a mission or missions to the heathen." Two of the original five of the "Haystack prayer-meeting" were members of this Society.

A Society of enquiry on the subject of missions was formed through his instrumentality, and, about the same time a branch Society at Andover Seminary, where Judson and his friends caught the new awakening. They *must* preach the Gospel to the pagan nations. After graduating from Williams College he with the other members of the organization, entered the theological Seminary at Andover. There among others, Adoniram Judson was added to the roll. Judson, Nott, Mills, Newell, Richards and Rice prepared a Memorial to the General Association of all the evangelical ministers of Massachusetts convened at Bradford in June 1810 urging the pressing claims of the heathen and asking for an appointment in the East. The names of Richards and Rice were omitted from the Memorial at its presentation, the number being so large. On the 29th June 1810 as a result of the appeal which these young men placed before the General Association (Congregational) at Bradford, Mass, the Foreign Missionary Society in America came into existence with the election of the American Board of Commissioners for Foreign Missions, and, later, the Baptist General Convention of 1814, The American Bible Society, The American Tract Society, The Baptist General Society, The Columbian College, the Newton Theological Seminary and other kindred organizations.

In a letter written on 18th March 1811 he says:—"I have deliberately made up my mind to preach the Gospel to the heathen."

Judson, Nott, Mills and Newell were appointed by the Board as missionaries, Rice and Richards being omitted. But Rice had set his heart upon going, and, as soon as the way opened, promptly applied for appointment and was accepted upon the condition that he would himself raise the money necessary for his passage and

outfit, which he did within a few days. The following is from the Memorial Volume of that Board:—

In the meantime Mr. Luther Rice, a licentiate preacher from the Theological Institution at Andover, whose heart had long been engaged in the missionary cause, but who had been restrained from offering himself to the Board by particular circumstances presented himself at the Committee with good recommendations and with an earnest desire to join the Mission. The case was a very trying one. The Committee were not invested with full powers to admit missionaries, and they still felt a very heavy embarrassment from the want of funds. In view of all the circumstances, however, they did not dare to reject Mr. Rice, and they came to the conclusion to assume the responsibility and admit him as a missionary, to be ordained with the four other brethren and sent out with them."

The *Harmony* (Captain Brown), proposed sailing on short notice from Philadelphia to Calcutta and could take the missionaries as passengers. In the latter part of January the Resolution was taken. The Ordination of the missionaries was appointed to be on the Thursday of the next week—the latest day which would leave time for them to get on to Philadelphia in season. Notice was immediately given to the friends of the mission in the vicinity and means were put in operation with all possible activity, and to as great an extent as the limited time would allow for raising the requisite funds.

While these preparations were in making, it came to the knowledge of the Committee, that the brigantine *Caravan*, of Salem, was to sail for Calcutta in a few days, and could carry out three or four passengers, and after attention to the subject, it was deemed advisable that two of the missionaries, with their wives, should take passage in that vessel.

This lessened the general risk, and was attended with several advantages.

"According to appointment, on the 6th of February, the missionaries were ordained at the Tabernacle in Salem. A season of more impressive solemnity has scarcely been witnessed in our country. The sight of five young men, of highly respectable talents and attainments, and who might reasonably have promised

themselves very eligible situations in our Churches, forsaking parents, and friends, and country, and every alluring earthly prospect, and devoting themselves to the privations, hardships, and perils of a mission for life, to a people sitting in darkness and in the region and shadow of death, in a far distant and unpropitious clime, could not fail deeply to affect every heart not utterly destitute of feeling. Nor less affecting were the views which the whole scene was calculated to impress of the deplorable condition of the pagan world, of the riches of divine grace displayed in the Gospel, and of the obligations on all on whom this grace is conferred, to use their utmost endeavours in making the Gospel universally known. God was manifestly present; a crowded and attentive assembly testified, with many tears, the deep interest which they felt in the occasion; and not a few remember the scene with fervent gratitude, and can say, it was good to be there."

Mr. Rice was among the five thus ordained on 6th February 1812 at Salem. Dr. Judson and Mr. Newell with their wives sailed from Salem in the *Caravan* on 12th February and Mr. Rice and the other two Nott and Hall (not Richards) went to Philadelphia and from there sailed in the *Harmony* for Calcutta in company with some English Baptists.

The subject of baptism was discussed during the voyage, Mr. Rice taking a firm stand for the Paedobaptist view. From the journal which Dr. Johns kept of the voyage and which was printed at Serampore during 1812 it appears that Mr. Rice himself first introduced the subject of baptism on the 15th of March and Dr. Johns had some conversation with him. On the 25th March Mr. Rice acknowledged that the labours and successes of the Baptists in India excited the attention of the Americans and directed the views of the Paedobaptists to that part of the world. On 7th April Dr. Johns recorded:—

"This evening Brother Lawson with myself and our Paedobaptist brother Rice had a long conversation on our difference of sentiment. It continued to a late hour" and on 19th April he recorded, "This evening Mr. Rice resumed his extracts on the subject of baptism. From some conversation he and Mr. Hall held whilst I was present I can see that there is not perfect satisfaction on the subject at least with Mr. H." and on 5th June it

is stated that a little book of Dr. Johns' led to some little discussion on baptism. From the foregoing it will be seen that it was thought that the most impression had been made on Mr. Hall, and, in fact, Dr. Carey said that Mr. Rice was thought to be the most obstinate friend of Paedobaptism among the Missionaries.

The *Harmony* reached Calcutta on the 10th August. At Calcutta, Mr. Rice joined Dr. and Mrs. Judson, and in September 1812, Mrs. Judson wrote thus about him:—

"Soon after we were baptized, Brother Rice, compelled from a sense of duty, began to examine the subject more thoroughly than ever before, although he had had his doubts respecting it for some time."

The following letter, dated 25th October 1812, was accordingly penned to Dr. Carey and speaks for itself. It is taken from the Circular Letter of November 1812.

Reverend and Dear Sir,

Having been much occupied of late in attention to the subject of baptism, I take the liberty to apprise you of the issue of my inquiries. For this purpose, permit me to transcribe part of a letter recently transmitted to the Secretary of the Board of Commissioners, Dr. Worcester: 'The subject respecting the solemn and important Ordinance of Christian baptism presented itself to my mind in such an attitude that I could not conscientiously refrain from examining it. With very considerable means at command I have endeavoured, I trust, with prayerfulness, and in the fear of God, and with no small impression of the delicacy and high responsibility of my situation, to give it a careful and serious examination. But it is with emotions particularly affecting, that I proceed to inform you, that, as the result of that examination I am compelled to relinquish the view of the sacred Ordinance which I have formerly apprehended to be highly important. I am satisfactorily convinced that those only who give credible evidence of piety are proper subjects, and that immersion is the proper mode of baptism.'

Being thus satisfied, impressions of duty impel me to request Dear Sir, that this sacred Christian right may be administered to—

(Sd.) LUTHER RICE

He was accordingly baptized singly by Mr. Ward at the

Chapel on the 1st November 1812 and on the 30th idem he sailed from Bengal with the Judsons for the Isle of France, owing to the continued and bitter hostility manifested by the British authorities in India against missionaries. The party arrived at Port Louis on the 17th January 1813 and shortly after Mr. Rice suffered so much from liver complaint that his health became quite precarious, so it was decided that he should return to the United States to try to enlist the interest of the Baptist Churches of America in the cause of Foreign Missions as both Dr. Judson and he were strangers to the Baptist community. While they were discussing various plans an unexpected opportunity offered of getting to the United States by going to Brazil in a Portuguese vessel and he did not let the opportunity slip so embarked apparently on the 11th March as will be seen from the copy of his letter to Dr. Marshman which is given below from the Circular Letter of April 1813. It speaks for itself and though it may be considered rather long it is worthy of careful perusal.

PORT LOUIS, *11th March 1813.*

Dear Brother Marshman,

Probably it will surprise you to learn that I have departed from this place for America. Such an event was as little expected by me perhaps as by anyone when I left Calcutta, but the ways of Providence are mysterious and past finding out. An opportunity of a cheap and probably quick passage to America offers, and we are all of opinion that it may, to a considerable extent, subserve the missionary cause for me to visit our Baptist brethren in that country. I have indeed some private reasons for wishing to make such a visit, but they are such that I could not think it my duty to be influenced by, or to encounter the expense and loss of time which will unavoidably be incurred, were there not an important missionary object to be obtained. I shall hope to kindle the zeal, if it be already kindled, to increase its ardour, of our brethren in the United States; bring about the formation of a Baptist Missionary Society, having the heathen for its object and contribute something to their interest at home, while benevolent efforts are reduced, and a benign influence extended to foreign parts. For it is a settled opinion with me, that, whatever may be the success or disappointment of *truly missionary exertions*, the good result

ing to those who make them, will always, be a sufficient compensation. *He that will lose his life for Christ's sake, shall save it.*

Being already about one-third of the way from India to the United States, I hope to be able to pass to that country, effect the objects in view there, and rejoin Brother Judson, in a year and a half, possibly in less time; at farthest, within the compass of two years, if it please God to make my way prosperous. Our views of different missionary fields at present are such, that on my return I shall expect to find Brother Judson at Penang. I shall take with me a Malay grammar and a dictionary, that, if possible, the time may not be wholly lost to my future labour. I hope also to gain a more established and complete restoration to health. But if calculations deceive me, and, on returning I should find Brother Judson at Rangoon, instead of Penang, I shall not be greatly disappointed if only his situation shall be such that I can rejoin him in the mission, this last consideration I cannot think of relinquishing.

From what we learn by Mr. King, mate of the brig in which I take passage, and who left Salem the latter part of August, the war will probably either cease (which God grant may be the case) or, if continued, will drag on rather sluggishly, so that the internal resources of the country may not, it should seem be materially affected. I hope especially that the missionary spirit will not receive a check, and it is consoling to reflect, that God can and often does, over-rule most disastrous events for the advancement of His own cause. *Surely the wrath of man shall praise Him the remainder He will restrain.* Happy is it for us that there is Being of infinite wisdom, goodness and power who *worketh all things after the counsel of His own will.*

I cannot prevail on myself to close without returning my thanks for your kind attentions while I was in Bengal, and requesting to be most affectionately remembered to all the Mission family

Yours, etc.,

(Sd.) LUTHER RICE

He must have reached Brazil in June as he wrote from there on 5th June 1813 to America as below: "Brother Judson and myself, having determined upon attempting to effectuate a mission at Penang, having the Malay countries generally, for its ultimate object, were waiting the opportunity of a passage to that place. But as an opportunity unexpectedly offered of getting to the United States by coming to this place (Brazil) in a Portuguese vessel, the posture of affairs was such that we deemed it expedient for me to avail myself of it and visit our brethren in our native

country under a sincere conviction that the missionary cause would be more advanced by the formation of a Baptist Society in America that should afford us the necessary patronage, than by our becoming the missionaries of a foreign Society, it was, we conceived, clearly our duty, as well as much better comported with our feelings than the other alternative could, to cast ourselves into your hands, and the hands of the Baptist Churches in America."

He arrived at New York on 7th September 1813, went immediately to Boston, and communicated with the Board, who, however, received him with much coldness, and, rather rudely, dissolved his relations with themselves. He now completely identified himself with the Baptists by whom he was warmly received in Massachusetts, New York and Pennsylvania. The Baptist Society for Propagating the Gospel in India and other Foreign Parts, which had been organized at Boston in January 1813, in order to undertake the support of the Judsons, extended the hand of patronage to him and encouraged him to visit the widely scattered Baptist Churches of the South and West. He journeyed throughout the entire length of the country and met with the most encouraging success and travelled as far South as Georgia and was everywhere greeted with the utmost cordiality. Between May 1813 and May 1814 seventeen Baptist Societies were established for the purpose of supporting foreign missions, the majority of them the result of his efforts.

Dr. Judson's conversion to Baptist principles and his appeal to the Baptists of America had an electrical effect on the Churches and the Society at Boston assumed the support of the Judsons. The twelfth article of its constitution reads: -

"Should Societies be formed in other places having the same objects in view, the Board will appoint one or more persons to unite with delegates from such other Societies in forming a *General Committee*, in order more effectually to accomplish the important objects contemplated by this institution."

Mr. Rice travelled through the States on the Atlantic seaboard as far South as Georgia, arousing missionary enthusiasm everywhere he went and organising missionary Societies. He

suggested that a General Conference should be held at Philadelphia about the first of June 1814.

In the Massachusetts Baptist Missionary Magazine for December 1813 appeared a proposal of Mr. Rice that the time and place of the General Convention be immediately fixed so that delegates may be duly appointed. Accordingly, on 18th May 1814, delegates assembled at Philadelphia from the various Baptist Foreign Mission Societies from Boston to Savannah, a distance of more than 1,000 miles, to meet for Conference. Dr. Richard Furman was President and Dr. Baldwin, Secretary. The Convention organized the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions (in 1845 the Southern Baptists withdrew because of a difference of opinion on the Slavery question, and in 1846 the name of the Society was changed to The American Baptist Missionary Union). After several days' deliberation the Convention (with the long title) was formed. The Massachusetts Baptist Missionary Magazine in reporting the meeting said:—

"Perhaps no event has ever taken place among the Baptist Denomination in America, which has excited more lively interest than the late Missionary Convention held in the city of Philadelphia."

On his Southern tour Mr. Rice collected about 1,300 dollars, made arrangements for future contributions, and organized about twenty Missionary Societies, and, throughout the country, about seventy Societies. On the 21st of May a constitution was adopted. In it provision was made for a Triennial Convention and the Rev. Luther Rice and Rev. Adoniram Judson were appointed as missionaries. On 25th May 1814 Rev. Luther Rice was formally appointed a missionary of the Board, being the first man to receive such appointment; the Rev. Adoniram Judson was the second. The Resolution with reference to Mr. Rice reads as below:—

"Resolved, that Mr. Rice be appointed under the patronage of this Board, as their missionary, to continue his itinerant ser-

vices in these United States for a reasonable time, with a view to excite the public mind more generally to engage in missionary exertions, and to assist in originating Societies, or institutions for carrying the missionary design into execution."

The general expectation was that he would return to India as will be seen from what he wrote to Dr. Judson on 30th September 1814:—

"I hope in the course of five or six months to get the Baptists so well rallied that the necessity of my remaining will no longer exist."

A year later, *i.e.*, on 10th October 1815, he wrote the following letter to Dr. Carey, which is taken from the Periodical Accounts:—

"Having opportunity by Brother Hough (who is about to sail to the East, with a view of joining Brother Judson in Missionary labours) I cannot refuse myself the pleasure of writing a few lines, though my present engagements will not allow me to write many. Last spring I forwarded to your care a quantity of things for Brother Judson, from which, and, from the communications of Dr. Stoughton, you have learned what is going on among us in this country, relative to Missionary operations. Soon after my return to the United States from India, the openings of Providence presented to my mind the practicability of a very general union of Baptist Churches in this country in Missionary efforts. To attain this great object nothing could be more apparent, than the importance of widely diffusing, among the Churches real information upon the subject of Missions. After the formation of the General Missionary Convention, and the appointment of the Baptist Board of Missions, it became evident to me that a connection might be formed, between the Board and the numerous Baptist Associations in the United States, of such a nature as should actually impart the necessary intelligence throughout the whole Denomination in this country, annually. To establish this connection, and to put into operation a system of regular intercourse, as just suggested, I perceived would require great exertion, and, as no other person appeared to take hold of this business in the manner necessary to its accomplishment I determined to make the effort myself. To effect this object in conjunction with the formation of Mission Societies, I have been engaged, without intermission ever since my return from India, and I apprehend it will require at least a year and a half from the present time to bring this business to that degree of maturity, which duty requires me

to aim at before I return to the Missionary field. I consider my life as absolutely devoted to the Missionary cause, and, under this impression, cannot but think it my duty to employ my time and exertions, and to wear out my little earthly existence, in that way which offers the prospect of the greatest advantage to this cause ultimately. I certainly wish not to remain here any longer than my stay will more promote the Missionary interest than my labour among the heathen could do. I cherish the hope, however, of once more seeing you and the dear Mission family at Serampore, and of being ultimately associated with my most dear brother Judson in the Missionary field."

At the meeting of the Triennial Convention in Philadelphia which was held in 1817 he reported that he had travelled during a very short time 7,800 miles, collected nearly 3,700 dollars, and aroused a warm interest in Missions everywhere. These journeys were "through wildernesses and over rivers, across mountains and valleys, in heat and cold, by day and by night, in weariness and painfulness, and in fastings and loneliness."

These journeys and these labours were crowned with great success: there was a rapid increase in Missionary Societies and such large contributions for missions that the surplus was invested from time to time. In fact so effective was his work that the Board was not inclined to lose his services.

In the course of his travels he became so impressed with the need of a higher standard of education for Baptist Ministers that he directed much of his energy to the establishment of a Baptist Institution of learning. The fruit of his labours was the Columbia College at Washington, D. C., now one of the influential schools of the country. He was deeply impressed with the school opened in Philadelphia under Drs. Stoughton and Chase for the instruction of young men for the Ministry. Eighteen were in course of preparation there. He urged the founding of a college at Washington D. C. and through his efforts, 46½ acres were purchased adjacent to the city and a building capable of accommodating 80 students was begun. The Convention took the institution under its supervision, and in the report made to it in 1821

there was set forth a most gratifying statement of the progress of the college. Mr. Rice was appointed its Agent and Treasurer.

About this time he originated the *Columbian Star*, published at Washington, still serving as Missionary Agent. His additional labours as Agent for the College were overwhelming. Difficulties, arose, the expenses of the College were not met, and Mr. Rice was prostrated by sickness arising out of his terrible anxieties. The College seemed threatened with ruin in its very inception. A warm discussion arose in the Convention, which met in 1826 and it was then determined to separate the educational movement from the missionary operations. Other financial agents were appointed for the College, but Mr. Rice still collected money for its funds and laboured earnestly with an unshaken faith in its final success, and before he died, he had the pleasure of seeing his wishes practically fulfilled. He sacrificed his life for the welfare of the Institution, which he originated and which he loved so well.

From 1817 to 1826 the Convention diverted some of its efforts to the work of Home Missions and to the task of establishing an Institution of higher learning, but in 1826 it was voted, that the Triennial Convention devote itself solely to the prosecution of Foreign Missions. In 1826 Mr. Rice ceased to be the Agent of the General Convention and devoted himself wholly to the interests of the *Columbian College*.

During a collecting tour through the South, he was taken seriously ill at the house of a friend of his, Dr. Mays, at Edgefield, South Carolina, where he died on the 25th September 1836, and was buried at Point Pleasant Church in that City.

The following is the memorial inscription on the marble slab erected by the Baptist Convention of the State of South Carolina, written by men who knew him well and loved him dearly for his self-sacrificing labours in the cause of Christian Missions and ministerial education.

Born March 25th, A.D. 1783.	Beneath this marble are deposited the remains of ELDER LUTHER RICE.	Died September 25th, A.D. 1836.
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A minister of Christ, of the Baptist Denomination.

He was a native of Northboro', Massachusetts,
And departed this life in Edgefield District, S. C.

In the death of this distinguished servant of the Lord, "is a great man fallen in Israel."

Than he, perhaps, no American has done more for the great Missionary Enterprise.

It is thought the first American Foreign Mission, on which he went to India, associated with Judson and others, originated with him.

And if the Burmese have cause of gratitude towards Judson, for a faithful version of God's Word, so they will through generations to come, Arise up and call Rice blessed for it was his eloquent appeals for the heathen on his return to America, which roused our Baptist Churches to adopt the Burman Mission and sustain Judson in his arduous toils.

No Baptist has done more for the cause of education. He founded the Columbian College, in the District of Columbia, which he benevolently intended by its central position to diffuse knowledge, both literary and religious, through these "United States." And if for want of deserved patronage that unfortunate Institution which was a special subject of his prayers and trials for the last fifteen years of his life, failed to fulfil the high purpose of its Founder, yet the Spirit of education awakened by his labors shall accomplish his noble aim.

LUTHER RICE,

With a portly person and commanding presence, combined a strong and brilliant intellect.

As a theologian he was orthodox,

A Scholar, his education was liberal.

He was an elegant and powerful preacher

A self-denying and indefatigable philanthropist,

His frailties with his dust are entombed ;

And upon the walls of Zion his Virtues engraven.

By order of the Baptist Convention for the State of South Carolina,

This monument is erected to his Memory.

His love for the Columbian College was seen in his dying request. "Send my Sulky and horse and baggage to Brother Brooks, with directions to send them to Brother Sherwood, and say that all belong to the College."

As a preacher Mr. Rice was rarely excelled. He was dignified in appearance, and unusually attractive in his style. His sermons were characteristically doctrinal, and weighty in fundamental truths. He was eminently gifted also in prayer. He wrote a work on Baptism, which, however, was not published. He was elected in 1815 to the Presidency of Transylvania at Lexington, Kentucky, and also to that of Georgetown College, Kentucky, both of which he declined, as the two great objects of his life—Missions and ministerial education—absorbed all the energies of his soul and body. No portrait of him is procurable.

The 25th was a prominent date in Mr. Rice's life as will be seen below:—

25th March 1783.—Date of Birth.

25th March 1812.—Date of admission in regard to labours of Baptists.

25th October 1812.—Date of letter to Dr. Carey asking for baptism.

25th May 1814.—Date on which the Convention at Philadelphia appointed him their first missionary and Dr. Judson their second.

25th September 1836.—Date of death.

Much of the foregoing information has been collected by American friends from American publications which are not sufficiently known to any but American Baptists. Thus passed away a remarkable servant of God who, though, he was practically the starter of two Missionary Societies, *viz.*, those of the Congregationalists and the Baptists, was not permitted to labour as a missionary in any heathen land, thus exemplifying the saying "Man proposes, but God disposes."

The reader, who has come thus far will probably be of opinion that the Rev. Luther Rice was about as remarkable a man as Dr. Judson but he is overshadowed by the latter. This is no reason, however, why a tablet should not be erected in the Chapel commemorating his baptism, similar to the one commemorating Dr. Judson's.

Before closing this chapter some readers might like to know what happened to all the missionaries, who came out in the *Caravan* and the *Harmony*, so the details below may interest them:

Missionaries per "Caravan."

Dr. Judson (B) ...	Landed 18th June 1812.	Died 12th April 1850, aged 61.
Saml. Newell (C) ...		Died 31st May 1821, aged 27.

Missionaries per "Harmony."

Gordon Hall (C) ...	Landed 10th August 1812.	Died 10th March 1826, aged 42.
Saml. Nott (C) ...		Left India, September 1815, Died in America, 1st July 1869, aged 81.
Luther Rice (B) ...		Left India 11th March 1813 Died in America 25th Sep- tember 1836, aged 53.
John Lawson (B) ...		Died 22nd October 1825, aged 38 years.
Dr. Wm Johns (B)...		Deported 1st April 1813. Died in England (date not traced)
Robt. May (C) ...		Died 12th August 1818, aged 30 years.

i.e. four Congregationalists and four Baptists, or five Americans and three English. Of this number Mr. Lawson got special permission from Lord Minto to remain in order to complete a fount of Chinese type, and Mr. May because he came out to an English congregation and not as a missionary to the heathen. Dr. Johns was deported back to England on 1st April 1813 and the five Americans were driven out of Bengal by the Government. Dr. Judson was permitted to work the longest, but Mr. Nott lived to the advanced age of 81 in America, where he died on 1st July 1869.

CHAPTER XVII.

THE SIMPLE-MINDED MRS. JORE, A DEVOUT MEMBER OF THE
CHURCH, WHO DIED ON 8TH JULY 1815.

It was the poor who attended the Chapel, but they were rich in faith. The following narrative of one of these members is of sufficient interest to find a place in this history as typical of many of its kind. It is taken from the Periodical Accounts:

On the 8th July (1815) died at Serampore, Mrs. Jore, one of the Calcutta members, of whom her son wrote as follows in a letter to Mr. Ward. After mentioning his own efforts to bring her to attend upon the Word at the Lall-Bazar Chapel, he added: One evening she returned from the Chapel accompanied by Krishna at which circumstance I was not a little rejoiced, and at another time, with Mrs. Mitchell, an old acquaintance of hers, with whom she was glad to meet, and whose conversation and society she ever anxiously sought. She afterwards became very regular in her attendance at the Chapel, and left entirely the Romish Church, enduring the sneers and ridicule of her friends and relations, who took a dislike to her for changing her religion (as they termed it), but she the more steadfastly clave to the Protestant faith. Her life since then, which has been an increasing one of prayer, humility, self-denial and patience in sickness, without murmuring, will be better ascertained by a reference to those of your Church, who took an interest in her welfare, than by my describing it. Permit me, however, to say this much that though she was very devout from her widowhood ever since my birth (a period of nearly 34 years) in the Romish persuasion, she was more so in her converted state; often did I with pleasure hear her say how merciful the Almighty had been to her in reclaiming her from the errors of the Romish religion. She used at the same time to lament that she was not able to read the Scriptures in Bengalee, yet she could

read a little French and Portuguese. She considered it no trouble, nor pain, even in sickness, when she could stir abroad to go wherever she could hear the Word of God. And her constant conversation with those around her was "Let us heartily apply to the salvation of our souls." I had almost omitted one circumstance, which attended the near approach of death and which formed a favourable and indubitable sign of her having died in the Lord. The Chundranuggure (Chandernagore) priest being informed that she was dangerously ill, came to see her, but, instead of coming to console her, he came to shake her faith; but the Lord, in whom she had trusted strengthened her to baffle his inimicable attempt. He began by telling her that as she would soon die she had better prepare against that hour by recanting the religion she had embraced and by confessing her sins to him and thus die in the faith in which she was brought up from her infancy. She replied that she was ready to obey the summons of her Lord; that she was firmly fixed in the true and pure religion she had by Divine aid embraced; that she confessed daily to Him, who was really able to pardon her sins; and, that nothing he could tell her would induce her to retract. He then left her, pouring imprecations on her and telling her that she was going to Hell and that those who turned her away from her original faith could not have been her friends but her enemies."

To Mr. Ward also she related this encounter with the Romish priest who spoke with great vehemence against the missionaries. She exposed many of the gross superstitions she had witnessed in the Romish Church, and though scarcely able to speak, in consequence of a most painful ulcer in her throat and great weakness, she gave with much courage a reason of the hope that was in her. Her devotional character was truly eminent. She once acknowledged to Mr. Ward that such were the joys she felt when in the water at the time of her baptism that she wished at once to be removed from the watery grave to the general assembly above. She expressed the deepest

gratitude to the Missionaries for having brought the Gospel to the poor in the native language. It was not an uncommon thing to see this pious woman half an hour before the time of worship, sitting in the chapel at Calcutta apparently in prayer and waiting to drink at the wells of salvation. She assisted some of the poor Native brethren living at the chapel with oil, that they might hold extraordinary meetings for prayer. Dr. Marshman saw her on the day on which she died and found her mind in a most pleasing frame, resigned, though in extreme pain, she seemed to fear nothing so much as offending her gracious God by murmuring through excess of pain. Dr. Marshman took his formal leave of her by commending her to the Father of mercies in which exercise she evidently felt most deeply engaged.

It is very unfortunate that this excellent person's date of baptism has not been traced.

CHAPTER XVIII.

THE CO-PASTORSHIP OF THE REVS. JOHN LAWSON AND EUSTACE CAREY WITH THE THREE SERAMPORE MISSIONARIES.

By the end of 1815 over 500 persons had been admitted into the Church by baptism or otherwise, and though, of course, some might not be alive in January 1816 or resident in Calcutta, the number of souls to be cared for was more than the three senior missionaries could well look after in addition to their already onerous duties, and, considering that they were residing at Serampore, which was more than 15 miles distant from Calcutta. It must also be borne in mind that their printing press had been burned down on 11th March 1812, which caused them much anxiety and entailed much labour in the building of a new structure. Moreover, at about this time they were contemplating the establishment of the Serampore College. Added to all was the fact that their faithful Calcutta correspondent, Mr. Leonard, had removed to Dacca, and they were beginning to feel the weight of years after their long stay in a trying tropical climate. It was natural, therefore, that they should seek some relief in their arduous toils.

Before, however, we proceed to give an account of their stewardship of over $3\frac{1}{2}$ years, the two persons, who now come on the scene must first be introduced to the reader and this will be done as briefly as is advisable. Mr. Lawson, being the senior of the two, will be introduced first. No Biography of him has ever been published, which makes it the more difficult to marshal up the facts of his life before the reader. The present writer was engaged a few years back in searching out all the information he could about him as Mr. Lawson was his maternal grandfather for the benefit of the descendants, but the information then collected was not condensed into a Biography, so will be drawn upon for the present sketch.

THE REV. JOHN LAWSON.

He was born at Trowbridge in Wiltshire, England, on the 24th July 1787, of godly parents, who belonged to the Baptist Church in that town. He spent his childhood and early youth at Trowbridge. From a child he was made acquainted with the Holy Scriptures and the impressions produced by his mother's instructions were



PORTRAIT OF THE REV. JOHN LAWSON.

(Engraved from a miniature done by himself which is in the possession of the writer.)

terwards strengthened by the kind attentions of the master to whose care his education was entrusted, who often conversed and prayed with him in the most solemn and affectionate manner. His sainted mother died in 1793 when he was only 6 years of age and her death was one of the events that most impressed them-

selves on his mind. As he grew up he felt a strong propensity to become an artist. He commenced cutting different figures in pieces of wood, and, without any assistance, brought them to such perfection that those who saw them were astonished and convinced that the hand of Nature had formed him for an Artist. His father went to London to seek out a suitable situation for him and succeeded in getting him articulated to a wood engraver. Lawson was delighted when he heard the news, and all necessary arrangements having been made he left his home at Trowbridge in June 1803 for the great city. The parting scene was touching. His father requested two things of him—one was to read his Bible and the other to attend Divine worship on the Sabbath, which he promised to do. He put his Bible into his box, which he wished him, as he valued his eternal interests, to make his principal study, saying at the same time very affectionately:—

“I hope now, as you are going beyond the reach of a parent’s eye to a place where you will be surrounded with snares and dangers, you will not fail to attend the ministry of the Gospel every Sunday, and I particularly wish you to make Eagle Street (where Dr. Ivimey was) your constant place of hearing.”

His aged grandmother also urged him with tears in her eyes to read his Bible and attend a place of worship, which he promised to do. He then received their parting benedictions and left the place of his nativity to enter the great city where all was new and surprising.

Arrived in London he applied himself diligently to his work and made rapid advances in the art, but, alas! he forgot his promises to his father and his grandmother. He neglected to read his Bible and seldom attended any place of worship. He continued in this course for nearly three years when in one of his serious intervals he was led to read his Bible and to visit the forsaken Chapel and it pleased God by these means to convince him of sin and make him acquainted with the blessings of salvation.

He twice attended the Surrey Chapel where Rowland Hill used to preach, but afterwards he attended the Eagle Street Chapel

and eventually offered himself as a candidate to the Church meeting in the latter place. After being accepted he was baptized on the 28th September 1806, along with 17 other young men among whom was Dr. Hoby, who subsequently wrote biographies of the Revs. W. H. Pearce and W. Yates.

Soon after his admission to the Church his mind became impressed with the importance of Missions, and, thinking he might promote the great cause by the knowledge of the art he had acquired, he made known his desire and was recommended to the Baptist Missionary Society. The Society engaged his services and placed him under the care of Mr. Sutcliff of Olney under whom he entered upon a preparatory course of studies. This course of studies, however, was not carried out to the extent he wished through its having been judged desirable for him to make himself master of punch-cutting in order to improve the different types in India. This necessitated his return to London and nearly a year's close application. Thus God, step by step prepared His servant for his special work in the Mission field.

In September 1810 it was judged necessary by the Society that Mr. Lawson and Dr. Johns should go out to India by way of America and preparations were made accordingly, but before the Designation Service Mr. Lawson married Miss Frances Butterworth, a daughter of the Rev. John Butterworth of Cow Lane Baptist Chapel, Coventry, on the 28th September 1810.

One Designation Service was held on the 4th October 1810, at the Carter Lane Chapel, Southwark, and another at the Eagle Street Chapel on the 18th idem. On the 2nd November 1810 the ship *Ure* in which they had embarked at Gravesend sailed for New York where they arrived on 23rd December after a very boisterous passage across the Atlantic. In May 1811 they tried to start for India, but the vessel had to put back having met with a disaster at sea in a violent gale. They had therefore to remain in America owing to some political misunderstanding with England, so Mr. Lawson preached at different places and among them Dr. Stough-

ton's Church. He was very acceptable as a preacher and often had thoughts that if obliged to leave India he would return to labour in America. Dr. Johns spent his time in raising money for the translations. Finally they left Philadelphia for India in the *Harmony*, Captain Brown, on 18th February 1812 and arrived in Calcutta on Monday the 10th August following.

On their arrival at Calcutta they learned that all the missionaries had been ordered away and afterwards they were told that permission had been given to the Baptist Missionaries to remain during the pleasure of the Court of Directors. Mrs. Lawson having been safely delivered of a girl on the 11th August they were necessarily detained in Calcutta for a while, after which they removed to Serampore where Mr. Lawson applied himself to the work that was required of him. By the end of 1812 it is stated that he was cutting a fount of Chinese type. The two principal things to which Mr. Lawson devoted himself at Serampore were: (1) Cutting moveable metal Chinese types to be substituted for wooden blocks, and (2) Reducing the size of the types of the languages in India and for these he is entitled to the thanks of the religious public.

While thus usefully employed on the above work the following order was issued by the Government on the 5th March 1813 for all unlicensed persons to leave the country and the names of Messrs Johns, Lawson and Robinson were included in what might be termed "the black list."

I am directed by the right Honorable the Governor-General in Council to acknowledge the receipt of your letter dated the 30th January last, regarding Messrs. Johns, Lawson and Robinson, and to inform you that it is contrary to the public orders of the Honorable the Court of Directors for the Government to permit British subjects, who come out to India without their express permission to remain in this country. His Lordship under all the circumstances of their cases, does not feel himself warranted in acceding to the indulgence submitted by you on their behalf.

2. Messrs. Lawson, Johns and Robinson will therefore be respectfully desired to prepare themselves to embark for England

on one of the ships of the next fleet, expected to sail from this Port by the 1st of April next.

(Sd.) C. M. RICKETTS,

Secretary to Government.

COUNCIL CHAMBER, *5th March 1813.*

Upon a representation being made to the Government of Mr Lawson's great usefulness in connection with the type work, he was allowed on 26th March, to remain, but Dr. Johns was peremptorily ordered to return to England immediately, so left on 1st April 1813. In the meantime Mr. Lawson had, on the 13th March been committed to the Kuttra,—where under-trial persons were detained,—under orders of Mr. Charles Fuller Martyn the Magistrate, for refusing to sign the document consenting to be deported. Dr. Marshman, however, on going to see Mr. Ricketts, the Secretary got him released within a short time.

Mr. Lawson having taught the natives to cut punches and reduce the size of types found his importance diminished as the usefulness of Monohur the head man increased, so he did not deem it necessary any longer to give his time to this mechanical work. He found ample scope for his ministerial gifts among the European and East Indian members of the congregation in Calcutta, and among the European soldiers in the Fort. The irregular walk of some of the members of the Church in Calcutta led the senior brethren to decide that one Pastor or more should reside in Calcutta to take a more careful oversight of the members. Prior to this the missionaries had taken it in turn to come down to Calcutta from Serampore. This led to the designation of Mr. Lawson and Mr. Eustace Carey as Co-pastors. The details of the work done during their Co-pastorship are given further on. On 19th October 1819, Mr. Lawson severed his connection with this Church and was appointed the first Pastor of the Circular Road Church which had been formed by the junior brethren. He laboured 7 years for that Church in that position and on 22nd October 1825, was gathered to his fathers and was buried by the Rev. J. Thomason of St. John's Church on the

23rd idem in the South Park Street Cemetery where his grave can be seen at the present day. He was only 38 years of age when he died.

The following extract from Statham's "Indian Recollections," is of interest as it gives the recollections of a fellow-labourer in the Mission:

The recollections of Lawson are still fresh upon my mind. He was a genius of no common mould; in all that he undertook he excelled; and the longer you were conversant with him, the more would admiration be excited. In the succeeding chapter, I shall make a feeble effort to rescue his memory from oblivion, by giving a brief memoir of this talented man, the materials for which are taken from a small periodical, of which he was the editor, *viz.*, The Calcutta Auxiliary Missionary Herald, published in January and February 1826. [This is evidently a reprint of Dr. Yates' Memorial Sermon for Mr. Lawson.]

Oh! happy was thy exit, blissful saint;
 No pining sickness tir'd thee—care oppress—
 No grief domestic marr'd thy coming rest;
 Short was thy warning—sweet thy dying plaint;
 Calm, sunny were thy thoughts—thine accents faint:
 By virtuous children lov'd, by friends carest,
 Thy sorrowing flock thou leavest, peaceful, blest;
 Oh! happy was thy exist, blissful saint.
 So falls the goodly palm tree, as it grew,
 With clustering dates, and graceful foliage crown'd:
 Nor lightning scorch'd, nor age consumed its hue;
 Its dirge is sung, in most pathetic sound,
 By grateful pilgrims, who had often staid,
 Refresh'd and cheer'd, beneath its cooling shade.

SIGMA

It may here be mentioned that Mr. Lawson's elder brother, William, was a Lieutenant in the Royal Navy and was wounded while serving under the distinguished Nelson in one of his naval engagements. Mr. Lawson had the pleasure of seeing this brother about a month after his arrival in Calcutta after years of absence from home.

THE REV. EUSTACE CAREY.

He was born on 22nd March 1791 at Paulerspury. He was the son of Thomas Carey, who was a younger brother of Dr. Carey.

Hence Eustace Carey was a nephew of Dr. Carey, and this fact should always be borne in mind. He was baptized on 7th July 1809, and in August went for tuition to Mr. Sutcliff of Olney. In 1812 he went to Bristol College, which he left in the autumn of 1813. On the 9th December 1813 he married Miss Mary Fosbrook; on the 19th January 1814 his Designation Service was held at Northampton and on 18th February 1814, Mr. and Mrs. Carey embarked for India from Portsmouth. The name of the vessel has been traced from the Supplement to the *Calcutta Gazette* of 4th August 1814, as the *Europe*, Captain Gelston, which left on the 22nd February and arrived at Calcutta on the 29th July 1814.



PORTRAIT OF THE REV. EUSTACE CAREY, WHO WAS CO-PASTOR WITH THE
REV. J. LAWSON.

On 1st August 1814 Mr. and Mrs. Carey arrived at Serampore. Mr. Carey had come out under a license under the new Charter Act of 1813 and was the first missionary, who had landed

in India after the passing of the new Act which came into operation from 10th April 1814. A few days after his landing he paid the needful visit to the Government authorities, but the business was soon over. Dr. Carey wrote that it reminded him of the difference between these days and those in which he first came out to India. He was invited by the senior missionaries to take the oversight of the native Church, instruct native enquirers and give attention to such native brethren as were devoting themselves to preaching among the heathen and accordingly he gave himself up to the acquisition of Bengalee. Mr. Carey and Dr. Yates would have liked to have formed a Station at Berhampore, but this was over-ruled by the senior missionaries, who invited Lawson and Eustace Carey to occupy Calcutta and requested Dr. Yates to stay at Serampore to assist in the translations. And thus it came about that he was appointed Co-pastor at the Lall Bazar Chapel with Mr. Lawson. The controversy with the Junior Brethren arose and eventually the Circular Road Church was formed. On 7th October 1819 Mr. Carey resigned his Co-pastorship and throw himself into vernacular work connected with the Circular Road Church. But one day as he was preaching at the Chapel gate in 1822 with a converted Brahmin named Bagchee, a respectable Mahomedan was a hearer. His name was Sujaat Ali. After careful and prayerful consideration he was baptized by Dr. Yates at Howrah on the 8th May 1824. The story regarding this man is very interesting and will be given in a later Chapter. Mr. Carey's health failed and he finally left India in June 1824 *via* America for England. He remained several months in America and arrived in England in August 1825 where he was permitted to labour in the interests of the Mission and the Missionary Society till 19th July 1855 when he died in *the 64th year of his age*.

Having thus introduced the Co-pastors, it becomes necessary to detail the events of their Co-pastorship.

The designation service took place on the 11th January 1812

and the record regarding it runs as below in the Periodical Accounts:—

“After a suitable hymn and an introductory prayer, Brother Ward gave an account of the different forms of Church Government and particularly of that under which the Church was then acting. This was followed by questions respecting the choice of the two brethren as Co-Pastors and by a confession of faith from each of them. After the laying of hands by the three elder Pastors, and the ordination prayer by Brother Carey he addressed the two brethren from Col. iv. 17, and Brother Marhsman addressed the Church from Psalm ii. 16. The service was closed with prayer by Brother Ward. The whole was in a high degree solemn and impressive.”

Mr. Lawson, took up the English work and Mr. Eustace Carey the vernacular work as it was estimated that there were a million souls in Calcutta. The latter thus became the first European vernacular preacher resident in Calcutta. Mr. Lawson became the Calcutta correspondent for the senior missionaries in succession to Mr. Leonard: but he did not write as frequently to them as the latter used to do. There used to be four services at the Chapel on *Sundays* as below:—

8 A. M.—Bengalce Service.

10 A. M.—English service by one of the elder Brethren from Serampore.

3 P. M.—Bengalce service by one of the elder Brethren from Serampore.

7 P. M.—English service by one of the Brethren resident in Calcutta.

Also service at the jail in the morning and afterwards in the Fort.

Tuesday evening a lecture in the Chapel by Dr. Carey.

Wednesday evening another in the Fort by one of the younger men.

The very day of the Ordination Mr. Lawson wrote:—

“We are going on much as usual in Calcutta. I hope our younger people are gradually advancing in Divine things. May they be our joy here, and crown of rejoicing in glory. We have set them

to work in the formation of a society for visiting and relieving the poor, which is to be called the Juvenile Charitable Institution. They seem to enter upon this with delight, and I think it will be the means of uniting them together and of calling forth their gifts, as reading, and explaining the Sacred Scriptures and prayer are to attend every visit. Our congregation in the Fort is enlarged, as a Regiment from Berhampore has lately arrived, among whom are brethren baptized by Dr. Marshman.

"This morning Eustace Carey and I intend attending a Church meeting in the Fort. Yesterday we went together to the Hospital to see some sick brethren of the 59th Regiment. We thought it prudent to pay our respects to the Doctor before we went and he politely gave us permission to visit the soldiers whenever we wished. We found five or six brethren, with whom in a little room allotted to Brother M., we joined together in prayer. I am much pleased with the spirituality and stability of these good men."

From the foregoing it will be seen that at the very outset of his Co-pastorship, Mr. Lawson saw the importance of a Juvenile Association for Christian work and this was prior even to the formation of the Young Men's Christian Association in England. This Juvenile Society under various names did useful work in Calcutta for many years and eventually opened a Hall in Bow Bazar, on the 19th November 1852. In 1854 the Calcutta Young Men's Christian Association was formed and in 1856, the Juvenile Society adopted the latter name.

In another note he said :

"I wish I could communicate to you the news of our prosperity in Calcutta. We feel it quite a blessing that Brother Gordon lives so near us. I spoke to him a few days ago respecting Robert, and was gratified with what I could collect. We may be assured that he would not speak of his son's conversion, but on very good grounds. I had some agreeable conversation last evening with Jahans,* and have reason to hope that he is a pious, humble young man. The young man of whom I formerly wrote has not attended very much of late. I know not the cause. I saw him last week at our Thursday evening prayer-meeting. The two brethren baptised by Brother Eustace Carey last Lord's-day appear to be very spiritual men. We were

* A young man trained up, from the beginning, in the Benevolent Institution, in which he filled the office of monitor for several years.

at the Church-meeting when they related their experience, and were quite gratified and refreshed: they seem to have entered deeply into the very spirit of religion, and are well versed in the things of God."

In 1816 thirty-eight were admitted into the Church of whom twenty-three were soldiers of the 59th Regiment; in 1817 thirty-seven were admitted of whom only seven were soldiers; in 1818 there were twelve admissions and in 1819 only eight admissions.

In the same year a mat hut was constructed at Dum Dum for services and Mr. Lawson used to go out there to conduct the service for the soldiers.

Mr. E. Carey recorded their work as below:—

"The members of the Church and congregation were scattered over a wide surface and we devoted one day in every week to visiting them, holding a religious service with each family. We had one or two meetings in commodious houses each week for prayer and expositing the Scripture at which many friends besides those of our denomination were present.

Two or three services were also held in Fort William, which were well attended by the soldiers, many of whom were brought into Church fellowship and were truly devout and exemplary Christians."

The following letter from the Regimental Pastor of the 59th Regiment to Mr. Lawson is so interesting that it is inserted *in extenso*.

"12th September (1816). When our regiment arrived in Fort William, we had in full communion seventeen persons. From the above number eleven still remain. Two have left our communion, but are going on well; and three have been excluded. One has been restored, who was excluded at Java; he walks very orderly. One has died in full hope of eternal life. The Lord has been graciously pleased to incline the hearts of others since our arrival, who have left their sinful practices, and have been constrained, through the awakenings of conscience, to read and hear His preached word, which has been the means of adding to our communion, twenty-one. One of the latter has been excluded, and is still living in open rebellion against God; another useful brother (John Smith) has been discharged from our church, and has since gone to England; we have also just received the intelligence of another (who was baptized with the above) a useful

member, suddenly appearing before his God. So that, on the whole we remain, at present in full communion, thirty members. The indulgences shown in this garrison have been very great; for our superiors have at all times favoured us in every request which we have asked from them, and have permitted us to assemble for the worship of God in such places as were vacant.

"Our meetings in general are well attended: when the regiment is all together, we have from sixty to a hundred; besides others who live in different parts of the Fort, we have a few who have permission from the surgeon to meet for reading and praying as often as they choose: this has been of much importance to a few individuals, who have been for a long season lingering in sickness. We have every reason to believe that some have died with the pardoning love of God shed abroad in their souls, and are now in glory.

"May the Lord reward you all for your labour of love, and give you many souls for your hire, and at last crown you with glory, which is the sincere prayer of us, your unworthy brethren.

"In the name and on the behalf of the Church in H. M.'s 59th Regiment.

J. HONKINSON.

"Private in H. M.'s 59th Regiment."

During 1816, one of the Deacons died, but it has not been possible to trace the name. Two other Deacons were appointed during that year apparently to fill vacancies, but their names are not mentioned.

However, on 4th October 1816, Dr. Carey baptized at Serampore, Mr. J. W. Ricketts whose career was so remarkable a one that a whole Chapter will be devoted to detailing the more important incidents in it.

About a year after his Ordination as Co-pastor Mr. Carey became sick and had to go up-country for a change, so Dr. Yates kindly supplied the necessary services for him for about six months.

On 4th January 1817, the missionaries received a donation of Rs. 286 from a few soldiers of the 59th Regiment towards the spread of the Gospel among the heathen. They stated in their letter:

"It is but little to support such a cause, when the call

of so many around you are so urgent for the bread of life: however, the cause is God's and the name of Jesus Christ must extend to every tribe and nation. We have received its balmy message into our own hearts, and do rejoice in hope of the glory of God: and we should rejoice abundantly if others were brought to love the Saviour."

On the 9th February, Mr. Lawson wrote to Mr. Ward "The Sircar will bring to you four hundred rupees, the mits of the poor soldiers in the Fort. It is a willing offering to the Lord. I am happy to say that our prayer meetings appear to be on the increase, but I speak with trembling and rejoice with fear. We see new faces among us frequently, and have in a good measure conciliated the esteem and gained the attendance of several, who long kept at a distance from us. Last Thursday evening we had a prayer meeting at Brother Jahans', where we had a large room well filled. Brother Gordon's prayer-meeting the next evening was full, and we had new comers at the Saturday evening meeting for the young people. We have begun a Thursday morning lecture *Itali* (Eutally), to be held alternately at the houses of two friends. We hope thus to get some stragglers to hear us, who could not come to any regular place of worship."

On the 23rd February 1817 Mr. Lawson baptized three persons one of whom was Mr. J. C. Fink, who was a member of the Missionary Society of the Lall Bazar Church regarding whom more is said further on in this narrative.

On the 1st March 1819 the young members of the Church at Calcutta, who had long supported a Sunday School drew up and printed an address to the public proposing the formation of an association to be called "The Baptist Sunday School Society" before even the formation of the Sunday School Union in England. Their letter and the proposed rules are given *in extenso*, being taken from the Circular Letter for the period March to June 1819. The reader may not be acquainted with these letters, but may be interested in noting the names that are put forward as Teachers and Officers:—

TO THOSE WHO FEEL INTERESTED IN THE WELFARE
OF IGNORANT CHRISTIAN YOUTH.

The eminent success which has attended the establishment of Sunday Schools in Britain, has suggested the idea of a similar

School in Calcutta, where the vast number of ignorant children who are seen in the streets on the Sabbath day, presents a melancholy spectacle, and loudly calls for the exercise of Christian philanthropy.

Under a serious view of these facts an Association has been formed, bearing the denomination of "The Baptist Sunday School Society," the object of which is to provide for the religious instruction of all such youth as may be found willing to partake of the privilege.

In laying this address before you it is needless to enter into an examination of the various benefits, which are likely to result to the rising generation from Sunday Schools in Calcutta, since the experience of a long course of years in Europe has borne abundant testimony to their utility. Suffice it to say, that the object now in view, is not to solicit assistance for defraying the expense attending the general education of the class of children above referred to (for the public liberality has already made sufficient provision for this purpose), but merely to raise a small fund which may provide suitable books for their religious instruction.

It is hoped, therefore, that a small portion of your liberality will be permitted to run in this new channel of benevolence under the influence of which hope, a copy of the rules which have been framed for the management of the Baptist Sunday School Society, is now submitted to your perusal.

We remain, Your obedient servants,

(Sd.) J. REILY

„ R. GORDON

CALCUTTA, 1st March 1819.

Rules for the formation of an Association for Sunday School in the City of Calcutta.

1. That an Association be formed for the religious instruction of indigent children in Calcutta, which shall be denominated *The Baptist Sunday School Society*.

2. That the sole object of this Association be to communicate religious knowledge to those who may be brought under its influence.

3. That for the accomplishment of this purpose six teachers be chosen duly qualified for the office as it respects their personal ability and their disposition to promote gratis the objects of this Association.

4. That of this number two shall attend for one month at eight o'clock every Sabbath morning in the vestry of the Lall Bazar

Chapel for the performance of their duties in the Sunday School, who after the expiration of that period shall be relieved by two others in alternate succession.

5. That the business of the School consists of instructing the children in reading the Sacred Scriptures and hearing them repeat portions of Scripture, with endeavours on the part of the Teachers to explain and impress Divine truth upon their minds, and the School be invariably opened with prayer and closed with prayer and singing a hymn.

6. That all the teachers be requested to use their utmost endeavours to bring children under these means of instruction.

7. That for the promotion of these and other objects, a meeting of the teachers shall be held once in three months, or oftener if necessary, at such place as may be hereafter appointed to consider and decide upon matters calculated to secure efficiency to the institution.

8. That the following persons be the present Teachers, *viz.*, Messrs. R. Gordon, J. C. Fink, J. W. Ricketts, J. R. Douglas and Mr. J. Johannes.

9. That Messrs. Reily and Gordon be Secretaries to the Institution, and Mr. Ricketts be Treasurer.

10. That to excite a friendly interest on behalf of "The Baptist Sunday School Society," and thus to provide for its support, these rules be printed for circulation within a proper sphere and a book opened for the reception of Subscriptions and Donations

(Sd.) J. REILY.

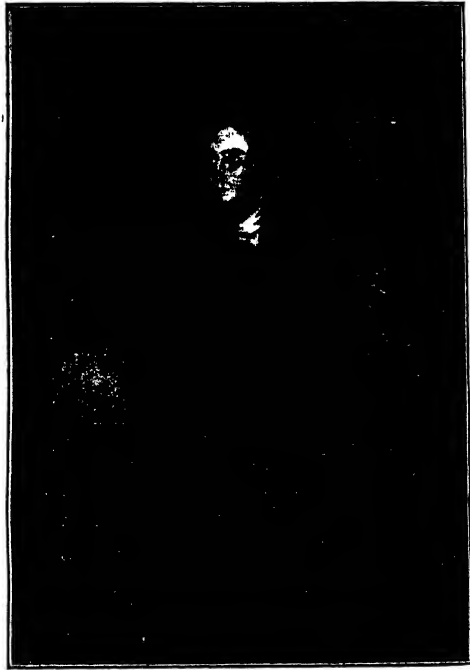
„ R. GORDON.

Not content with the above effort the younger members wrote to the Senior Brethren on the 29th March 1819 suggesting the starting of a fund towards the liquidation of the debt on the Chapel, but this will find a place in another chapter. Suffice it to say that these movements make it clear to all what interest the younger members took in the temporal as well as in the spiritual welfare of the Church.

The end of the Co-pastorship came later on this year, for on the 7th October Rev. Eustace Carey resigned and was followed by Mr. Lawson on the 19th idem. The latter was elected Pastor of the Circular Road Church on the 25th idem.

CHAPTER XIX.

MR J. W. RICKETTS: THE EAST INDIAN PATRIOT



PORTRAIT OF MR. J. W. RICKETTS, THE EAST INDIAN PATRIOT.

*(By kind permission of the Principal of the Doveton College, Calcutta, from
an oil-painting which is in the Library of that College.)*

FROM what has been stated in the previous chapter it will be remembered that Mr. Ricketts was baptized at Serampore by

Dr. Carey on the 4th October 1816. It will be necessary, however, with the aid of the little book entitled "East Indian Worthies," published by Mr. Herbert A. Stark and Mr. E. Walter Madge, in 1892 to draw up a brief biographical sketch showing how Mr. Ricketts became connected with the Lall Bazar Church and the Baptist Mission.

It is on record in "East Indian Worthies" that Mr. Ricketts was the son of Ensign John Ricketts, who fell before the siege of Seringapatam. He was born towards the close of 1791 and was entrusted to some friends who brought him to Calcutta where he was placed under Mr. Burney in the Upper Military Orphanage at Kidderpore. It is then stated that before he was sixteen years of age he left school to begin life as an apprentice in the Hon'ble East India Company's service, and sailed for Bencoolen, which at that time was a British Settlement. This would bring us to the year 1807. The Island of Amboyna, however, would seem to be where he went and not Bencoolen, for when Mr. Jabez Carey reached the island in the early part of 1814, he found Mr. Ricketts already there. He was at the time secretary to the English Resident, and became the Secretary to the Bible Society, when it was formed.

Being awakened through young Carey's influence to a more deep and lively sense of his obligations to the Saviour, he thought his duty to return to Bengal and labour for the salvation of his own countrymen, which he accordingly did and brought with him the following letter from Mr. Jabez Carey dated 21st March 1816:

"The bearer of this letter is Mr. Ricketts about whom I wrote before. He is now going to Bengal and wishes to engage in the work of the Mission. He was brought up under Mr. Burney and seems not to have lost his former serious impressions. In the last two or three months he has been much awakened and brought to consider his case; has hardly given himself any rest night or day; and, at last has given up his very favourable prospects here to engage in the work. I have no need to speak much of him; when he arrives you will see him. He seems determined

to leave all and follow Christ. He is Secretary of the Bible Society here and subscribes to it 100 Rupees annually."

The record regarding his baptism, in the Circular Letter of October 1816 runs as below:—

On the first Lord's Day of the month was baptized at Serampore by Brother Carey, Mr. J. W. Ricketts, whose education under Mr. Burney seems to have sown the good seed in his heart, this we hope has been watered from heaven at Amboyna, from whence he lately came into Bengal with the design of endeavouring to do good to the Natives.

He remained at Serampore some time, where he was instructed in the doctrines of grace and the nature of missionary work, after which he agreed to go and attempt to realize his wish respecting his own countrymen.

On the 30th November 1816, the missionaries addressed him a long letter which contains much sound advice as to what to do and what not to do. He reached Moorsshedabad, to which he had expressed a wish to go, in December and his first letter from there bears date the 17th of that month. There are other letters from him bearing the following dates: 1817, 6th January, 1st February, 1st March, 1st April and 1st August, all of which contain interesting items of news, also others of the same year bearing date 25th April, 1st May, 2nd June, 1st July, 1st September 1st and 10th October and 3rd November; 1818, 1st January, 4th February, 2nd March, 1st May, 1st June, 7th and 29th July 3rd September and 2nd October. He had obtained permission to erect a bungalow, and, assisted by a Native brother, had begun to itinerate around him and to open schools for the instruction of native children. The missionaries had recorded of him in their Review for 1817 the following eulogium:—"His mild and steady deportment, and the deep acquaintance he appears to have with the Divine Word, give us reason to hope that, if such be the will of God, he will prove a useful laborer in the Lord's vineyard," but these hopes were not fulfilled, for on 21st October

1818 he addressed the following letter to Serampore from Moorshe-
dabad:—

“I am now labouring under a distressing bowel complaint which has afflicted me for some time past, and, I do not see any favourable prospect of a cure in this place, surrounded as we are with stagnant water and subject to nauseous smells and exhalations. I fear I shall be obliged to go down to Calcutta for medical treatment.”

Apparently he did not wait for a reply, but left immediately for we next read:

Since writing the above “Brother Ricketts has left his station and given up the design of returning and has been invited to remain at Serampore.”

It does not appear that he went to Serampore as he was invited to do, because, according to “East Indian Worthies” he seems to have obtained a situation in the Office of the Board of Customs, Salt and Opium—afterwards amalgamated with the Board of Revenue—and rose to be Deputy Registrar. He remained connected with the Lall Bazar Church as his name was mentioned in 1819 in connection with the Sunday School Society. His connection with the Church, however, ceased on 16th August 1825 regarding which the entry in the Church Register of 1825 runs “Excluded for non-attendance.” On the 7th March 1826 he was received into the Circular Road Church on relating his experience.

“East Indian Worthies” will now be followed for the events connected with the remainder of his life. Realizing the fact that there was no public school for the increasing East Indian community he convened a meeting of “parents, guardians and friends” at his own residence on 1st March 1823 and the outcome of the gathering was the founding of the Parental Academic Institution, now called the Doveton College. He was its first Honorary Secretary.

The members of the East Indian community felt keenly the political disabilities under which they were suffering and accord-

ingly determined to submit to the British Parliament a petition for the redress of certain of them.

The best legal advice was obtained for drawing up this document. It passed through the hands of the eminent Barristers Mr. Theodore Dickens and Mr. (afterwards Sir) Thomas Turton and of Rev. W. Adam, who had seceded from the Baptist to the Unitarian body. The petition was published in the various newspapers and was largely signed. A public meeting was held at the Town Hall on 20th April 1829 at which Mr. Ricketts was unanimously elected Agent of the "East Indians." It was resolved that he should convey the petition to England and that a fund should be raised for the purpose. Subscriptions amounting to over Rs. 17,000 were subsequently received. Mr. Ricketts consented to undertake the journey to England in return for the bare expenses incurred by him; but the Committee authorized him to draw £500 per annum while in England. He accordingly sailed in the *Andromache* and arrived in London on the 27th December 1829. On the 29th March 1830, the petition was laid before the House of Lords and on the 31st idem, Mr. Ricketts was examined at the bar of that House by their Select Committee on the affairs of India. On the 4th May of that year it was laid before the House of Commons by the Hon'ble Mr. W. W. Wynn and on the 21st and 24th June he was examined by a Special Committee of the Lower House. A summary of his evidence before both Houses is given in the appendices of "East Indian Worthies." Having made arrangements for the further agitation of the subject in England he re-embarked for India on the *Linnaeus*, which sailed on the 8th July 1830. On his way back he broke journey at Madras and was presented to the Governor, the Hon'ble Mr. Lushington, who received him kindly and invited him to Government House. On the 3rd March 1831 the East Indians of Madras gave him a "national" dinner and on his entering the banquet-hall the band struck up "Ricketts' March" which was specially composed for the occasion. When he returned to Calcutta another

large and representative meeting was held at the Town Hall on the 28th idem to accord him a welcome back. On the proposition of Mr. H. L. V. Derozio it was resolved that Mr. Ricketts should be entertained at a public banquet and presented with a handsome silver vase bearing a suitable inscription and that he should be asked to sit for his portrait in oils. The vase was purchased at a cost of 1,232 sicca rupees and the picture was the gratuitous work of Mr. Charles Pote, a distinguished East Indian artist, and hangs in the Library of the Doveton College. Permission having been given by the Principal of the Doveton College for a photograph to be taken off from it the writer is able to include it in this book. The East Indians' Petition in Parliament brought about the insertion of the clause in the Charter Act of 1833 that all persons without reference to birth or colour were eligible to the Civil and Military Services of Government, and the subsequent adoption of the *Lee Loci* Act of the India Law Commissioners.

Mr. Ricketts got permission to resume his duties in the Office of the Board of Customs, but it was not long before he obtained the appointment of Additional Principal Sudder Amin (or Sub-Judge) of Gya, where he died on the 28th July 1835 at the age of 45 years, and the whole native community of the place evinced their respect for his public character by following his remains to the grave.

CHAPTER XX.

THE STORY OF MAHOMED BAKUR, A MAHOMEDAN CONVERT.

THE story is so interesting that no apology is made for reproducing it from the Periodical Accounts.

On the 29th June 1814, Dr. Carey baptized at Serampore Mahomed Bakur, a native of Shiraz in Persia.

The circumstances regarding this young man were somewhat singular. He was about 21 years of age at the time of his baptism; was born at Shiraz where his mother was still living at the time. At the age of 12 he came to Bengal with his father, who died at Dacca, where a gentleman talked with him respecting the Gospel, and against Mahomed. At first he was prejudiced against the truth, but in a short time he perceived that he was in the wrong. A part of a Gospel being given to him he read it and became more convinced. From Dacca he removed to Calcutta, where, becoming acquainted with brother Petrusse, the latter brought him to Brother Carey. A short time after this, to avoid the persecution raised against him by his Mussulman acquaintances, he went to Serampore and remained two or three months under instruction. Having occasion to go to Calcutta to recover a trifling sum owing to him he was obliged to call at the house of a Mussulman of property, who treated him with great external respect, but gave him in the tobacco which was prepared for him, some intoxicating drug, by which he became completely insensible. In that state they cut his clothes in pieces and conveyed him on board a ship lying off Calcutta, then on the point of sailing for Muscat. After being on board some time he recovered his senses and found himself in the hold of the ship. He then attempted to come on deck and complain to the Pilot that the Captain was carrying him away without his consent, but he was beaten in the head and other parts of the body in the most violent manner, the scars of which were visible on the day of his baptism. They also tied his hands and feet and kept him in this state till the Pilot had left the vessel and they were out at sea. He was then brought on deck and made to work in the ship on a daily allowance of three biscuits and water. He was three times tied up by the arms in the blazing sun and ordered under pain of worse tortures to renounce Christ. He defied their threats, declaring that he was no longer a Mussulman, but a Christian. After they had sailed 16 days, a violent storm came on and continued some days which

obliged them to put into Goa. Here, in the darkness of the night he let himself down into a small boat and got to land where he prevailed on a Portuguese to conceal him till the ship departed which was after seven days. He then had a passage given him to Bombay by a European, who wished to be instructed in Persian. From Bombay to Madras he obtained his passage by working on board a ship proceeding thither. At Madras he happily heard of Brother Loveless, who treated him with the greatest kindness and introduced him to the "Friend-in-need Society" at that place, which paid his passage to Calcutta, from whence he hastened to Serampore to communicate the joyful news of his deliverance from 'so great a death.' After that he proceeded to Digah where the missionaries had long been wishing for a Brother, who could speak the Hindustanee, and where it was hoped God would prosper him in doing much good among the Hindus and the followers of Mahomed.

CHAPTER XXI.

MUNSHI SUJAAT ALI—MAHOMEDAN CONVERT AND CHRISTIAN PREACHER.

ELDERLY Baptist residents of Calcutta may be more or less familiar with his name, but probably few know the interesting details of his conversion.

His father was a famous physician in the service of the Prime Minister of the Nawab (King) of Oude. Sujaat Ali was the eldest in the family, being born in the year 1791. There were four sons, and, as he was the eldest, he was called the *Burra Mirza* and was well trained in Arabic and Persian. He was a *Moshahid* and after his father's death he was looked upon as the head of the family and was the possessor of an immense fortune. He did not care for worldly enjoyments, but preferred the pleasures of travel. He had often heard of the City of Calcutta and the many wonderful things to be seen in it, so he was desirous of visiting Calcutta and other parts of Bengal and India and then return to the home of his father's and live and die there. At that time he was a great opponent of Christianity and not at all inclined to regard Christ as a Divine being.

He started on his journey in 1822 and lodged at Howrah. He used to cross the river daily to come over to Calcutta to visit the famous places in it. One day as he happened to be walking through Bow Bazar he passed by the Chapel and saw a crowd at the gate. This attracted his attention and when he came near he enquired the reason of the concourse and was told in reply that a person within was saying (in the vernacular) that Jesus Christ was God's son. At hearing these words Sujaat Ali was quite indignant and felt so angry that he cried out *tauba, tauba* and left the place in a rage. But these words rankled in his heart and as he could not get rid of the idea he wanted to convince the preacher that he was wrong about Christ being the Son

of God, so he came again, but finding the Chapel shut he wrote with charcoal on the steps, "I Sujaat Ali came here to see you, but you were not here--when you came again wait for me." The person who had been preaching when Sujaat Ali first saw the crowd was Eustace Carey and with him was a Brahmin convert named Bagchee. When Eustace and his native preacher were walking up the steps of the Chapel the next time they came, they saw the charcoal writing referred to above, so they waited, when Sujaat Ali made his appearance, and was found to be the man to whom the native preacher had given a Hindustani New Testament on the first occasion as Mr. Eustace Carey spoke in Bengali only. He had been reading that New Testament and was much impressed with its holy truths. There was much argument and discussion and searching of the Scriptures and exhortation. He was convinced of sin and needed the instruction which the missionaries could impart. As Mr. Carey did not know sufficient Hindustani he sent him over to Dr. Yates at Howrah. His mind opened to the reception of the truth. He believed in the Lord Jesus and became anxious of pardon through His blood.

Shortly after he had to go through a severe struggle. His mother and others had come down to Howrah with a view to take him back home and the mother actually threatened to kill herself if he professed Christianity; but his arguments prevailed with her, so that she did not carry out her intention when he was actually baptized. The missionaries found him to be a true follower of Christ and made arrangements for his baptism, which was conducted by Dr. Yates in the river near Howrah on the 8th May 1824 in the presence of a large concourse of people who assembled on the bank, as well as by seamen of the vessels around.

The following extract from Statham's *Indian Recollections* gives full details regarding this interesting event:--

In the month of May 1824, a Mussulman moonshee of respectable character and attainments, was baptized in the river Ganges, at the ghaut before my house at Gusserah (Goosery), by Mr. Yates.

The event was a source of much astonishment to the natives, and produced a powerful effect upon the minds of many "Wah! Wah!" said one to another, this is strange, passing strange, that one of our teachers should become a Christian! A Brahmin was baptized but the other day, and now a Mussulman monshee follows in the same path!" "Why, we must all be Christian bye-and-bye, for, as our *shastras* declare one new religion shall eat up all the old ones," said another Hindoo, partly in jest and partly in earnest. Hundreds of natives lined the banks of the river, and behaved in the most orderly manner, whilst Sujaat Ali, the moonshee, seemed deeply affected by the solemn ordinance."

At the time of his baptism he was 33 years of age and was a very fine-looking man in the prime of life as will be seen from the portrait below, which, however, does not show him off as well as the colored portrait from which the photograph is taken.



PORTRAIT OF MUNSHI SUJAAT ALI, AS HE WAS WHEN BAPTIZED.
(From a hand-painted portrait which is in the possession of the writer.)

The Mahomedans were exasperated. One took him into court and in a rage told him that if he were not living under a Christian Government he would cut him to pieces, but Sujaat Ali witnessed a good confession.

After his baptism Mr. W. H. Pearce took him on as a com-

positor in the Persian Department of the Baptist Mission Press, but he had set his heart to give his time and his talents to the preaching of the Gospel. As, however, the climate of Bengal did not seem to suit him he became so seriously ill that his death was feared. The Doctor said to him: "I can relieve your pain, but I cannot cure you, you will be troubled with it as long as you live." In reply Sujaat Ali said: "Well Doctor, if that be the case where is the use of taking medicine seeing I never shall be cured;" but he was prevailed upon to take the medicine which by God's blessing led to his recovery. He, however, naturally thought that a visit to his native clime would set him up again so consulted the European brethren, but Mr. W. H. Pearce strongly objected fearing that he might not be able to resist the tears of his relatives. After a good deal of consultation and prayer to God for direction he was allowed to carry out his own wish, and, having obtained the permission of the missionaries, he set about preparing for the journey. He made it a missionary tour and took with him some of the Native Preachers and a good supply of Scriptures and tracts. Thus they travelled from village to village sowing the seed of the Kingdom wherever they halted or landed, until they reached their destination. Sujaat Ali then asked his Christian brethren to encamp under an umbrageous tree while he went forward to acquaint his brethren and his father's house of his arrival. As soon as the news spread, they all heartily welcomed him, saying, *Burra Mirza has come, Burra Mirza has come, bring the hookah and the musical instruments and let us rejoice.*" But the Christian man remarked: "Not the Hookah," on which they enquired the reason, so he told them that he was now a Christian, that he believed that *Isa Masih* is *Khuda Ka Beta*. Hearing this they rose with great anger and thrust him from them, but soon after they calmed a bit and enquired the reason for this change of religion. He gave them his reason by pointing out the claims of Christianity. They listened patiently to him, but, whenever he alluded to Jesus Christ as being the Son of God, they became

enraged calling out *tauba, tauba*; then they bade him Begone! He left them with an aching heart and returned to his Christian brethren, telling them of his ill-success. They were accordingly making preparations to depart when a messenger came saying that his brethren would like to see him again in order to have a little further conversation with him. He complied with their request, but, soon perceiving their intentions, after a little more talk, which was only argumentative and stormy, he was only too thankful to leave, for their rage was so intensified that he was afraid of his life, seeing that they had threatened him that if he did not give up his Christian faith within 24 hours he would be beheaded, and they could have carried out their threat and would have escaped punishment, for there was no Magistracy in that part of the country in those days.

After this trial he returned to Calcutta, but the trip up-country had not improved his health much. He laboured in connection with the South Village Churches for some time, but in 1831 he was taken seriously ill and himself thought that he was on the verge of eternity. Mr. W. H. Pearce was delighted with his peace and confidence. On being asked what were his motives in preaching the Gospel he said:

"The heart-searching God into whose presence I am just about to enter, is witness that I have not pursued this work from any regard to wealth or honour. I have done it from a desire to glorify His name, to honor my Saviour and to benefit my countrymen."

When asked in an interval of ease from his attacks of fever, whether he was not disposed to murmur at his long and distressing sufferings, he said: "O no. Shall not the child with whom the father takes the *most trouble* be the *most grateful*." On its being enquired if he had a good hope of eternal life he said: "*Christ hath said Him that cometh to me I will in no wise cast out. I know I have come to him by faith and that he has received me. Christ is a rock. He shakes not; I am built on Him and know I am safe for eternity.*"

On his recovery it was deemed expedient that he should try the river air. With this view he proceeded to Monghyr where he regained his health within a year or so, and then came back to Calcutta where he labored for the Lord in many ways.

In 1835 Mr. W. H. Pearce wrote of him that he was a lovely Christian character and added:

"He preaches excellently and lives so consistently that every one admires and loves him. Had the Gospel been successful in making from the proud revengeful Mussalmen only one a meek devoted follower of Christ, the money hitherto spent would have been well expended. But, Blessed be God! Hindus and Mohammedans not a few are already in glory."

The portrait below shows him as he was at about this time.



PORTRAIT OF MUNSHI SUJAAT ALI, AS HE WAS IN MID LIFE.

By permission of Mr. R. Belchambers from a hand-painted portrait in his possession.)

A few years later when Mr. Pearce was himself dying Sujaat Ali stood near his bed directing him to Christ with these words (in the vernacular): Fear not, fear not, the Lord is standing near

The remainder of his life was spent in the Lord's service in and around Calcutta and at the age of 76 years the end came on the 25th October 1865 consequent on an attack of cholera. He was buried in the Circular Road Cemetery, the funeral service being conducted by Dr. Wenger.

The portrait below shows him as he was a few years before he died.



PORTRAIT OF MUNSHI SUJAAT ALI IN OLD AGE.

The following is a copy of the inscription on his grave.

In Memory of Munshi Sujaat Ali, for 40 years Missionary
in connection with the Baptist Mission, Died, 25th October 1865
Aged 76 years.

With a piety exemplified by a life of purity
Devoted for zeal he united great gentleness
And thus won the esteem of all who knew him
And the love of many, who will not cease
to cherish the memory of

This beloved Disciple.

[Under the above is a tablet to the memory of his wife
Bunnu].

CHAPTER XXII.

STRICT OR OPEN COMMUNION—WHICH?

WHEN the missionaries banded themselves into a Church on the 24th April 1800, it was on the lines of "Strict" (or, Close) Communion as Particular Baptists. Dr. Marshman and Mr Ward were open Communionists when they left England, and "the beloved Commander of the *Criterion*" as they usually designated Captain Wickes, though a Presbyterian always communed with them on the voyage. But Dr. Carey had imbibed the principle of Strict Communion from Mr Fuller and the other ministers of Northamptonshire, and, on the formation of the Church at Serampore persuaded his colleagues to adopt it. The Communion Table was, therefore, closed against all who did not belong to the Baptist persuasion and Captain Wickes on his return to Bengal was informed—though not without the deepest reluctance—that the rules of the Church no longer permitted him to unite with them at the Sacrament. Mr. Ward more particularly deplored this rigid, and, as he thought, unlovely proceeding, though he considered it his duty not to destroy the harmony of the Church and Mission. But after the Rev. Mr. Brown had taken up his permanent residence at Serampore in April 1803, the subject was frequently brought under discussion, and Mr. Ward urged the reconsideration of a rule which debarred many Christian friends from partaking of the Sacrament at the Mission Chapel, in conjunction with those whom they held in high esteem. Dr. Marshman was influenced by these arguments, and brought Dr. Carey round to the same views, and the Communion Table was opened to all who professed the same Christian sentiments. This was in 1805 after the Church at Serampore had for more than five years adhered to the practice of Strict Communion.

As one result of the relaxation to "open" Communion, Mrs. Brown the wife of the Senior Chaplain, then the head of the Ecclesiastical Department at the Presidency, partook periodically of the Ordinance with the missionaries. Mr. Ward recorded in his journal, that the alteration was not effected by his arguments, though he should have thought it an honor if it had been so, that their newly arrived brethren (Moore, Rowe, Biss, Mardon apparently) had adopted it cheerfully and that all the sisters seemed to have been previously on "the amiable side of the question."

"I rejoice," he said, "that the first Baptist Church in Bengal has shaken off that apparent moroseness of temper which has so long made us appear unlovely in the sight of the Christian world—I am glad that this Church considers *real religion* alone as the ground of admission to the Lord's Table. With regard to a Church rate, a stricter union may be required, but, to partake of the Lord's Supper worthily requires only that a man's heart be right towards God."

Mr. Fuller, however, when he heard of the change upbraided the missionaries for their disregard of a "positive ordinance" but his language, though earnest, was always kind and dignified.

However in the year 1811 they again reverted to the practice of Strict (or, Close) Communion, and the following is the record in Mr. Marshman's book about this matter:—

During the present year (1811) the Church at Serampore reverted to the practice of strict Communion after having for our years (it was really six years) adopted the opposite rule of admitting to their Communion Table those Christian and missionary brethren, who did not coincide in their views of the ordinance of baptism. The chief agent in this movement was Dr. Marshman. Mr. Fuller, a staunch strict communionist had for some time engaged in a controversial correspondence with Mr. Ward on this question. Mr. Ward brought it to a close by stating that he was not convinced by his reasoning, and that, in his judgment men might fall into mistakes regarding not only common commands, but positive institutions and yet not incur a forfeiture of the right of Communion, but he thought the matter one of very small moment compared with the great work of evangelising the heathen. Dr. Marshman, however, appears to have been convinced by Mr. Fuller's arguments and transmitted his own views

on the subject in a very elaborate epistle. But he hesitated long to bring the question forward in a practical shape, lest he should wound the feelings of his affectionate colleague. At length he communicated his thoughts to Mr. Ward by letter and proposed that the Church at Serampore should resume its former principle on the subject of Communion, stating that he was willing to take upon himself the responsibility and the odium of announcing the change of practice to those who had hitherto communed with them. On the spur of the moment Mr. Ward replied that he would rather die than go in for such a measure. Dr. Carey's mind was not free from doubts, but he thought Strict Communion the safer side. The other missionaries were disposed to concur with him and with Dr. Marshman and Mr. Ward, with his habitual sweetness of disposition, said he should offer no further opposition, and make no attempt to divide the Church, only he wished it to be distinctly known to all whom the decision might affect, that "the change was not made with his consent."

In recording the event in his own journal Mr. Ward remarked "Mr. Pritchett, the Independent missionary, preached in the morning after which Brother Marshman interdicted him the Lord's Table."

But this wide and irreconcilable difference of opinion was never suffered to produce the slightest alienation of feeling or to interrupt the harmony of their co-operation.

When Dr. Ryland heard of this he was exasperated beyond measure and gave vent to his indignation in the strongest language, upbraiding Dr. Marshman with having set up a "Baptist Caste." It may be remarked here, in passing, that years afterwards, the gentleman, who used to record the minutes of the Lall Bazar Church invariably wrote that so and so were "Baptisted," not, baptized, evidently tinged with the idea of a "Baptist Caste."

But the Church is now practising Open Communion and has done so for many years past to the knowledge of the present writer, although all the documents relating to the Trust describe it as a Particular Baptist Church. How or when the change was made is not traceable from the records which are extant. There is no Minute or Resolution of the Church on the subject on record since 16th June 1825, nor anything to indicate when the change was made.

CHAPTER XXIII.

LICENSES AND PASSPORTS.

As shown in the introductory chapter Mr. Wilberforce and his friends succeeded in getting a certain important Resolution passed in 1792 when the Charter Act for 1793 was under discussion. Had it been acted up to much of what subsequently took place in India would have been averted, but the enemies of religion were determined that it should be inoperative so ignored entirely, hence all the scenes that have been described in some of the preceding chapters.

When therefore in 1813 the discussion about the renewal of the Company's Charter for another twenty years came up the fight had to be gone through over again and Mr. Fuller and Mr. Robert Hall and their friends, and Mr. Charles Grant and his friends had to fight strenuously and were at length successful so far as to obtain in the Act which received the Royal assent on the 21st July 1813 the insertion of a clause relating to persons desirous of going to India for the purpose of promoting the religious and moral improvement of the natives, beneficial in their result though not such as to preclude absolutely the oppressions of a resolved infidelity and despotism.

The principal clauses in that Act are Nos. 33, 34, 35, 36, of which the following is a brief official abstract as given in volume 1 of Dr. Cox's History of the Baptist Mission:

If the Court of Directors think fit to refuse an application for permission made in behalf of any person, they are to transmit the application to the Board of Commissioners, who, if they see no valid objection to granting the permission may authorise the said person to proceed to any of the Company's principal Settlements provided with a certificate of sanction from the Directors. The Court of Directors, however, may make representation concerning such person to the Board of Commissioners, and those persons on arrival in the East Indies are to be subject to the Regulations of

the Local Governments. Further, the Government in India may declare the certificate and license of such persons to be void, if they shall appear by their conduct to have forfeited their claims to protection.

But as the reader might prefer to have the full text of those clauses, a transcript of them is given below for ready reference :-

" XXXIII. And whereas it is the duty of the Company to promote the interest and happiness of the native inhabitants of the British Dominions in India, and such measures ought to be adopted as may tend to the introduction among them, of useful knowledge and of religious and moral improvement and in furtherance of the above objects sufficient facilities ought to be afforded by law to persons desirous of going to and remaining in India for the purpose of accomplishing these benevolent designs so as the authority of Local Governments respecting the intercourse of Europeans with the interior of the country be preserved, and the principles of the British Government, on which the natives of India have hitherto relied for the free exercise of their religion inviolably maintained. And whereas it is expedient to make provision for granting permission to persons desirous of going to and remaining in India for the above purposes and also to persons desirous of going to and remaining there for other lawful purposes: Be it therefore enacted that when and as often as any applications shall be made to the said Court of Directors for or on behalf of any person or persons desirous of proceeding to the East Indies for permission so to do, the said Court shall, unless they shall think fit to comply therewith, transmit every such application, within one month from the receipt thereof to the said Board of Commissioners for the affairs of India and in case the said Commissioners shall not see any sufficient objection thereto, it shall and may be lawful for the said Commissioners to direct that the said person or persons shall at his, or their, own special charge, be permitted to proceed to any of the said principal Settlements of the said Company: and that such person or persons shall be furnished by the said Court of Directors with a certificate or certificates according to such form as the said Commissioners shall prescribe, signifying that such person or persons hath or have so proceeded with the cognizance and under the sanction of the said Court of Directors, and that all such certificates shall entitle the persons obtaining the same, so long as they shall properly conduct themselves, to the countenance and protection of the several Governments of the said Company in the East Indies and parts aforesaid, in their respective pursuits

subject to such provisions and restrictions as are now in force or may hereafter be judged necessary with regard to persons residing in India.

XXXIV. Provided always that nothing herein contained shall extend or be construed to extend to restrict or prohibit the said Court of Directors from offering representations to the said Board of Commissioners respecting persons so applying for permission to proceed to the East Indies as the said Court of Directors may at any time think fit.

XXXV. Provided also, and be it further enacted that all persons that shall proceed to the East Indies shall upon arrival at any place within the limits of the said United Company's Government, be subject to all such Rules and Regulations as now are or hereafter may be, in force within those limits.

XXXVI. Provided also and be it further enacted that if any person having obtained a certificate or license from the said Court of Directors, authorizing such person to proceed to the East Indies shall at any time so conduct himself as in the judgment of the Governor-General, or Governor of the Presidency within which such person shall be found, to have forfeited his claim to the countenance and protection of the Government of such Presidency, it shall and may be lawful for such Governor-General or Governor, by order, to declare that the certificate or license so obtained by such person shall be void from a day to be named in such order and from and after such day so to be named in such order, such person shall be deemed and taken to be a person residing and being in the East Indies without license or authority for that purpose, and may be sent forthwith to the United Kingdom, any matter or thing whatsoever to the contrary notwithstanding: Provided nevertheless, that no person whose certificate or license shall have been so vacated by order of any of the Governments of the said Company as aforesaid shall be subject or liable to any prosecution for residing or being found in the East Indies without license or authority for that purpose and two months after notice of such order shall have been given to such person by delivery to such person of the copy thereof or by leaving the same at the last place of abode of such person or by publication of such order in the Gazette of the Presidency where such order shall be made."

Every effort has been made to try and secure a copy of any license granted under the earlier Act or under this new Act, but without success. The nearest approach to a missionary's license which the writer has been able to procure, and that through the

kind assistance of a friend, is the following license, which was granted to Mr. James Silk Buckingham to come out as a 'free mariner' and which has been obtained from the Parliamentary Papers. In his paper the *Calcutta Journal* of 8th February 1823 Mr. Buckingham wrote something which gave offence to the Government. His license was accordingly revoked and he was banished from India. The license of which a copy is now given has therefore a historic interest and should be read with great care and attention.

Parliamentary Papers. Vol. VIII., 1834.

Report from Select Committee on *Calcutta Journal* (Appendix I.).

Copy of the license under which James Silk Buckingham was residing at Calcutta in the year 1818.

This indenture, made the 19th day of October 1818, between the United Company of Merchants of England trading to the East Indies of the one part, and James S. Buckingham of the other part. Witnesseth, that, at the request of James S. Buckingham, the said United Company have given and granted, and by these presents do give and grant, full and free license, power and authority unto the said James S. Buckingham, during the pleasure of the said Company and until the license shall be revoked by the said Company, or their Court of Directors, or the Governor-General, or Governor or other Chief officers of the said Company at any of their presidencies, settlements or factories, having lawful authority for that purpose, to proceed to the East Indies and parts within the limits of the said Company's Charter, as a free mariner, there to continue and provide for himself in the scafaring way, subject to all such provisions and restrictions as are now or hereafter may be in force with regard to persons residing in India, and also subject to the covenants and agreements of the said James S. Buckingham hereinafter mentioned. Provided always, and these presents are upon this express condition, that in case of breach or non-observance of any of the provisions, restrictions, covenants or agreements subject to which this license is granted, on the part of the said James S. Buckingham to be observed and performed, then and from thenceforth the license hereby granted shall be and

Recital of the party's application for leave to go to India as a free mariner.

He covenants,

become absolutely null and void and of no force or effect whatsoever and the said James S. Buckingham shall be deemed and taken to be a person residing and being in the East Indies without any license or authority for that purpose. And the said James S. Buckingham for himself, his heirs, executors and administrators, doth hereby covenant, promise and agree with and to the said United Company, in manner and form following, that is to say:

First, That he the said James S. Buckingham, from the time of his arrival at either of the presidencies of the said United Company in the East Indies, shall and will behave and conduct himself, from time to time and in all respects, conformably to all such rules and regulations as now are or hereafter may be in force at such presidency, or at any other presidency in the East Indies where he the said James S. Buckingham may happen to be, and which shall be applicable to him or his conduct, and which he ought to obey, observe and conform to. Secondly, that he the said James S. Buckingham shall not nor will, by himself, or in partnership with any other person or persons, or by the agency of any other person or persons, either as principal, factor or agent, directly or indirectly engage, carry on or be concerned in any trade, bank, dealings or transactions whatsoever, contrary to law. Thirdly, and that in case

To submit himself to the regulation of the Local Government there.

Not to trade contrary to law.

To make satisfaction to natives and foreigners, and native states, for oppression, wrong and offences.

the said James S. Buckingham shall be guilty of any violence, oppression or wrong to any person or persons not being an European born subject or European born subjects of His Majesty, his heirs or successors, or shall commit any offence against any King, Prince, Government, state or nation within the limits of the said Company's charter, or shall be charged with any such violence, oppression, wrong or offence then and in such case the said James S. Buckingham shall and will submit himself therein, in all things, to the decision of the said United Company or their Court of Directors, or of the Governor-General, or Governor in Council, or Chief Officers of any of the presidencies, settlements or factories of the said Company, if they or any of them shall see fit to interfere therein, and that he the said James S. Buckingham, his executors or administrators, shall and will pay and make good all such sum and sums of money, and do and perform all such acts, matters and things whatsoever, as a reparation of the injury, which he shall have occasioned, or the offence he shall have given, as he shall be required by any such decision to pay, make good, do or perform,

and in failure thereof, it shall be lawful to and for the said Company, or their Court of Directors, or any of their agents, to pay, or cause the same to be paid, made good, done and performed, and thereupon the said James S. Buckingham, his executors or administrators shall and will reimburse to the said Company, their successors or assigns, all such sum or sums of money as shall be so paid and all costs, charges and expenses which may be incurred thereby.

Fourthly, and that before he, the said James S. Buckingham shall return to Europe, or remove from, quit or leave the East Indies, he, the said James S. Buckingham, shall and will pay and satisfy and perform all such debts, sum of money, duties and engagements, as he shall owe or be liable to perform to the said Company or any person or persons not being an European born subject, or European born subjects of His Majesty, his heirs or successors, or for any injury or offence he may have done or committed, as hereinbefore mentioned, and that in case of any breach of this covenant he the said James S. Buckingham shall and will pay unto the said Company and their successors for the damages in respect of the breach thereof, such sum of money as he shall have owed, and which he shall have omitted to pay, as hereinbefore mentioned or such sum of money as shall be equal to the damage actually sustained by any person or persons, by breach or non-performance of any duty or engagement which, under the covenant hereinbefore contained, he ought to have satisfied or performed, before such return or removal, to the end that the said Company if they shall see fit, may pay over such damages to the creditor or creditors, or injured party or parties, for his, he or their own benefit, or may apply them for any other purpose, or keep them for the use of the said Company, their successors or assigns. In witness whereof, to one part of these indentures the said United Company have caused their common seal to be affixed, and to the other part thereof the said James S. Buckingham has set his hand and seal, the day and year above written.

(Sd.) JAMES S. BUCKINGHAM

Sealed and delivered at Calcutta, in Bengal, in the presence of

(Sd.) H. W. POE

Attorney to the Honourable Company

A copy of the Passport given to Mr. Chamberlain in 1811 when he went to Agra is extracted from Mr. Marshman's book

and given below for the curious reader who may be interested in such documents:—

To the Commanding Officers of Stations, Chief or Subordinate, etc., whom it may concern.

This is to certify that, the bearer hereof, Mr. John Chamberlain, has the permission of the Right Hon'ble the Governor-General in Council to reside at Agra during the pleasure of Government, subject to all orders and regulations, which may be communicated to him from time to time by the Commanding Officer and by the Judge and Magistrate of Agra. Mr. Chamberlain is required immediately on his arrival at Agra to report himself to the Magistrate of that station and produce this passport. If he should neglect to report himself and shall be unable to assign a satisfactory reason for this omission, he will be considered to have forfeited the benefit of the passport and will be liable to be sent immediately to the Presidency by the Magistrate. Mr. Chamberlain is also required to give due notice to the Magistrate whenever he may intend to quit his jurisdiction, and to specify the place to which he may propose to proceed.

Given by order of the Right Hon'ble the Governor-General in Council of Fort William, in Bengal this 16th day of November 1810

(Sd.) H. TUCKER,

Secretary to the Government,

Public Department.

The above form was changed at the close of the following year when a much stricter one was ordered to be used under Pro. G. G. Jud. Dept. 24th December 1811 in the case of Europeans who were not Civilians or Military Officers, permitted to reside in the interior of the country. A sample of the form is given in the *Abstract of General Orders and Regulations* published at Calcutta in 1812.

CHAPTER XXIV.

THE TITLE DEEDS AND TRUST DEEDS OF THE CHAPEL PROPERTY.

THE first document in the series bears date 24th June 1789 and is Bill of Sale from John Wilton, Sheriff of Calcutta, to Bacharam Chatterjee conveying to him by Court Sale for sicca rupees 3,955 two biggahs and 16½ cottahs of land on part of which the Chapel was subsequently built.

The next are lease dated 18th September 1789, and release dated 19th September 1789, between Bacharam Chatterjee and Henry Swinhoe for the above piece of land.

Next comes the pottah from the Collector of Calcutta bearing date, the 22nd October 1789 to Henry Swinhoe for 2 biggahs 16 cottahs and 8 chittacks of land at an annual rental of sicca rupees 8-7-12.

The contract of sale between James Rolt and Henry Swinhoe for sale to the latter of 2 biggahs 4 cottahs and 8 chittacks of land in Lall Bazar bears date 26th February 1806.

The lease and release between Henry Swinhoe and Jane his wife and the Serampore missionaries and others detailed, bear date 14th and 15th March 1806 respectively. They were for a piece of land for erecting a Chapel and conveying to them that land for the erection of a Chapel for all denominations of Christians in consideration of sicca rupees 7,250 duly paid to them.

The *first* Trust Deed bears date the 19th April 1806, and is attested by J. Edmund and Joshua Rowe. By it the ten Trustees named below were appointed and provision was made to appoint new Trustees in case of vacancy through death or otherwise. The ten Trustees were William Carey, Joshua Marshman, William Ward, William Moore, Michael Derozio, Peter Lindeman, William Barnfield, George Samuel Huttman, James Rolt and James

Moffat, who declare that the sum of sicca rupees 7,250, which was paid to Henry Swinhoe for the purchase of the piece of land described in the Indenture of Release was raised by voluntary subscription to effect the said purchase for the purpose of erecting a Chapel, to be called The New Calcutta Chapel for Divine worship of all denominations of Christians and that their names were only used as Trustees for that purpose.

The Attorney's bill for drawing up the lease and release of 15th March 1806 bears date 16th April 1806 and is for Rs. 180.

On the 30th May 1806, the sale of the land was confirmed by an indenture of fine in the Supreme Court.

On the 15th February 1813 the Serampore missionaries addressed a letter to the Trustees regarding the debt due to them on the Chapel, pointing out that with unpaid interest it amounted at the beginning of that year to sicca rupees 20,300 and asked for payment or adequate security. This communication was considered by the Trustees on the 17th idem and as they had no funds with which to meet the debt they resolved to mortgage the Chapel and grounds to the Serampore missionaries to whom the money was due for the sums advanced from their own funds so that the erection of the Chapel might be pushed on with. A copy of the letter of 15th February 1813 with its endorsements is given below for ready perusal:—

To

The Trustees of the Lall Bazar Chapel

Gentlemen, -

We beg to call your attention to certain circumstances relative to the debt on the Chapel.

It is well-known to you that when the subscriptions for erecting the Chapel were found inadequate to the erection of it we advanced money from time to time to carry on the works; that when another friend, who had furnished money likewise found it necessary to recall the same, we advanced the Rs. 2,000 to pay him, and in May 1810, when the builder Mr. Rolt, brought his bills we balanced his account and paid it off. In a word, the debt due to us on the Chapel in November 1811 we found to be

nearly 19,000 rupees, and in the beginning of this year, on examining the debt due to us, we found that, with the unpaid interest, it amounted to 20,300 rupees. When we reflect that for this large sum we have not even a note-of-hand of any of the Trustees as a voucher for its being due to us, and consider that the money is not our own, we feel it our duty to lay these circumstances before you and to request either the payment of the same, or such security for the same as shall appear to you adequate and reasonable

We remain,
Yours truly,
(Sd.) W. CAREY.
,, J. MARSHMAN
,, W. WARD.

SERAMPORE, 15th February 1813.

Endorsement on the above.

At a meeting of the Trustees held on the 17th February 1813 the above letter was read, and, it appearing to them that there were no funds to meet this debt, it was resolved that a mortgage of the Chapel and grounds should be given to Messrs. Carey Marshman and Ward, to whom the above sum is due

(Sd.) J. ROLT.
.. J. MOFFAT.
.. GEORGE SAMUEL HUTTEMAN

MEMO :

Mortgage executed on the 15th June 1813, by George Samuel Hutteman, James Rolt, and James Moffat before 9 o'clock in the morning on Saturday in Calcutta and the other three, William Carey, Joshua Marshman and William Ward at Serampore on the same day in the evening in the presence of me,

(Sd.) J. CAREY

As shown in the endorsement on the above letter a deed of mortgage was drawn up by Mr. R. M. Thomas, attorn'y. and witnessed by Jonathan Carey his articulated clerk, bearing date 15th June 1813 mortgaging the Chapel and grounds for the repayment of sicca rupees 20,400 and interest at 10 per cent. per annum to the Baptist Missionary Body at Serampore, and conveying it to Rev. John Lawson as Trustee for the Missionary Body at Serampore.

Mr. Marshman in his book writes thus about this matter:--

"In after years when all the proceedings of the Serampore missionaries were ransacked to discover cause of crimination, and every act was ascribed to the most objectionable motives, this transaction was selected as an object of particular censure. But it admits of the most satisfactory explanation; by a clause in the original Deed the Chapel was to be open to the use of all, but it was subsequently erected by the exertions of men of only one denomination and to them it was mortgaged by the Body of Trustees. The missionaries were not disposed to take advantage of this circumstance and appropriate it to their own exclusive use, and invited Mr. Forsyth, the only missionary in Bengal unconnected with their own body to select his own hours for preaching to his little flock and he continued thus to labor till he voluntarily relinquished the service. But although the hypothecation of the building in 1809 (should be 1813) to the Serampore missionaries was pronounced by their detractors to be utterly undefensible, yet, on the dissolution of that mission thirty years after, it was taken over on the same footing by the Baptist Missionary Society and their missionaries continue to occupy its pulpit on the strength of that calumniated mortgage."

Mr. Forsyth's congregation dwindled away three or four years before his death in 1816.

The Bill of the Attorney for drawing up this mortgage bears date 19th July 1813, and is for twenty gold mohurs.

The Serampore missionaries having decided to retain the Chapel in the Baptist denomination, they issued a circular in 1816 to all the original subscribers to the Building Fund, who had given their contributions on the understanding that it was for all denominations, informing them of their determination and expressing their willingness to return their donations to any subscribers, who wished them back. Only one individual claimed a refund and the request was complied with, but the name of the individual has not been traced. There is a tradition that it was a lady

For seven years after the completion of the Chapel there was no other missionary body to avail itself of the comprehensive clause of the original Deed, but in 1816 the London Missionary Society established a Mission in Calcutta. Their missionaries

found on their arrival that the Chapel had long been used by a large Church and congregation whose stated services occupied the hours devoted by common usage to public worship on the Sabbath, so they considered it more advisable to erect a Chapel of their own rather than interfere with the devotions of another long established body. Thus it was that Union Chapel came to be erected and opened in June 1821.

At this stage it is as well to insert the following remark made by Mr. Marshman in his book:

"The Bow Bazar Chapel, therefore, remained in the occupation of the Baptist Church, with little prospect of interruption, a circumstance which became a prolific source of detraction with the opponents of the Serampore missionaries. As there will be no occasion to recur to this subject again in the course of these memoirs, it may be dismissed at this point with a brief allusion to the subsequent history of the edifice. Three or four years before this period it was encumbered with a debt of about £2,000 being the aggregate of sums which Dr. Carey and his associates had successively advanced to the builder. The monthly subscription raised by the congregation was equal only to the expenses of Divine Service and the interest of the debt. An attempt was therefore made to create another fund, which should accumulate at compound interest in one of the great houses of business in Calcutta, till it amounted to the principal of the debt. At the beginning of the year 1816, this sinking fund reached the sum of £730, and if its growth had not been checked, the encumbrance would have been extinguished in a few years. But the two deacons of the Church, who were appointed to that office at this time, were hostile to the Serampore missionaries and to all their movements, and discountenanced both the fund for meeting the interest and that for liquidating the principal. Their argument was plausible, and not unreasonable that "in proportion as the means increased for the liquidation of the debt, the interest of the Church and congregation now meeting there would be diminished, and they would at length stand on the same level with other denominations." The missionaries were thus censured on the one hand for having adopted a course which virtually converted that edifice, which was intended for the worship of all sects, into a denominational chapel, and condemned, on the other hand, for their efforts to terminate the anomaly and restore the chapel to its original position. Thus thwarted in their attempt to create a liquidation fund, they consulted the members of the Church, and obtained

their consent to the appropriation of the sum which had accumulated to its object, as far as it would go. The chapel thus remained with a debt of about £1,300, which was guaranteed by the mortgage. On the extinction of the Serampore Mission in 1837, the pulpit was transferred to the missionaries of the Baptist Missionary Society and it continues to be occupied by them on the tenure of the mortgage, which had once been so strongly condemned."

From Dr. Cox's History of the Mission it would seem that the statement made above is not strictly correct as will be seen from the following resolution, which was arrived at when the question of re-union was definitely settled upon in 1837.

"It was agreed that whatever books and translations at Serampore are public property should be transferred to the Society, and that the Lal Bazar Chapel, having been originally intended for the use of all denominations of Christians and erected by the aid of the Calcutta public should be appropriated to some object congenial with its original design."

In March 1819 the younger members of the Church wished to form a fund* for liquidating the debt and made certain proposals to their pastors at Serampore, who wrote back a very encouraging reply, but nothing can be traced as to what was really done or how much was raised. Still, as the papers are interesting in themselves copies are given below for the perusal of the reader. They are taken from the Circular Letter of the day.

Fund for liquidating the Chapel debt, formed by the younger members of the Church at Calcutta.

Address to MESSRS. CAREY AND MARSHMAN.

CALCUTTA, *March 29th 1819.*

Dear Pastors,—

On perusing your kind plan of a Bank for savings into which we rejoice to find you are willing to admit the members of your congregation, as well as those educated under your care, the calculations there exhibited struck some of us as affording a happy opportunity of forming a fund which will at a very trifling expense to each of us, lay the foundation for liquidating the debt on the Lal Bazar Chapel.

We therefore, the youths of the congregation assembling in that place, have determined to begin a fund for that purpose by subscribing towards it one rupee monthly, which if left to accumu-

* This fund was different from the fund already mentioned.

late in the Bank, with only forty subscribers of one rupee monthly will, in the course of 16 or 17 years amount to a sum fully equal to the principal of the debt.

We hope, therefore, that you will kindly deign to accept of our services in this way, which we are induced to offer as a token of our gratitude for the benefit we have derived from your ministry and our esteem for the noble manner in which you came forward from the beginning, and not only took on yourselves the trouble of erecting the Chapel, but advanced the money out of the product of your own labours to complete the building when all other means failed.

We are etc.,

(Sd.) J. REILY.

„ R. GORDON.

ANSWER OF THE PASTORS.

To,—Mr. Robert Gordon, Mr. James Reily, and the rest of the younger members of the congregation meeting in the Lall Bazar Chapel.

Dear Young Friends,—

We have received your affectionate letter intimating your determination to attempt forming a fund among yourselves which may accumulate in the Bank for Savings till sufficient to pay off the principal of the debt remaining on the Chapel in the Lall Bazar, as a testimony of your esteem for your aged pastors.

Our feelings on receiving this token of your affection for us and your regard for the honour of religion, we cannot easily express. While we are constantly receiving undoubted proofs of the affection borne to us and the cause by our elder friends the congregation, who have been with us from the beginning, we cannot but rejoice that so excellent a spirit is found in its younger members, not so much for the prospect it affords of the Chapel being ultimately freed from embarrassments (which your plan will certainly secure if you persevere therein) as from the hope thus afforded by our younger friends, who will have to support the honor of religion when time with us shall be no more, that they possess a spirit which will enable them to do this hereafter in a manner becoming the Gospel of Christ.

Your generous offer we will gladly communicate to the other Trustees of the Chapel, who, we are certain, will duly appreciate the temper of mind which has urged you to this praiseworthy step, an act which will not only fill them with lively satisfaction, but will give pleasure to every good man, who shall hear of it, while it must afford the highest gratification to the more aged.

members of our congregation. But the delight it will create in the mind of our dear brother and fellow-pastor (Mr. Ward) now on his way to his native land in the hope of obtaining renewed health and strength to labor again amongst you (of whose tender affection for you you cannot be ignorant), we can imagine, but not easily describe.

While we contemplate this act of yours as honorable to religion and as pleasing to every generous mind, we feel a wish to do all we can to render this work easy and pleasant both to you and to our esteemed elder brethren and friends, who are generously endeavouring to meet the interest of the debt. *You*, then, we would respectfully entreat strictly to confine yourselves to your proposal of each individual's subscribing to this intended fund, only one rupee monthly, which if there be forty of you thus subscribing will certainly pay off the debt in eighteen years, and, if the number exceeds forty, will do so still sooner. Should any one among you insist on doing more let him not increase his monthly subscription, but do it by way of occasional donation to this fund.

To our esteemed elder brethren and friends who are endeavouring to meet the interest of the debt, we beg leave to say that at the expiration of this year we will reduce that interest to seven per cent., to remain at that rate as long as it exists, and we would advise, that every rupee collected by them above that sum be added to your fund for liquidating the debt. To this we beg leave to add another idea. It gives us unspeakable pleasure to observe their increasing desire to spread the Gospel around themselves, the end indeed to which they have been called by grace, the object for which they ought to live, and on which we, though we have forbore to mention it even to them have for years expended over one hundred rupees monthly in Calcutta itself. To enable them to gratify this desire, therefore, while meeting the interest of the debt, we will henceforth devote the whole of (which we have ever expended in spreading the Gospel in India) *the specific object of spreading the Gospel around them in Calcutta and its neighbourhood*, by supporting brethren raised up in the country to preach to the heathen, and the distribution of scripture pamphlets.

In entreating Our Heavenly Father to enrich you abundantly with His grace, and to make you faithful in every good work,

We remain, Dear young Friends, Your affectionate Pastors.

(Sd.) W. CAREY.

„ J. MARSHMAN.

SERAMPORE, 29th March 1819.

ADDRESS TO THE CONGREGATION.

On perusing a plan for the Bank for Savings established at Serampore, the calculations there exhibited struck us as offering a happy opportunity of forming a fund, which, at a very trifling expense to the subscribers would lay the foundation for liquidating the principal of the debt on the Chapel. We, therefore determined to begin a fund for that purpose by subscribing each a rupee monthly, which small sum, if we have forty contributors, and the contributions be left to accumulate in the above Bank will in the course of eighteen years, entirely free the chapel from its present encumbrance. This our determination we communicated to our respected pastors at Serampore with a request that they would kindly accept our services in this way. The feelings with which they have accepted them may be gathered from their affectionate letter, a copy of which we beg to enclose.

We now take the liberty of submitting this plan to your consideration and of soliciting your co-operation should it appear worthy of your countenance and support. A book for names accompanies this address. As soon as a sufficient number of contributors are obtained a meeting of them will be requested to adjust any further particulars which may be thought necessary.

Under the assured hope that you will cordially unite in accomplishing so important an object when it can be effected by so trifling a contribution as one rupee monthly,

We remain, for the rest of our young friends,

Yours very respectfully.

(Sd.) ROBERT GORDON

„ JAMES REILY.

CALCUTTA, 2nd April 1819.

RULES FOR THE FUND.

At a meeting of the subscribers to the Youths' Fund for liquidating the debt on the Lall Bazar Chapel, held pursuant to previous notice at the Vestry Room of the Chapel on Monday evening the 29th of April 1819, it was resolved by a great majority of the subscribers:—

1. That this fund be raised solely for the sake of liquidating the debt on the Chapel, due to Messrs. Carey, Marshman and Ward.

2. That the money as it may be collected, be deposited in trust for that purpose in the Bank for Savings established at Serampore, to accumulate till sufficient to liquidate the debt.

3. That Messrs. A. Gordon, J. White, J. Reily and Gordon be appointed collectors to this Fund.

4. That on receiving annually from the Bank for Savings an account of the state of the fund the collectors cause the same to be printed for general information with a list of the contributors thereto.

Nothing further has been traced about this scheme as to whether it proved abortive or was actually carried into effect, and, if the latter, how much was paid in. The effort in itself was praiseworthy and deserving of every success.

There appear to be no further documents until we come to 1839, after the death of Dr. Marshman and the re-union of the Serampore Mission with the parent Society, when the next step taken was to appoint a committee to conduct the business connected with the transfer of the Bow Bazar Chapel. The committee comprised Messrs. Gray, Hassell, J. Robinson, L. Mendes and E. F. Barker, and a copy of the letter to Mr. J. C. Marshman signed by Mr. Gray is given below from the Church Minute Book, but Mr. Marshman's reply is not on record.

To

J. C. Marshman, Esq.,

Dear Sir,—

I have been requested by a committee of the Lall Bazar Church to address you on the subject of transferring the Chapel to the Church. Mr. Thomas, Mr. Bayne, Mr. Rowe and Mr. Biss have been named as Trustees on the behalf of the Church from among the Circular Road brethren, Mr. Barker and myself from among ourselves, and two in England, to be named by the Circular Road brethren. May I request that you will kindly let us know what is next to be done. I am authorized to employ a lawyer to make the transfer in a regular and correct manner, and I should feel much obliged if you would kindly favor me with your advice in this matter.

(Sd.) E. GRAY, *Deacon*.

To

Rev. J. Thomas,

Dear Sir,—

I have consulted the Church on the subject of your letter of the 14th instant, and they have expressed their wish that you and Mr. Bayne, Mr. Josiah Rowe and Mr. Biss should become Trustees of the Lall Bazar Chapel on behalf of the Church, in

connection with Mr. Barker and myself from among our members and two in England who you may name. Will you kindly ascertain for us whether these gentlemen named in connection with your Church will accept the Trust, and favor us with the names of your friends in England and write immediately their views on the subject.

(Sd.) E. GRAY.

The next document in the series is dated 23rd August 1839 being the assignment of mortgage in Trust by Mr. J. C. Marshman to the Trustees appointed and named therein of the Chapel and land in consideration of the payment made to him of sicca rupees 10 by the Trustees, whereby he transferred to them his right, title and interest in the debt of Rs. 20,400 to permit and suffer the said Chapel to be used and occupied for the service of Almighty God according to the forms of the Particular Baptist Denomination of Dissenters practising the immersion of adults upon profession of faith. The Trustees named were (1) Rev James Thomas; (2) Rev. Robert Bayne, Ministers of the Gospel (3) Josiah Rowe of Entally, Housebuilder; (4) Isaiah Birt Br- Gentleman; (5) Ernest Gray, Watchmaker; (6) Edward Francis Barker, Miniature painter, all of Calcutta. The Deed is witnessed by R. Molloy and his articulated clerk Shib Chunder Das. This evidently was the outcome of the letter which had been addressed by the Church to Mr. J. C. Marshman in March 1839.

In September 1860, the land on which the Chapel stands was redeemed by the payment of Rs. 115-12-6 as per redemption certificate, dated the 15th of that month.

Years rolled by before the next Deed was executed. In 1876 it was realized that only one of the six Trustees of 1839 was still surviving and that was the Rev. Robert Bayne, who had left the country shortly after signing the Deed of that year, and who had moreover left the Baptist denomination. He was communicated with and sent out a power-of-attorney, dated 15th January 1877 authorizing the Rev. C. B. Lewis to act for him.

A new Trust Deed was then drawn out and bears date the 23rd May 1877, appointing fresh Trustees among whom the present

riter was one. The Attorney's bill for drawing up the said Deed bears date 30th June 1877 and is for Rs. 216-8-0.

Circumstances having arisen in 1882 for the Church to re-affirm its claim to the Chapel and land, letters were addressed to the Superintendent of the Baptist Mission Press and to the Indian Secretary of the Mission on 18th March of that year, making a distinct claim to the property. On the 20th day of the same month a letter was addressed to the Society in London forwarding copies of the aforesaid letters, and this claim has never been challenged by the Society. In fact no reply was ever sent by any of the three persons addressed. A copy of the letter of the 18th March 1882 to the Indian Secretary of the Mission is given below :-

CALCUTTA, 18th March 1882.

To
The Rev. G. Kerry,
Secretary,
Baptist Missionary Society,
Calcutta.

LALL BAZAR CHAPEL.

My dear Sir,

There seems to have been an impression about that the Lall Bazar Chapel and premises belonged in some way to the Baptist Missionary Society, or that they had some lien or claim on it.

The point was discussed at a special Church meeting held on Wednesday evening, the 15th instant, and it was thought well that the misapprehension, if it exists, should be removed—though the origin of it could not be traced*—and I am requested to send you the enclosed copy of an abstract that has been made of the Title and Trust Deeds of the Church, which were kindly accepted by Mr. Lewis, the Superintendent of the Press, from L. Mendes, Deacon on behalf of the Church, to keep in safe custody for us and which are still in the safe custody (for the Church) of the Superintendent Baptist Mission Press.

You will see from the abstract, which is taken from the Deeds themselves :—

1st That the land and Chapel were acquired with the help of the Baptist Missionary Body at Serampore.

* On the 22nd November 1876 Mr. F. P. Lindeman stated to the Church that the Rev. C. B. Lewis had informed him that he believed that the Title Deeds of the Chapel Building were null and void.

2nd. That all the interest of the said Body in the Chapel and premises was subsequently transferred to and vested in Mr. J. C. Marshman.

3rd. That Mr. J. C. Marshman (Deed of 23rd August 1839) made over absolutely and irrevocably (subject to certain contingencies, which have never arisen) all his right, title and interest to certain Trustees for and on behalf of the Church—quite independently of the Baptist Missionary Society—though the coincidence happens that some of the said Trustees are men who are interested in the work of the Baptist Missionary Society.

The Church is very largely obliged to and grateful for much kindly help and sympathy from the Society you represent—and they have only taken this course of looking into the Title and Trust Deeds for the purpose of defining their position and preparing the way for the conveyance to them of the house they have recently been able to secure for their pastor,—it being necessary to appoint Trustees to hold the same for the Church, and it seeming desirable that the terms of the Trust Deed of the Chapel house should conform as much as possible to those of the Chapel and premises.

I am, my dear Sir, with kind regards.

Your faithfully,

(Sd.) A. NEWALL TUCK,

Honorary Secretary.

Lall Bazar Baptist Church

New Trustees were appointed on 13th June 1901, six resident in England and six in Calcutta of whom the present writer is one. Of the latter, one passed away not long after the document was signed and the other five survive to the present day. Such being the case there will not be any need to appoint fresh Trustees for some time to come.

All the documents relating to the Chapel and Parsonage are now in the custody of the Indian Secretary to the Baptist Missionary Society at No. 48, Ripon Street, Calcutta. The property being situated in the heart of the town and of considerable extent (over $2\frac{1}{2}$ biggahs) is a valuable site, and as it is tastefully laid out by the Pastor and is carefully looked after by him it generally attracts the attention of passers by. The value of the property rises year by year and if it had to be sold at the present time should fetch about two lacs of rupees at the lowest figure.

CHAPTER XXV.

THE DARK DAYS BETWEEN OCTOBER 1819 AND JUNE 1825.

THIS period was practically one of stagnation and the information regarding it is meagre. The baptisms were few. Thus in 1820 only one person was baptized; in 1821, eleven; in 1822, eleven; in 1823, four; in 1824, three; and in 1825, up to June, four, making 34 in all in $5\frac{1}{2}$ years, or, half the number that were baptized in 1812 or 1813.

The causes are not on record, but when the co-pastors Lawson and Eustace Carey resigned their connection with the Church, only two of the senior pastors were in the country, *viz.*, Drs. Carey and Marshman, Mr. Ward having left for England on 15th December 1818 to recruit his health and to raise funds for the scheme connected with the Serampore College. Probably he never anticipated that the two co-pastors would resign within a year of his departure from this country, and yet the differences between the junior and the senior brethren of the mission had already arisen and there was no saying at that time whereunto they might lead. These were painful economic differences, but neither party, while maintaining their respective views on the subjects at issue, abated their zeal or diminished their labor in the special and great work to which they were devoted. The breach with the junior brethren was healed long before that with the parent Society, but it is not necessary to enter into the details of either controversy.

The two senior pastors obviously could not do all that they themselves felt they ought to do, owing to the weight of years and additional pressure of work consequent on their colleague's absence from the country. They were therefore dependent more or less on the deacons who were resident in Calcutta, and the two new deacons who were appointed in 1816 were not much in sympathy with them. Then, at the beginning of 1821

Dr. Carey himself became ill. On the 20th October 1821 Mr. Ward returned from England after an absence of nearly three years and brought with him a colleague in the person of the Rev. John Mack. There is nothing on record to show that Mr. Mack had much to do with the work at Lall Bazar between October 1821 and June 1825. Early in 1822, Mr. John Marshman went to England and did not return till 1824, so the secular work that he used to do devolved on the senior missionaries. In the midst of all these labors Mr. Ward was carried off by cholera on the 7th March 1823 at the age of 53 only. Added to all, Dr. Carey became seriously ill on the 8th October 1823.

But there was one cheering event at any rate and that was the baptism on 25th March 1821 of Mr. Charles Chodron who, it is stated, was a British seaman. Had this been the only baptism it alone would have amply repaid the senior pastors all their anxieties during this dark period. Another cheering event was the Ordination to the Ministry of Mr. J. C. Fink on 10th January 1821 for the work in Chittagong. Subsequently, he did a great and an interesting work among the Mughls.

The following remarks which are on record in the Minute Book of the Church under date June 1825 show how dark this period was and also how necessary it was that the Church should have a resident pastor of its own, as it would seem to have got out of hand entirely:—

“The Church had been for sometime in a very low state and the congregation had much diminished. Social prayer meetings had also been long discontinued. Many of the members attended public worship only on the Sabbath morning, and others never attended at all. Some who still bore the name of members had been for years in a backsliding state, numbers gave evident symptoms of indifference to Divine things, while a few, and but a few, appeared to be in a spiritual state of mind.

“We do not conceive it necessary very minutely to detail the causes of these evils, but it seems an act of justice to state that we cannot coincide in opinion with those who consider them all chargeable upon our former highly esteemed pastors, Drs. Carey and Marshman. Those who have separated from us, may have

felt it necessary for their own justification, to say much to the dispraise of those good men, who for so many years have labored among us in the Lord, but we cannot join in dispraising the characters of men whose praise is in all the Churches and to whom we feel ourselves under the highest obligations for their disinterested, faithful and long-continued efforts for our spiritual welfare. We do not deny that some of the pastoral duties, especially those of the minute class, have been for some time neglected. This was considered a great cause of regret, but we do not feel it right to censure men for omitting what it was not in their power to perform. Our former aged and highly-respected pastors have labored to the utmost of their powers, and their inability through the infirmities of age and other causes, to perform all the duties of the pastoral office was as much deplored by themselves as by us. At the ordination of our present pastor (Rev. W. Robinson), Dr. Carey publicly acknowledged, both on behalf of himself and his colleague, that they had often felt very unhappy at the unavoidable omission of some of their pastoral duties, and that they had long wished and prayed that God would provide the Church with a pastor, who should be able to give his whole time to the duties of his office. It was, therefore, quite as much their wish as ours that another pastor should be ordained over us. We did not choose a new pastor out of any disrespect to our old ones, but because we wished to relieve them from the labor of coming down to Cuttack every Sabbath to preach and we also felt sensible of the need of a pastor to reside among us, who would be able to attend minutely to the concerns of the Church. The other dissenting Churches in this city have long had resident pastors to watch over their interests and we have seen cause to suspect that the want of a resident pastor among us has been one reason why some have left us and why others have not joined us. They prefer to hold communion with a Church whose pastor was on the spot. Whilst, therefore, we would cherish the highest respect for our former pastors, we cannot doubt that the want of a resident pastor is one cause, among others, of our present low condition. Other reasons doubtless are, the loss of some of our best members by death, the removal of others to distant parts of the country, the withdrawal of others, and, not to specify further particular the general decline of vital godliness. We indeed see abundant cause to be humble before Him who searches the reins and the hearts, for He had not found our ways perfect before Him. May He enable us to be watchful and strengthen the things which remain, that are ready to die, and may we remember how we have received and heard and hold fast and repent.

"In this state of things our present pastor, Mr. Robinson arrived in this city from Sumatra. He had been twelve years in the Easterns Islands engaged in preaching the Gospel in Malay, and in translating some parts of the Scriptures into that language, but his health being impaired he was under the necessity of relinquishing the translation, and of leaving those islands. He came round to Bengal, hoping that though incapable of the close studies requisite for translating, he might still be useful as a preacher. As he had often preached to us when he was in the country before, his arrival was a pleasing circumstance, and it soon became the general wish that he should become our pastor. Our former pastors did not only acquiesce in this arrangement, but were among the first to propose it. A letter was, therefore, written to Mr. Robinson, signed by about sixty names, requesting him to take the pastoral charge over us. He cheerfully acceded to our request, but not unconditionally, for being a missionary, and having come round to Bengal without the knowledge of the Baptist Missionary Society, he accepted our call on condition that the Society approved the measure, reserving to himself the liberty of dissolving his connection with us should the Society require it of him."

There is no copy of the letter to Mr. Robinson, which is referred to above on record in the Minute Book of the Church, but from his pastorate the *modern history* of the Church may be said to begin as the Minute Books and Church Rolls from that day are all extant.

In the "New Annual Bengal Directory and Calcutta Kaleendar, for the year of our Lord 1824"—among the list of Literary and Benevolent Societies appears the Loll (*sic*) Bazar Church Missionary Society. The committee is given as the pastors and deacons of the Loll (*sic*), Bazar Church and Mr. Dyson, Mr. Irvine, Mr. Williamson, Mr. B. W. Marshman and Mr. C. C. Aratoon. Secretary, Rev. J. Mack; Treasurer, Mr. Fowles; and, Collector, Mr. J. R. Douglas.

CHAPTER XXVI.

THE PASTORATE OF THE REV. WILLIAM ROBINSON.

(From 16th June 1825 to 10th November 1838.)

BEFORE proceeding to detail the events of the pastorate it is necessary to introduce the pastor, hence a biographical sketch of his life is given below, but sufficient details have not been traced



PORTRAIT OF THE REV. W. ROBINSON.

(By kind permission of Mrs. Walter Bushnell.)

to give a biographical sketch of the lady, who shared his labors in the Church.

The Rev. William Robinson was born at Olney in Buckinghamshire in England on the 18th of January 1784, which was the

year in which the monthly missionary prayer meeting was started by Mr. Sutcliff at Olney. His parents were pious people. His father, grand-father and great-grand father were regular attendants at the Baptist Meeting House in Olney and are all buried in one grave in the cemetery connected with the Baptist congregation there. His father married on 4th March 1783



PORTRAIT OF MRS. W. ROBINSON (PREVIOUSLY MRS. LISH) ATTIRED AS A
DEACONESS.

(By kind permission of Mrs. Walter Bushnell.)

and he and his wife lived happily together for 53 years, when his father died on 2nd July 1836, aged 75 and his mother on 27th March 1844, at the age of 84. Mr William Robinson was apparently the first child of the marriage. In the summer of 1801 he became converted and on 11th February 1802 he and Miss Elizabeth Walker, whom he afterwards

married, were proposed for communion with the Baptist Church. On the 14th March 1802 they—along with others—were baptized by Mr. Sutcliff in the river Ouse, after a sermon preached by Mr. Chamberlain, who was then on the eve of coming out to India as a missionary.

At the beginning of 1803, Mr. Robinson wrote to Mr. Sutcliff informing him of his desire to join the mission. On 22nd March 1804, the Church sanctioned his preaching in the neighbouring villages, which he afterwards frequently did. In June 1804 he was received by the Baptist Missionary Society as a probationer and placed under Mr. Sutcliff for instruction. After having been with Mr. Sutcliff thirteen months he was sent to the Bristol Academy in July 1805. In February 1806, intimation was received by the Society of a favorable opportunity for sending out two missionaries and, accordingly, they resolved to send out Mr. John Chater and Mr. Robinson by that opportunity. The designation service was held at Oxford on 12th March 1806. On the 15th idem, he married Miss Elizabeth Walker at Olney and left his home on the 26th idem. On 12th April 1806 they went on board and on the 17th idem reached Gravesend where they had to present themselves at the Alien Office.

On the 23rd August following the missionaries arrived at Calcutta. Neither Mr. Chamberlain in 1802 nor Messrs. Mardon, Biss, Moore, and Rowe in 1804, all of whom had come out *via* America, were subjected to any interference on the part of the authorities, but in 1805 the missionaries began to be treated by the country Magistrates in a different manner. Once they were interrupted when distributing tracts and sent home, and once when they were not distributing tracts nor preaching, they were interrogated and commanded to return to Serampore. But in 1806 the Government again made strenuous efforts against the missionaries owing to the Vellore Mutiny, one cause of which Major Scott-Waring actually stated to be the arrival of Methodist missionaries on the coast during the previous year. The

preaching at the mat shed in Lall Bazar had caused a great commotion, one result of which was that a Native youth professed his attachment to Christianity and, leaving his relatives, took up his residence at Serampore with the missionaries. He was kidnapped by his relatives from Serampore on 21st August, but Mr. W. Carey, junior, succeeded eventually in rescuing him. It was just after these events that these two missionaries arrived. The 23rd was a Saturday and when Captain Wickes and the two missionaries presented themselves at the police office, on Monday the 25th, they were detained a long time and at last denied permission to proceed to Serampore. Some explanations followed and on the 28th Mr. Robinson's baggage reached Serampore safely, and he followed on the 29th idem. On the 11th September they again had to appear at the Police office, in Calcutta, when an order from the Governor General in Council was read to them ordering them to take an early opportunity to return to England. They then returned to Serampore that evening and the Governor of that Settlement engaged to protect them and refused to give them up to the English except under a declaration of war to take them by force. Correspondence between the Governor-General and the Governor of Serampore, terminated in what seemed to the missionaries a satisfactory settlement, but the Government, still appearing to be dissatisfied with the continuance of the missionaries in any portion of their own territories, it was resolved to remove them out of the country as soon as possible. Mr. Chater left for Burmah but Mr. Robinson remained at Serampore. On the 22nd March 1807, he proceeded to Cutwa to spend a time with Mr. Chamberlain, but returned on the 23rd April to Serampore. On the 17th June 1807, he prayed in Bengalee for the first time and on the 13th December attempted his first Bengalee sermon.

On the 12th of January 1808, Mr. Robinson again left Serampore for Cutwa, where he intended to remain for a time and assist Mr. Chamberlain, but on the 7th April he returned to Serampore. and, as there was no hope of the Government permitting him

to remain in Bengal, removal to Orissa having been denied, he elected to proceed to Bhutan for which territory he started on the 19th idem in company with Mr. William Carey, junior, whom he hoped to have as his colleague in that Mission. On the 14th May, Mr. Robinson proceeded alone from Dinajpore to Barbaree a village about 20 miles from Bhotehaut, where they received tidings, which rendered it advisable not to attempt to enter Bhutan. On the next day having received further news confirming his previous information he felt it his duty to return to Bengal so came back to Serampore. In September, he had such a violent attack of fever that his life was despaired of. After complete restoration to health, he set out again for Bhutan on the 24th January 1809. He started alone, but at Sadhamahl he was joined by Mr. William Carey, junior, and two native preachers. On the 25th March, they arrived at Barbaree and on the 27th at a village about two miles from Bhotehaut where they met Dr. Buchanan, who warned them about the state of affairs prevailing in those parts. However, at the invitation of the Governor, they went to Bhotehaut, which they reached on the 30th March. They were well received by the Governor and after spending some few days there they returned to Barbaree. Here Mr. Robinson procured a piece of ground and began to build a small house. Shortly afterwards the preachers got ill so Mr. Carey returned with them to Dinajpore while Mr. Robinson remained alone and devoted all his energies to getting his house finished. One day in May he walked ten miles to procure some mats that were required, which brought on a violent fever after two days. He had to send to call Mr. William Carey, junior, to his assistance and he came promptly, after which his health was partially restored. In June he left for Serampore intending to go back forthwith with his family, but owing to his own ill health and that of his wife he could not start till 11th November. He had not gone far when he got ill, as also his boy Samuel, who died on 1st December. He broke his journey at Dinajpore and remained there till his health was sufficiently re-established to

leave. This third time he started on 21st February 1810 to proceed to Barbaree and Mrs. Robinson and children joined him on 24th March. He again got very ill with the Bhutan fever, and, while he recovered, his wife became ill; however, she recovered sufficiently for him to set out on 23rd July to return to Dinajpore. They arrived at Dinajpore on the 25th, but Mrs. Robinson died on the 29th idem and her remains were interred in Mr. Fernandez's garden by the tomb of his two children. Here Mr. Robinson had another attack of fever and from there went down to Serampore.

On the 29th October 1810, he again started out for Bhutan and on this occasion was accompanied by Mr. Cornish a member of the Lall Bazar Church. On this journey Mr. Robinson suffered much from a frequent recurrence of fever, which compelled him to remain at Dinajpore for a while. On the 17th January 1811, he and Mr. and Mrs. Cornish with infant set out for Barbaree where they arrived on the 19th idem. On the night of the 22nd a band of robbers broke into their house. They were about 50 or 60 in number and armed with spears. Mr. Robinson and Mr. Cornish fought bravely, but when they perceived the odds against them were so great, they had to make good their escape as best they could. At dawn the next day they returned to their home to behold a shocking sight. Two servants lay dead and a third died while they were there. Everything was wrecked so they proceeded without delay to Dinajpore. It was not till 1816 when Mr. Robinson was in Java that these persons met with condign punishment. He went again to Barbaree and on to Bhotehaut, but after parleying on the part of the Governor, his presents were all returned which was a bad sign, and on the 18th May the reply he received from the Deb Raja clearly showed an unwillingness to permit an European to reside in his territories. In November 1811 he returned to Serampore still suffering from a quartan ague. The Bhutan Mission had thus to be given up.

Accordingly in January 1812, Dr. Marshman waited on Lord Minto and sought his permission for Mr. Robinson to go as a missionary to Java, which had recently been conquered by the

English and was out of the territories of the East India Company. Lord Minto assented to an application being submitted to him and on the 27th replied that he had no objection to Mr. Robinson's proceeding thither.

On the 13th of January 1812, Mr. Robinson married Miss Margaret Gordon, daughter of Mr. Adam Gordon one of the deacons of the Church, but soon after she was taken ill and for nine weeks was not quite out of danger. The anxiety connected with her sickness brought on a return of the ague from which he had so long suffered. On the 26th April, Mrs. Robinson was baptized and admitted into the Church.

On the 9th of June they embarked in a vessel that all considered unseaworthy, and on the day the pilot left they encountered a heavy gale, which lasted several days, the result being that the ship was so much damaged that they had to put back to Calcutta. No other passage could, however, be procured till March 1813. On the 5th March 1813, a letter was addressed to Serampore including Mr. Robinson's name in the "black list" as not having left for England, but he embarked on 6th March before this letter reached Serampore. This vessel carried troops and every objection was raised, too late however, to his going in. The vessel touched at Malacca on its way to Java, which it reached on 1st May 1813. In September 1813, an order was sent to Java from the Government of India, requiring Mr. Robinson to be sent back to England and on the 18th idem, he was called upon to explain by whose authority he had arrived in Java. He replied that he had got permission in January 1812 from Lord Minto to reside in Java, which he thought was sufficient authority, and he heard nothing further about the matter. A copy of the letter of 5th March is given in the sketch on Mr. Lawson and a copy of the later correspondence referred to above is given below:—

It appearing from an enquiry instituted in Calcutta that you have not obtained the sanction of the Court of Directors to your

residence in India, I am directed to require from you an explanation by what authority you have arrived in this island.

I am, etc.,

(Sd.) C. ASSEY,

Secretary to Government

BATAVIA, 18th September 1813

To this Mr. Robinson replied:—

“I have the honor to acknowledge the receipt of your letter requiring me to explain by what authority I have arrived in this island.

In the month of January 1812, I presented a petition to the Right Honorable the Governor-General in Council, requesting permission to reside in the island of Java. To this petition His Lordship replied in substance, as follows, That His Lordship did not interfere in the affairs of Java, but had no objection to my coming hither, as he felt assured that I should conduct myself in strict conformity to the rules of the established Government

This, Sir, I considered a sufficient authority for my coming hither, and such I hope it will be considered by Government

Mr. Robinson continued to labor in Java till the 19th August 1816, when the Dutch flag was again hoisted at Batavia and his labor there ceased, so on 1st September 1816 he opened a school in conjunction with Mrs. Robinson, but as the result of some baptisms that had taken place he had to leave in 1821 and went to Sumatra.

Having been invited to Bencoolen he arrived there on 3rd July 1821. He was thus released from those restrictions to which he had been subjected in Java and it was here that his wife died on 25th May 1822. On 9th June 1823 he married Mrs. Knaggs, a Dutch lady. In September 1824 he was completely laid aside for nearly eight weeks, by a severe attack of fever. At the close of 1824, Bencoolen was ceded to the Dutch in exchange for Chum surah in Bengal so the labors of the missionary were brought to an early close.

On the 10th January 1825, he left Bencoolen and arrived at Calcutta on the 25th March of that year and had resided only a few months at Serampore when he was invited to the so^l

pastoral charge of the Lall Bazar Church, which he readily accepted. Mrs. Robinson died on the 27th June 1826 and on 11th April 1827, Mr. Robinson married Mrs. Lish, who died on the 16th May 1838. He resigned the pastorate on 11th November 1838, and, as he had been taken over by the Missionary Society on the Re-union and posted by them to Dacca, he from that time determined on proceeding there. While still pastor of the Church he threw in his lot with the Serampore Missionaries in January 1832 and soon afterwards became a Director of the College.

After he went to Dacca he spent the remainder of his days there. He married again on 4th July 1839 a Miss Sturgeon. In 1845 the Baptist Chapel at Dacca, was opened as the result of a blessing on his labors. He closed his useful life on the 2nd September 1853 at the age of 69 years, 10 months.

A Tablet to his memory was placed on the wall of the Lall Bazar Chapel under a resolution, which was passed by the Church on 27th October 1853 the inscription on it is as below:—

In memory of
Rev. William Robinson
For forty-seven years
a Missionary
in Bengal and the Eastern Islands,
Fourteen of which he was
Pastor of the Church
worshipping in this place.
Born at Olney, Bucks, 18th January 1784.
Died at Dacca, 2nd September 1853.
He endured as seeing Him who
is invisible.

In regard to the pastorate it will be as well to let the reader know what part Drs. Carey and Marshman took in bringing about the settlement of the Rev. William Robinson. Here is a copy of a letter which Dr. Carey wrote to Mr. Dyer, the Secretary of the

Missionary Society in London, on the subject, on the 27th July 1825 as taken from the *Missionary Herald* of February 1826:--

"Brother Robinson was obliged to leave Sumatra on account of an apoplectic disposition. He came to Bengal in the hope that he might recover his former acquaintance with the language and be of use to the Mission in this country. Brother M. and I had long been desirous of obtaining a brother, who could take charge of the Church in Calcutta, and on his arrival I mentioned to Brother M. my wish that Brother R. might be the man if his health would bear the climate. He approved the proposal. We mentioned it to Brother R., who was not aware of it, and the Church at the same time expressed their wish to the same effect. The result was that the Church gave an invitation and he accepted it. We relinquished the pastoral charge and he was duly placed over them on the 16th of June last. I trust this will be followed by a revival of the work of God among them. I saw him to-day and his hope appeared considerably raised."

The Church Minute regarding the ordination service records the event thus:--

Things being thus arranged (Thursday) the sixteen of June 1825, was fixed for the ordination. On that day our present pastor was solemnly set apart in the Lall Bazar Chapel to the pastoral charge over us. The Rev. J. Lawson, pastor of the Baptist Church meeting at the Circular Road Chapel began the service by reading the Scriptures and prayer, Dr. Carey then stated the business of the day, made some remarks on the nature of a Gospel Church, and in his own name and that of his colleague Dr. Marshman, resigned the pastoral office. The Church then, by show of hands, declared their invitation of Mr. Robinson, who signified his acceptance of the invitation and proceeded to deliver his confession of faith. The ordination prayer was offered by the Rev. James Hill, pastor of the Independent Church meeting in the Union Chapel, Dr. Marshman gave the charge, and Dr. Carey preached to the Church in Bengalee. Rev. S. Trawin concluded in prayer in the same language. The Hymns were given out partly by the Rev. J. Statham and partly by the Rev. J. Mack.

The first thing that was taken in hand was the preparation of a list of members. From the remarks which follow which are copied from the Minute Book, and from a letter written by Mr. Robinson on 23rd January 1828 to the Society, which bears on this

subject the reader will have some idea of the difficulty the present writer has had in piecing together the information, which has been given in the preceding chapters. The Church record runs thus:—"The former Church Book (which is not extant), not containing a correct list of the names of members, nor a regular statement of occurrences, it has been thought proper to commence a new one, which shall contain at one end a concise narrative of events as they occur, and at the other, as correct a list of the names of members as can be obtained. The month of June (1825) is selected as the period of commencement because it was in this month that our present pastor was ordained over us."

Mr. Robinson's letter of 23rd January 1828, throws an interesting light on the preparation of this list of members. He says --

"When I took charge of the Church it was not possible to ascertain the precise number of members as there had been no regular entry of their names. I made out then a list of names in the best manner I could (as the present writer has done), but when I came to read it over to the Church and to enquire for the persons it appeared that some were dead and that others had disappeared, no one could tell where they were, or whether they were dead or alive. It was therefore agreed that they should be entered as "missing." Of this class were John D'Sylva (the Church Roll gives his name as Joseph) and his wife. Nothing had been heard of them for a long time, but, a few months ago I received a letter from Mr. Fenwick containing an interesting account of our poor brother's death. It seems that he and his wife had long returned to Sylhet, which I believe was their native place, where they entered into the service of an English gentleman with whom they lived till poor John was called away. Mr. Fenwick knew nothing of them till he received a note from the gentleman requesting his attendance at the funeral of a Native Christian. Then he discovered who they were and learned from John's wife such particulars as fully authorized the conclusion that he both lived and died like a Christian. The gentleman with whom they lived has given them a very excellent character. All this is very encouraging and shows that Native Christians, though often weak and needing the superintendence of their more established brethren, can sometimes stand alone, and even adorn the Christian character in these circumstances. It says much for the piety of this poor couple, that though under the eye of no pastor, absent from all the means of grace, and enjoying the com-

pany of no Christian friends, they not only acted as becomes Christians, but even maintained a spiritual frame of mind. Poor John was personally known to me when I was in Bengal before. He bore a Portuguese name, because he had previously to his joining us, become a Roman Catholic, but he was a native of Bengal, I believe born in the District of Sylhet. About the year 1815 our Serampore brethren sent several Native Brethren to preach the Gospel in Sylhet, John, though not much of a preacher accompanied them, as it was natural for him to wish to visit his native place under such circumstances. They met with considerable encouragement and several natives were baptized, but as the native brethren did not permanently settle down there, the converts were, of course, left to themselves, and there is too much reason to fear, they have fallen away. One of them, however, has been discovered by Mr. Fenwick, who writes concerning him, he has hitherto lived a life of blamelessness and good repute. There is, thus, encouragement to scatter the good seed, even when it cannot afterwards be attended to with all the care which could be wished, for that which is thus left to itself is not always lost. One cannot but regret, however, that a part of the country where success was obtained with so little labor should have remained so long uncultivated."

In this way others who had actually died prior to 16th June 1825 were brought forward in the new Church Roll as alive on that date. These curious mistakes were unavoidable at a time when the means of communication and conveyance were so restricted, and, one might almost say, primitive.

The Roll thus prepared showed that the Church consisted of English and Native members and services were held in both languages. Mr. Robinson states that in the Bengalee material assistance was rendered by several of the members some of whom preached with great acceptance. Still, he had to personally conduct six services every week, namely two in English on the Sabbath and one in Bengalee, and three in English during the week in the Chapel and in Cooly Bazar, where some of the members resided.

At a Church meeting which was held just a week after Mr Robinson's ordination a young man named C. C. Rabeholm, whose name had been proposed as a member the month before, was accepted for baptism and on the 26th June—i.e., only ten days

after Mr. Robinson's ordination—he had the pleasure of baptizing him. Mr. Rabeholm was subsequently employed as a Mission worker and in 1829 was nearly murdered.

In July Mr. James Irvine was unanimously chosen deacon. The step was necessary as there was only one deacon holding office viz., Mr. Adam Gordon. Mr. Irvine continued in office till July 1844 when he resigned on account of old age.

The Church now begun to set its house in order and took up the cases of several members who had “been very slack in their attendance or wholly absent.” They were visited and expostulated with but apparently without effect, for, as the result of the report which was made in August, eight persons were excluded and in September two more and so it was in November when others were excluded. At this stage there was a turn of the tide and fresh names began to be proposed for baptism.

Here there was a departure from the usual as it was determined in November “that two new deaconesses should be chosen for the better superintending the female part of the Church.” Accordingly in December, Mrs. Lish and her servant (ayah) Sally, “were unanimously chosen as deaconesses for the better inspection of the female part of the Church.” No clue has been obtained as to who the previous deaconesses were, but none were ever elected afterwards. Mrs. Lish subsequently married Mr. Robinson and the portrait at the head of this chapter shows her in her deaconess's attire. Sally died on 1st May 1828, but it was through her that the Rev. A. B. Lish (Mrs. Lish's son) received his first religious impressions and became converted.

The first year Mr. Robinson's congregation was only about 60 on a Sunday morning and 30 on a Sunday evening, which was not very encouraging.

In the midst of all these discouragements his wife died on the 27th June 1826, but, it is added, that she died happily.

In July the Church recorded “the Lord is reviving us a

little" and when Mr. Robinson wrote in December of this year to his mother in England about his wife's death he said:

"I am not without some encouragement in my work, but I have also some things of a painful nature to endure. I have baptized ^{nine} this year, but we have lost 11, eight by death and three in a manner more painful. The congregation increases very gradually. We have now about a hundred on a Sabbath morning. This would be thought few at Olney, but, few as it is, it is nearly double the number, which I had when I first settled in Calcutta. In the evening we have seventy, this is more than double the thirty which I had when I began. On the whole we may say the congregation is doubled; but still there are few conversions."

In January 1827, Mr. Adam Gordon resigned his post as deacon and his son Mr. Robert Gordon was unanimously appointed to the office in his stead on the 16th idem.

On the 11th April of this year, Mr. Robinson married Mrs Lish one of the Deaconesses. As she had a family of four children he found it necessary to increase his means of support by opening a small school in which he was able to impart useful and religious instruction to many of the children of the congregation. In October 1830, however, Mrs. Robinson was asked to take up the Female Department of the Benevolent Institution on a fixed monthly pay which she did, so closed their own school as there was a greater sphere of usefulness for her in that institution.

On 17th April it is recorded:

"The work of conversion in the English Church is at a stand still" and on 15th May "we are really in a very low state." On Christmas Day it is recorded: "This morning we held a general prayer-meeting to humble ourselves before God and pray for a revival. Two prayers were offered in each language, two hymns were sung in each language, and a short address given in each language. It was an interesting meeting and gave pleasure to many. At the close a collection was made for our poor members, which amounted to more than 100 rupees."

Mr. Robinson used to write very fully about the state of the Church in his letters to the Secretary of the Mission in London and three of them which bear upon the work done in 1827 are given below. The last of the series may be considered rather long

but it contains details which are not procurable elsewhere. The first letter is dated 9th April 1827, and in it he said:

"We have had no additions to our Church this year, and at present we have but one candidate for baptism. There has been some fluctuation in the congregation partly owing to removals, but if we have lost some we have gained others so that we have not decreased. Indeed I hope we have reason still to expect a gradual increase. Oh for a blessing on the Word; this is the great desideratum: but of this I am constrained to speak in very measured terms. There is cause to lament over the want of vital religion amongst professors, as well as on account of the paucity of conversions among sinners. Lord revive us, is our prayer. Our present number of members is, I believe, ninety-six; of these about twenty are placed at a distance in the country, the others, to the number of seventy or upwards, I have the pleasure of meeting at the Lord's Table every month."

The next letter is dated 24th October 1827, and in it he said -

"I can spare but little time for correspondence without omitting the duties of my station; and for several months past my health has been so indifferent that I have often been as unable to preach as to write. I have nothing novel or very important to communicate. There is still a gradual improvement in the Lall Bazar. I preach as often as formerly when health will permit, and the brethren Chodron and Gorachand continue their labors as usual. We have had seven added to us by baptism this year, and we expect another before the year closes. (This baptism took place on the 30th December). We have had but one exclusion and have lost three by death; of the seven baptized five belong to the native congregation, four of them are Portuguese women, the other is a Bengalee man, the son of a Native Christian in Jessore. This young man (Bingsi by name) has never been an idolater, he was but three years old when his father was baptized and he has, of course, been brought up in the Christian religion. There is another Bengalee, who wishes to be baptized and we have no fault to find with his conduct, but as we are not satisfied that he has felt the power of Divine things in his heart he has been kept back. The other two who have been baptized are a countryman and my own daughter. (This was Mrs. Farquhar from Singapore, who was baptized on 17th July 1827). These I believe are the only items of intelligence which I have to communicate relative to the Church, unless I add that we are at peace among ourselves; that

the members appear much attached to me and I feel attached to them."

The third letter is dated 23rd January 1828 and in it he said:

"In my last I informed you that seven persons had been baptized this year (1827) and that we expected another. In this we were not disappointed, the person alluded to was baptized on the last Sabbath in December. Since I last wrote we have lost three members by death. One of them came to her end by her clothes catching fire. She was alone when the accident occurred, and being a paralytic, she was unable to help herself. When the persons with whom she lived entered her room she appeared to have been dead some hours. Another, a country-born man, who was in the Army, died at Burdwan, I have not heard any particulars, but from his general character there is every reason to hope well of him. Another, one of our oldest members (she having been baptized full twenty years) did not give us much pleasure in her end. She had for many years been a woman of some repute in the Church, but it seems that the enemy was permitted to gain some advantage over her at the last, and to bring a dark cloud over the closing scene. Another old woman, the first member, who died last year, made a very happy exit. As often as I visited her she appeared patient under her sufferings, resigned to the will of God, simply, but firmly, trusting in Jesus, and even wishing to depart. We have also lost another whose end was attended with some interesting circumstances." [This was D'Sylva to whom reference has been made before].

The number of members in the Lall Bazar Church, including all who are absent, was at the end of last year one hundred and two, of whom only five besides myself are Europeans. Our members are all poor, there is not one among us who can be called a person of property, there is not one who receives a genteel salary, or who makes a genteel appearance. Not less than seventeen of our members are wholly supported by the Church, and there are others in very needy circumstances. Those whom the Church wholly supports are the blind, the lame, and those who through age and infirmities are unable to support themselves. In this country there are no parishes, (things are different now), those therefore who are unable to work and have neither property nor friends to support them must subsist on private charity, or perish. Many no doubt die for want, but Christianity teaches even the poor to relieve those who are poorer than themselves. As the

majority of our members understand the native language better than the English, both languages are always used at the Lord's Table. A prayer is offered in each language, an address is given in each language and a hymn is sung in each language. At Church meetings also both languages are used, and, whenever a member is received, the confession of his or her faith, which is, of course, delivered in one language is translated into the other. Questions put to candidates, and the replies given to them, must also be translated.

We received at our last Church meeting two Scotchmen whose names are not in the above list. One of them was restored after exclusion, the other is a sailor, who had been baptized at Serampore, on his last voyage to India. As he is now settled in Calcutta he wished to join us, and we gladly received him, for though a poor man, he seems to possess much sterling piety, and, we hope useful gifts also. We have yet one candidate for baptism, a poor Mahomedan woman (Beebee Sona), who received her first impressions from hearing her daughter, a girl of fourteen, read the scriptures. She read in English and gave the sense to her mother as far as she understood it, in Hindustani. On Christmas Day we called all the members together to hold a general prayer-meeting to humble ourselves before the Lord and to pray for a revival. We sung and prayed in each language alternately, and an address was delivered in each language. It was an interesting season. All the European part of the Church, as we usually term them, were happy to join in prayer with the native part, and the native part with the European. But I shall perhaps weary you with details. I shall, therefore, only add that the same number of services in each language as mentioned in former letters is still continued."

The hot season of 1828 is stated to have been exceedingly oppressive and Mr. Robinson suffered so severely from it and had such great difficulty in getting through his accustomed services that he was obliged to give up two of his week-day services, but all the same twelve were added to the Church during 1828.

We now come to an interesting phase of the work. Connected with the Church was an Auxiliary Society, denominated the Lall Bazar Church Baptist Missionary Society. Its funds were derived principally from the members of the congregation and its object was the preaching of the Gospel in Calcutta and its vicinity by Native agency. The preachers

supported by it preached the Gospel steadily in private houses and in Bungalow Chapels, and often on the roadside in different parts of the city, and they gradually extended their labors to the villages south of Calcutta. Several of the inhabitants of these villages, awakened by the Word of God; walked from twelve to fifteen miles to attend the Bengalee service at the Chapel on the Sabbath. The beginning of the work of grace which ensued is recorded in the following words in the Station Committee Book of Calcutta:—

“A villager in another part of the District (24-Pergunnahs) obtained a portion of God's Word and took it to his home. By reading this his own sinful state, and the abounding mercy of the Christians' God was revealed to him. He therefore came up to Calcutta and called upon Mr. W. Robinson, who was the pastor of the Baptist Chapel, Lall Bazar, Calcutta, and requested him to visit the village near his house. Mr. Robinson did so and hence it was that independent of the Society, a work had been carried on in the South under the members of the Lall Bazar Church a few years previously to 1838. Upon the removal of Mr. Robinson from that Church to Dacca, the villages in which our work had been principally carried on were now handed over to our Society that they might be placed under the same general superintendence as the other Christian villages in the South. Among those villages the principal, and the one at which the work had been commenced, was called Narsigdarchoke, which had its Chapel, and between 20 or 30 Church members. About 148 persons formed the nominal Christian community of these few villages, but reference is made in the report about them to numbers of others, who seemed to be inclined to embrace the Christian faith.”

The Minutes of 1829 refer for the most part to the native candidates of the South villages so will be included in the chapter on that subject, but there was one interesting baptism, which was that of Mr. Alexander Burgh Lish on the 26th April at the age of 15 years when six others were baptized. Later, Mr. Lish became a missionary and was first stationed at Cherraponjee, but afterwards he removed to Agra, where he was for several years the beloved pastor of a Church and where he died on the 14th October 1852. On the 30th August and 27th December of this

year thirteen persons were baptized on each occasion and 44 in all were added to the Church during the year. This was the largest number ever admitted into the Church in any one year subsequent to 1825, the nearest approach to it being 42 in 1874.

There are no special events to note for 1830, but on 8th May 1831 another young man aged 15 years, named John Adolphus Williams was baptized and received as a member. Though he was connected with the Church only a few years the Church became heir in March 1863 to a legacy he left which has brought it to its funds Rs. 30 a month for varying periods during these 5 years.

In January 1832, Mr. Robinson joined the Serampore Mission because he believed the Serampore missionaries had been much injured, and he felt that it did not appear consistent with his duty though he felt certain of suffering very much, to be silent in the day of their calamity. He had long been associated with the senior missionaries in the field of labor. His first year (1806), as a missionary were spent with them and notwithstanding a few unpleasant circumstances, which occasionally interrupted the harmony of the Mission family, yet he was strongly attached to each one of them personally. Shortly after, he joined the Committee and became a Director of the Serampore College; but after Dr. Marshman's death when all the Serampore stations were handed over to the Society he again joined the Parent Society.

On the 22nd September 1832, Mr. Charles Chodron, died and was buried in the Scotch Cemetery.

In 1832 there were 29 admissions and among them was Mr. Mendes, who was baptized on the 26th December of that year. Before many years elapsed Mr. Mendes became a prominent member of the Church and remained so for nearly 30 years.

On the 15th August 1831 the Church recorded:—

'We have, alas, no candidates for baptism. Things are in a very low state and we have much cause for mourning and humiliation.' and on the 31st March 1833, "the members present on this occasion

taking into consideration the low state of the Church, resolved that each one should once a week, devote some portion of time to extraordinary prayer for the prosperity of the Church and that this should be continued for three months when we are to have another meeting to consider the state of the Church."

On 23rd June 1833 it was resolved to set apart a portion of time every week to pray for the prosperity of the Church, during the ensuing 3 months.

On the 26th December 1833, Mr. A. B. Lish was ordained as a missionary at the Chapel. Rev. J. Lecchman (from Serampore), commenced the service; the Rev. J. Mack offered up the ordination prayer and the Rev. W. Robinson delivered the charge. Several Khassias, who came down from Cherrapoonjee specially for this occasion were present and the service was deeply interesting.

Mr. John Robinson, a son of the pastor, was baptized on the 29th December 1833. In the course of years he succeeded to the pastorate.

Dr. Carey died at Serampore on the 9th of June 1834, and it is a very remarkable fact that no reference whatever is made to his death in the Minute Book, nor to Dr. Marshman's death on 5th December 1837.

In April 1835 it became necessary to do some repairs to the roof of the Chapel, but so little money was subscribed that the roof had to be propped up for want of funds in February 1836. On 14th June 1835 the low state of the Church was talked over. Things had come to such a pass by 11th December 1836 that it was resolved to send a short admonitory letter to those members who were remiss in attending public worship, which was duly carried out, the letter being signed by the pastor and deacons. Unfortunately there is no copy of this letter on record in the Church Books or some interesting details might have been disclosed.

However, the repairs got done in course of time and the Chapel was re-opened on the 9th July 1837 when Mr. Gray was

thanked for the labour and attention he had given. These were the first repairs to the Chapel since it had been opened on 1st January 1809.

From the Biography of Mr. Robinson by his son, John, we learn that it was about this time that some professors had gained admission into the Church, who endeavoured to create mischief and dissension and that they succeeded to a lamentable degree. The minds of some of the older members were also infected by the poison they sought to spread, and great trouble ensued. The worst calumnies were propagated and gained too ready credence and Mr. Robinson's situation was rendered extremely painful. A consciousness of integrity sustained him while passing through these trials.

From the Church Minute Book it would seem that there were some who wished to bring in a Mr. Symes from Dum Dum as pastor, for it is recorded on 14th August 1836:

"It was determined that the pastor should make frequent exchanges with Mr. Symes of Dum Dum and that the latter should have his expenses paid each time he came down."

But on the 20th November the pastor informed the Church that he would remain with them. This statement was made because there was a rumour abroad at that time that Mr. Robinson would go to Serampore and Mr. Symes from Dum Dum would become pastor.

In the midst of all these troubles his wife (previously Mrs. Ash) died of cholera on the 16th May 1838, and his calumniators actually attributed this dispensation to the just judgment of God. From some who had been his friends, and with whom he had held sweet counsel, he received no kindness, and others in whom he trusted, and who professed the deepest sympathy, only retired from his company to join his enemies and do him further injury. In fact his enemies seemed determined to compel him to resign the pastoral office, and, fearing that all his prospects of usefulness in connection with the people for whose spiritual interests

he had labored diligently for thirteen years were at an end, he resigned the pastorship on the 11th of November 1838 and from that time determined on proceeding to Dacca. Not long after this the characters of those who had taken the most active part in creating these troubles became apparent. Some were excluded others withdrew their connection with the Church, while the re-expressed their deepest contrition and urgently pressed him to return.

In the Biography it is recorded:

In the matter of Church government he was a strict disciplinarian. He insisted upon every member being present at the public services as far as circumstances permitted, nor would he allow any to be absent from the special meetings of the Church without assigning a sufficient reason. He judged that absence on such occasions betrayed a want of interest inconsistent with Church membership.

The admissions during his pastorate were:- 1825, 2; 1826 12; 1827, 8; 1828, 12; 1829, 44; 1830, 21; 1831, 16; 1832, 29. 1833, 39; 1834, 16; 1835, 22; 1836, 17; 1837, 34; and 1838 13; making a grand total of 285 individuals in the course of 13½ years.

Such was the man and such his ministry. He came in a critical period of the Church's history and helped to reconstruct it. Had he not been a strict disciplinarian and a strong man firm and resolute, it is probable he would not have been able to hold on for 13½ years as he did.

On the 12th February 1843 part of a letter which Mr. Robinson wrote to the then pastor was read to the Church and on the 21st December 1845 when he was in Calcutta he presided at the Church Meeting as the Church was without a pastor. On the 20th January 1846 it was resolved to write him a letter soliciting him to take up the pastorate again, but there is no copy of the letter on record nor of any reply from him. This fact is mentioned in his son's biography of him.

The following poem about Mr. Robinson will, the writer thinks

be read with interest. It will be seen that it was written in 1853 shortly after Mr. Robinson's death.

[From "*Poems*" by John Dunbar, B.C.S., Calcutta, 1853.]

THE MISSIONARY.*

There dwelt in Dacca, some time past,
A man of true and genuine worth,
Who grieved not that his lot was cast
Among the lowly sons of earth:
His constant aim was this—to bring
Relief to those, who had no guide,
And show their thirsty souls the spring,
Whence all their wants might be supplied.
I see him now—his burly form
Looms large, just round the corner wall;
Like some dark cloud, ere yet the storm
Begins, in drenching showers, to fall—
Grave is his walk—and grave his face,
As now he nears the chapel gate;
And now he takes his wonted place,
While round his anxious hearers wait.
In fervent words, but clear and plain,
He pours the Gospel tidings forth;
And seeks his hearers' hearts to gain,
With stories of that wondrous birth,
Which safety brought to fallen man;
Or tells of judgment after death,
And as he speaks the sinner's ban,
His trembling hearers hold their breath.
Or underneath the spreading boughs,
Of some tall tree, he takes his stand,
Where, unconfined, the space allows,
Room, full and free, on either hand:

* The late Rev. W. Robinson.

And wondering natives hear him speak
Of sin, and guilt, and pardoning grace,
And of the Saviour, pure and meek,
Who came to save our sinful race.

Thus have I heard him oft, but now,
I ne'er shall hear his voice again;
Nor more behold that thoughtful brow
Betray the workings of the brain:
The fight is fought—the race is run;
And he has gained the heavenly crown;
He tastes, in full, the joys begun,
Before he laid his burthen down.

For forty years, this man of God,
Still toiling in his Master's cause,
The path of duty firmly trod,
Indifferent all, to man's applause.
His hope was fix'd beyond the skies,
True faith, the staff on which he lean'd;
He soared above mere earthly ties;
Content to live—to die content.

His deeds and words shall never die!
The seed he sowed hath taken root,
And it shall bear its blossoms high,
And yield in time, its goodly fruit.
His memory lives in many a heart,
His name calls forth full many a sigh;
Though here he filled a lowly part,
He reaps a rich reward on high.

All honour to the faithful band
Of men who spread God's truth abroad!
Whose Mission 'tis, in every land,
From weary hearts to lift the load,

To turn them back from idols vain
 And gods that are no gods at all,
 To sever Sin's debasing chain,
 And free them from its deadly thrall!

East, West, North, South, throughout the world,
 These soldiers of the Cross are sent:
 The flag they serve, has been unfurled
 On every Isle and Continent;
 Nor doubtful can the contest be,
 When God Himself leads on the host,
 Triumphant shouts of victory,
 Shall yet be heard on every coast.

1853.

CHAPTER XXVII.

THE WORK IN THE VILLAGES.

THE beginning of this work of grace has already been referred to in the preceding chapter. The narrative will now be continued from that point and will be given more in detail than the reader may perhaps like, but it is done as no connected account of the several events appears to be on record and the present writer has had access to books which others have not the privilege of seeing. Much of the information pieced together is from the Minute Book of the Church, the Biography of Mr. Robinson, and the *Government Gazette* of the time.

The following entries detailing the events of 1829 are from the Minute Book:—

10th February.—(Tuesday). Several natives* were mentioned as candidates for baptism.

14th April.—(Tuesday). The following persons were unanimously received (and then follow the names of seven natives) Three other natives from the villages to the south of Calcutta were proposed.

Of the seven referred to above, five were baptized on the 26th April 1829, in the Chapel, viz.: (1) Ram Prasad from Andermanick, (2) Santi Ram from Narsigdarchoke, (3) Probhoo Ram from Andarmanick, (4) Ncem Chand (name of village not given), (5) Deokee Ram from Narsigdarchoke, at the same time that Mr. Alexander Burgh Lish was baptized. The sixth man—Ram Prasad Koomeer from Chakjuggerdol—was baptized on 31st May, with the next three; but the seventh man, Deeno Sirdar, seems never to have been baptized.

On one occasion in 1829, Mr. Robinson remarked:

“We had present in the vestry not less than twenty-five persons all of whom had given up their caste that they might become Christians.”

Shortly after this, when five of these were baptized, he wrote thus in a letter to the Secretary of the Society:

* This is the word used in the Minute Book.

"It would have gratified you to see thirty-two enquirers at the Chapel, those who were baptized included. Such was the scene witnessed on the 26th of April (1829). But these are not all who have given up caste, there are many, we know not how many, more. We have enquirers in many villages, the most remote of which is little less than twenty miles from Calcutta. But this is not all: our Circular Road brethren are busy in the same way: they have numerous enquirers, and, I hope will soon have many converts. Now this is really something new, and I hope we are on the eve of better days. Nothing like this has been witnessed in this country before. I hope it will go on."

The Minute Book proceeds:-

19th May.—(Tuesday). Two natives (names given) were received and on the following Sabbath another (name given) was received. At the former meeting three persons were proposed.

16th June.—Two natives (names given) were received.

17th July.—Nine persons proposed as candidates for baptism.

18th August. Five persons were proposed.

Of those referred to by Mr. Robinson on 26th April, he next recorded:

"Some of them had shortly to pass through severe persecutions. In a village called Sulkea (not the place of that name opposite Calcutta, but a village near Baruipore, south-east of Calcutta) about a dozen had met on a Sabbath morning for worship and had afterwards sat at dinner together, when a band of men broke in suddenly upon them and beat them very cruelly. Four persons were seriously wounded and several hurt; one poor man had his hut burnt and his little all destroyed. Measures are taken to obtain legal redress, just for the sake of future security, but though I have waited on the Judge myself I doubt whether they will succeed. As these poor men have many enemies, because they wish to be Christians, and as falsehood, perjury and bribery are universal, there is but little room to hope that they will obtain justice."

In September of the same year a far worse assault was made resulting in the murder of the Native Preacher, Ramkishur, who had been baptized on 21st February 1813. The details are taken from the *Government Gazette* of 8th October 1829 and, as it may be of interest to some, the heading of the paper is given on the next page.

The Government Gazette

PUBLISHED BY AUTHORITY: EVERY THURSDAY MORNING AND MONDAY EVENING.

No. 829. VOL. XV.]

Calcutta, Thursday, October 8, 1829.

[PRICE 13 RS. PER QUARTER.]

Heading of The Government Gazette, dated October 8, 1829.

Not satisfied with having murdered the Native Preacher, they attacked Mr. Rabeholm himself on the 11th October 1829. Mr. Rabeholm was also a member of the Church, and is described as a person of great energy and zeal. He had given up his appointment in an attorney's office to take up Mission work.

The details were communicated to England by the Rev. George Pearce and appeared in the *Missionary Herald* for May 1830

"In a letter from Mr. George Pearce, inserted in our number for February, allusion was made to the malignant opposition made by some of the native landholders to the preaching of the Gospel in the villages under their authority. Our readers will perceive from the following account, taken from the *Calcutta Government Gazette* of (Thursday) 8th October 1829, that one of the native missionaries has actually fallen a victim to their enmity. We trust that the perpetrators and instigators of the atrocious deed will be discovered and that effectual measures will be taken to prevent the recurrence of such acts of civil outrage.

"A few years ago, some inhabitants of the villages to the south of Calcutta, in occasionally passing the schoolrooms of the Independent missionaries at Kidderpore listened to the Gospel which was preached in them. They became converts to Christianity, and through them the missionaries were enabled to carry the Gospel into the villages themselves. Inquiry and information spread through the surrounding district, and by degrees in-

timacies were formed with converts of other missionary bodies, who then took a part in the still increasing work.

"The Serampore missionaries were induced a few months since to send a missionary to reside in Baruipore, and labour in that part of the district referred to, nearest to that town which was still unoccupied by any others. In Sulkea, a large village about six miles distant from Baruipore, nearly thirty persons had professed a regard for the Gospel and thrown off the bondage of caste, it therefore became the central point of the missionary's labours and here it was proposed to erect a convenient hut to serve the double purpose of a Chapel and a schoolroom. A native Christian named Ramkishur was sent to reside in Sulkea, to assist the missionary to conduct religious worship during his absence.

"He was a man of upwards of 50 years of age, and a Christian of long standing. He was not remarkable for any superior ability, but possessed a meek and gentle disposition, seemed always pleased to have an opportunity of speaking of the Gospel, and, in familiar conversation especially, he was able to turn his long acquaintance with the Scriptures to good account. He soon gained the affections of the new converts and was amongst them as a father. He held meetings for Divine worship with them constantly, at which many of the other villagers likewise attended and the spirit of honest enquiry appeared to be rapidly extending. But, what gained him the affections of some, excited towards him the bitterest enmity of others, and he has fallen a victim to their rage. He spent Sunday, the 13th of September (1829), at Sulkea, and conducted Divine worship twice in the presence of many of the villagers, who remained for hours in conversation respecting what they had heard. On the Monday following he went to Garda, a small village, but a short distance off, where one of the new converts resided apart from the rest. At the house of this man he spent the day and, some of the other converts having called they had worship together just before sunset. After this they two were left alone, and they retired to rest in the same hut at the usual hour. A little after midnight they wished to smoke, and Chand, the master of the house, taking his *hooka*, went to his brother's (not a convert) on the other side of the road, and, having obtained a light sat smoking for some time. He then went to give the *hooka* to Ramkishur, but instantly ran back calling to his brother, 'there are so and so (naming a number of persons) with many more come to my house, and they are murdering the padri sahib's Dewan.' He went away again and his brother rose and going out, saw upon the road several of the persons whom Chand had mentioned, for it was clear moonlight, and, on his calling

to them, they chased him with clubs with which they were all armed. He called up another man who lived on the premises, and, returning with him to the road, they saw two canoes full of men making off, and also a number of other persons going towards Sulkea on foot. Through fear they immediately concealed themselves in their own house till daylight.

In the meantime Chand had gone round to the back of his own premises and there heard the leaders of the party calling out "Where is Chand? Murder him! Murder him!" And there he witnessed the murder of the poor old man, who after a few faint cries for help, fell under their blows in the little yard of the house where he had slept. Chand swam through a tank, and made off through the rice-fields without being observed and ran to Bankipore (Baruipore), several miles, to the Darogah's Thanna where he gave notice of the murder. As he had not exactly ascertained the actual perpetrators of the murder, he was sent back for the purpose. He reached Garda again about sunrise on Tuesday, and then went with his brother to the fatal spot. They found the body perfectly lifeless and cold: on the forehead was a great gash, evidently made by the stroke of a club, and the neck had been pierced by a spear; and death no doubt had followed instantly: there was much blood upon the ground."

"It is gratifying to know that during the whole of his stay in the village the conduct of the deceased had been in every respect blameless. It has been already stated that his temper was mild and gentle and he had certainly done nothing to prejudice the interests of anyone.

"The last time he parted from the missionary under whose direction he was placed, he seemed much depressed, and observed, I am going, Sir, as a sheep among wolves, and so it has appeared. We believe that decided measures have been taken to bring the chief offenders to justice, how far they may be successful we cannot tell."

The greater part of the foregoing was communicated to the *Government Gazette* by a correspondent, but the last two paragraphs are from the pen of the Editor, as the paper itself has been referred to.

The afflictive event described in the foregoing extract is also referred to by Mr. George Pearce under date of 12th October (1829) thus:—

"During the last three months the Calcutta brethren have had the joy of receiving into communion eight natives, six of whom were from the peasantry of the villages to the east and south-east of Calcutta of the remarkable movement among which in favour of the Gospel, you have already heard. Some of these poor people come from a distance of thirty miles to hear the Gospel on the Lord's Day. Since these fields appear so promising, I hope soon to direct my feet thitherward, in company with my brethren, and, may the Lord of the harvest bless His word abundantly.

"But Christian missionaries cannot long experience success, without having to contend with opposition, excited by the powers of darkness. The Jamecdars (*sic*), or landholders, seem generally to have conceived the utmost hatred against the Gospel, through fear, in all probability of injury to their worldly interests, hence for some time past the Christians in their estates have in various ways been made to feel their displeasure, but recently, not being satisfied with depriving them of land, destroying their corn, and beating them they have proceeded so far as deliberately to murder one of the Christians and, to render the act the more effectual in preventing the evil dreaded, they selected as their victim one of the native preachers. The person whose life has been taken away was named Ramkishur who had been a professor of the Gospel about twenty-four years. (This would seem to be incorrect.) He was in connection with Serampore. Strange as it may appear, little notice has been taken of this dreadful affair, but, where the fault lies I cannot say, yet, in consequence of it, on Sunday last (*i.e.*, the 11th October) in the same village a young man, Mr. Rabeholm, also in the employ of Serampore, was attacked by about a hundred men armed with clubs. After being thrown down and bruised a good deal, he, by some means or other, effected his escape. Where these things will end the Lord alone knows. I hope missionaries will have wisdom and discretion to conduct themselves in a becoming manner in the midst of these trials."

Mr. Rabeholm was the first person to be baptized after the Rev. W. Robinson took over the Pastorate of the Lall Bazar Church on the 16th June 1825, his baptism having taken place on the 26th idem.

Mr. Marshman in his book says:—

"The case was fully investigated in the court and the guilt of two of the ringleaders brought home to them, but they escaped

condign punishment in consequence of a difference of opinion between the judge and the Mahomedan law officer as to the extent of their complicity, but the searching and protracted investigation struck awe into the minds of the violent and gave heart to those who were well disposed in that little community."

But even these events did not hinder the work as the following extracts from the Minute Book will show:—

17th November.—(Tuesday). A Church Meeting was held at which eighteen persons were mentioned as wishing to be baptized, all, with two exceptions, being natives.

15th December.—(Tuesday). At a Church Meeting this afternoon the following persons were received, and then follow the names of nine natives.

Another Church Meeting was held on Sabbath morning, *20th December*, when Soojee, the wife of Ram Hurree, was admitted for baptism; and we find that on *27th December* the above woman Soojee and nine other natives were baptized, so altogether in 1829 forty-four persons were admitted into the Church, which is the highest figure for any year subsequent to 1825.

In 1830 the details are as interesting:—

16th February.—(Tuesday). At our Church Meeting this afternoon nine persons were received for baptism.

16th March.—(Tuesday). At our Church Meeting this afternoon several persons in the villages were proposed and it was agreed that a Church Meeting should be held at Jeardagote in April to receive those of them who might appear fit subjects for baptism and that they should be baptized at the same place.

13th April.—(Tuesday). A Church Meeting was held and on the following day the Pastor and several members went to Jeardagote where a Church Meeting was held and four poor women admitted for baptism. They were baptized the same day in a tank near the Chapel. One of these poor women is blind and quite infirm. She is said to be near a hundred years of age. She gave a very satisfactory account of her faith in Christ.

The following appeared in the Annual Report which was presented in London on 17th June 1830:—

Mr. (W.) Robinson specifies the female servant who some years ago built a small bungalow Chapel at her own expense and brother of the name of Kishur among those who had passed away. The latter was employed in connection with the Serampore mis-

sionaries as a Native Preacher in the village of Sulkea and in September last (1829) became a martyr to the cause of God, having been brutally murdered by a band of ruffians, who forced an entrance into the cottage where he was reposing for the night. (See the *Missionary Herald* for May 1830 for details).

By the help of Chodron (who had been a British seaman) and Gorachand, native preachers, who are employed under the direction of Mr. Robinson, considerable attention is paid to the spiritual necessities of several villages near Calcutta. At two of these, called Narsigdarchoke and Jeadargote, congregations regularly assemble twice on the Sabbath, in the former a place of worship has been erected in the midst of a large marshy tract on a small island formed with much labour for the purpose, and in the latter a similar building is in progress.

At other places in the neighbourhood the prospects are very encouraging, and Mr. Robinson earnestly solicits that aid from home, which would enable him to embrace them.

To continue the extracts from the Minute Book:—

17th August.—(Tuesday). It appeared at this meeting that several of our members in the villages are in a very low state; it was agreed that Brother Chodron should visit them and make the necessary enquiries about them.

14th December.—(Tuesday). At the Church Meeting held on this day we were called to the painful duty of excluding some of our native brethren for idolatry. They had long been very much dissatisfied, because money was not given them according to their wishes and at last determined to renounce their profession of Christianity and accordingly made an idol and joined in keeping the festivals of that idol. One of them lost a child soon afterwards and another of them died in a few days without any good evidence of repentance. (This latter was Ram Prasad Koomeer, who died of cholera.)

The following extract from Dr. Cox's History of the Mission is of considerable interest:—

"Within two months after his settlement here in 1829, Mr. Rabeholm was deeply afflicted by an event which was the first of the kind that had occurred in the missionary enterprise, the murder of a native—Ramkishur—on account of the Gospel. It took place at Garda, a village about 20 miles south of Calcutta, where a great desire after the truth has been lately manifested. This aroused the hatred of those who rejected it, a party of whom

entered the house where he slept about midnight, armed with clubs and bamboos and perpetrated this foul crime.

In November eight were baptized by Mr. Mack, and a Church organized. In December three others joined. Throughout the District much readiness was evinced to hear the Gospel, and the Rajah, who, with his family, were present at the first meetings, furnished every facility for promoting education and offered no obstruction to the propagation of the Gospel.

Mr. Rabeholm furnished some interesting accounts of his itinerant efforts in 1830, at Magra haut (or market), Houra, and other places. At the former where he and Chodron talked of proceeding to other villages, they were constrained to remain for a time by the exclamations of the people: "are we so unfortunate as to be excluded from a knowledge of the way of salvation." On another occasion, at Nutumec, after preaching and distribution of a multitude of tracts, two young brahmans began to beat their foreheads before the whole assembly saying, "O miserable people that we are, that we never heard of such things before." As they passed along through the villages they found several people in different places standing in the canal, *up to the neck in water*, awaiting their arrival, in order to receive tracts.

The Church, however, did not appear to be in a flourishing state. In the beginning of the year there were eleven members but one died of consumption and three were excluded. Three others, however, were received. Nides Ram, an old member of the Church of Jessore, was appointed an assistant to Mr. Rabeholm, but in 1831 he died most happily in Serampore."

The following extract is from Mr. Marshman's book:--

At the new station formed at Baruipore to the south of Calcutta under the superintendence of Mr. Rabeholm, an East Indian of great energy and zeal, the native converts had been subject as elsewhere to great annoyance from their heathen landlords and it was resolved to take land in the neighbourhood where they might carry on their agricultural labours without molestation. The law prohibiting the purchase or occupation of land by Europeans was still in force, but Government had for some time encouraged the application of English capital in clearing of the Soonderbuns by making grants of jungle land on permanent lease. The missionaries availed themselves of this privilege and obtained a large tract of land in the forest in the neighbourhood of Baruipore. The enterprise was placed under the control of Mr. Rabeholm, and 400 workmen were immediately engaged in felling trees and clearing the land and digging ponds, and there was every prospect that it would speedily become the seat of a Christian population.

*15th March 1831 (Tuesday).—*Three natives were proposed for baptism.

*19th April (Tuesday).—*Another Church Meeting was held when three natives (names given) were admitted for baptism

Of course, it goes out without saying that there were lapses necessitating the exclusion of some of the new converts.

*17th January 1832.—*One native (name given) was received for baptism.

*17th April.—*Another Church Meeting was held when one native (name given) was admitted for baptism. Another Church Meeting was held on the following Sabbath morning when Tarachand from Bolorampore was admitted. Three persons were baptized on the 29th April.

*18th September.—*A Church Meeting was held when two natives were admitted for baptism.

But on the 22nd September the "excellent" Mr. Charles Chodron died and was buried in the Scotch Cemetery. He was only 36 years of age at the time of his death. The entry in the Church Register against his name runs thus: "An English Seaman. Immediately after his baptism he went forth into different parts of Bengal preaching the Gospel. Latterly he returned and settled among us as a Bengali preacher and died deeply regretted in September 1832."

The following is the simple inscription on his grave which may still be seen.

To the Memory of Charles Chodron,
died 22nd September 1832, aged 36 years.
"Blessed are the dead that die in the Lord:
Yea, their works do follow them."

At a Church Meeting held on Tuesday, *16th October*, several persons in the villages were proposed for baptism.

At a Church Meeting held on Tuesday, *20th November*, three persons, natives of the villages, were proposed. Twelve persons have lately been baptized at Narsigdarchoke, *viz.*, five on the 18th November and seven on the 16th December. A few others in these parts seem inclined to follow the Lord in baptism.

The following extracts relating to this period are taken from Dr. Cox's History of the Mission:—

"Chodron fell asleep in Jesus in September (1832). He is described as a dear brother and fellow-labourer, whose life and conduct bore testimony to his godly sincerity. In labours he was pre-eminent and spoke the language admirably. He was in connexion with the Lol (*sic.*) Bazar Church in Calcutta which had lately added eleven to its communion. About twenty members scattered through the different villages, were constantly visited by Chodron.

The labours of Mr. Robinson at Calcutta in the Lol (*sic.*) Bazar Chapel and in the villages appear to have been greatly blessed. In 1832 twenty-six were baptized, sixteen had been added in 1833 when he wrote in October and more were expected. He had forty members in the villages. At the close of the year he was afflicted by the death of Gorachand, his long-tried and faithful assistant, whose last words were, "I am going to my Father and my God."

The record proceeds with the following interesting details:—

On Saturday, 16th March 1833, a Church Meeting was held at Narsigdarchoke, when a man and his wife were re-admitted and one person was proposed for baptism.

At a Church Meeting held at Narsigdarchoke on Saturday morning, 18th May, eight persons were received for baptism. They were all baptized there on the following Sabbath morning. The congregation at Narsigdarchoke on this day was unusually large: it amounted to more than fifty persons besides children.

At a Church Meeting held at Narsigdarchoke on Saturday morning, 16th June, one person was restored after exclusion. At this Church meeting it was necessary to administer some reproofs. A bad spirit appeared in two of the men and both they and their wives absented themselves from the Lord's Table and public worship on the following Sabbath. It was a gloomy day at Narsigdarchoke, though favourable reports were afterwards received of the little congregations in the other villages.

On Monday, 19th August, the wife of Pran was baptized at Bulrampore. (Her name was Pudu and her baptism is referred to in the Biography of the Rev. W. Robinson.)

At a Church Meeting held at Narsigdarchoke on Saturday morning, 16th November, four men were received for baptism. Three of them were baptized the next morning.

At a Church Meeting held at Jeadargote on Wednesday, 20th November, two women from Ragoopona were received for baptism. At this meeting four men who had been excluded for misconduct

acknowledged their error and were restored to communion. The two women and one of the men received the previous Saturday at Narsigdarchoke were afterwards baptized. In the afternoon we had the Lord's Supper: seventeen natives communed.

A Church Meeting was held at Narsigdarchoke on Saturday evening, 14th December, when three women, *viz.*, Karpoor, Oriya and Debee were admitted. They were baptized on the following morning.

A reference to some of the above events will be found in the following account of a visit to these villages by Rev. Mr. Leechman which is taken *in extenso* from the Biography of Rev. W. Robinson. The interesting details given must be the writer's apology for inserting such a long piece in full.

2nd September 1833. I have lately returned from a Missionary trip to the villages south of Calcutta, where our good brother Robinson's labours have been so signally blessed. Brother Robinson had been up at Serampore at our usual monthly meeting held in Dr. Carey's study, for prayer and transaction of business in reference to the Mission. So we started together for Calcutta: I preached for him at the Lall Bazar in the evening: and next morning we set out for the villages. Our first conveyance, a native Garce, a vehicle that would excite considerable attention were it to appear in the crowded streets of Liverpool. Gorachand, the native preacher, was with us and also an old lady, a native of the country, who has lost her little all by the late failures (Palmer and Co., and others), but who has long been an eminent Christian, and who spends a great part of her time among the villages, preaching to the poor females the Gospel of Christ. When we arrived at the Ghat, we entered a canoe, in the bottom of which we sat *la Turge*. Our canoemen were native Christians, and members of the Church. Sometimes with paddles, sometimes by means of long poles they moved us along with considerable speed. The canal through which we had to pass was peculiarly offensive. It is reputed sacred. And the number of the dead floating in its stream, or burning on its banks, and the utter indifference manifested to them by the living, affords sickening proof of the horrors and degradation of idolatry. After leaving this we entered a Ghat, and reached our last station, Jeadargote, about noon. By this time, we had entirely left the land, and were surrounded on every hand with paddy-fields covered with water, the houses of the poor natives were all built on artificial ground, made of the

earth obtained by digging tanks: there was no possibility of going from one place to another except by canoe. The rice fields were dressed in the loveliest green. Scattered villages were seen in the extended plain beautifully shaded by the palm and other trees. At Jeadargote, Ram Hurree, the native Preacher, and several of the brethren met us. Here there is a school and a little Chapel in which our native brother preaches, and several are united together as a Church of Christ. After talking with them, and leaving with them the elements for the administration of the Lord's Supper on the Sabbath, we left for Bulrampore, where two or three Christian families reside and where Ram Hurree preaches on the afternoon of the Lord's Day—preaching at home morning and evening. Here we conversed with a candidate who was waiting for baptism, and, after making arrangements to baptize him on Monday as we returned, we started for Narsigdarchoke, our principal station, where we arrived in safety in the evening. At this place we have a little plot of ground, bought by our late excellent brother Chodron. There is a good chapel, a small number of houses where the Native Christians reside, and room to build more as their number increases. Shortly after our arrival the gong was sounded to call the people to worship: it was delightful to hear the canoes approaching the house of prayer: some brought a little milk, others presented a few cocoanuts, as an expression of their kindly feelings towards the Sahebs and, after a very pleasant evening's exercise, we retired to rest. On the morrow after praying with the brethren and expounding a portion of Scripture, we started in our canoe to visit one or two subordinate stations. Wherever we went, all the people turned out to hear under the shade of a tree, or under the verandahs of their humble dwellings so we had many opportunities of preaching the truth. As there is not one Bramhun (*sir*) in that part of the country we met with nothing like opposition. While Brother R. was preaching to the men, the old lady (name not given), who accompanied us, was addressing the females in private. And everywhere our poor brethren and sisters expressed great delight at our visit. On our return we were caught in heavy rain which prevented us from visiting another village in which we heard there were three persons who had given up caste. Our brethren, however, assembled at home as they did in the morning, and we closed the day, as we had begun it, with prayer and praise.

Next day was the Sabbath. The gong was sounded twice on this occasion to invite the people to the house of God. It reminded me of the "church-going bell" in the land that is afar off, and

awakened a train of emotions in which it was difficult to say whether pleasure or sadness was the predominant element.

A congregation of thirty assembled. Brother R. preached from 1 Peter 2: 28: and as he was addressing a company of those who had been lately wandering in all the errors and miseries of idolatry, but who had now been brought into the fold of the Great and the Good Shepherd, his subject was peculiarly appropriate. After the sermon the Lord's Supper was administered to fifteen communicants. There was little in the scene that could delight the mere casual observer. But, what Christian could look at it with indifference! The Saviour was equally present in our lowly dwelling, as He is in the most splendid temple consecrated to His praise. In the afternoon we went to Debespore, another station where there is also a little church, and after preaching, administering the Lord's Supper and visiting some of our poor people, we turned again to Narsigdarchoke and held a prayer-meeting there in the evening, when two of our native brethren engaged (in prayer) very much to our satisfaction.

On Monday morning we proceeded to Balarampore. Many had assembled to witness the baptism, who behaved with the greatest decorum and listened with attention to what was said. Our native preachers took part in the devotional part of the service. The whole was truly impressive. Here we met some of the brethren who were not able to meet us at any of the other services. So that I saw them all, with only one exception. In these villages there are forty persons in communion with the Church. There are four good schools well attended. And many who are yet heathens (*sic*) have the Gospel freely and faithfully preached to them. We are not without our troubles and anxieties in these little churches. But we have much to encourage us. Some have died in the faith and many afford pleasing evidence that they are born of God."

It is sad to have to state that several had to be excluded in 1834 and 1835, but on the 19th July of the latter year at a church meeting held at Narsigdarchoke five persons were received for baptism who were baptized the next day. Then we read:—

At a Church meeting at Narsigdarchoke on Saturday, 14th November, five persons were received for baptism and five who had been excluded were restored. The candidates for baptism were baptized at Narsigdarchoke the next day.

The minutes regarding 1836 and 1837 are given *in extenso* because of their interest.

15th October 1836. A Church Meeting was held at Debeepore when three persons were received for baptism. On the same evening another Church Meeting was held at Narsigdarchoke when ten were received for baptism, two re-admitted, seven excluded and two suspended.

On the following Lord's Day—*16th October*—the abovementioned thirteen persons were baptized at Narsigdarchoke. About eighty adults who had renounced idolatry were present and in the afternoon forty-two of these converts from heathenism partook of the Lord's Supper (the names of the thirteen are recorded in the Church Roll.)

1837. A Church Meeting held at Debeepore, Saturday, *16th September*, when seventeen persons were unanimously received into the Church. In the evening of the same day another Church Meeting was held at Narsigdarchoke at which six other persons were received, and three restored to communions, two after suspension and one after exclusion. Among the persons received were four widows, four married couples, a man and his mother—one of the widows—and a lad 14 years of age. All these persons, twenty-three in number, were baptized at Narsigdarchoke the next day. In the afternoon the Lord's Supper was administered to nearly sixty of our native brethren and sisters. About ten of the members were unable to attend. The congregation amounted to more than a hundred. (The names of the 23 are recorded in the Church Roll.)

The 23 persons thus baptized on the *17th September 1837* is the largest number ever baptized on one single occasion in the whole annals of the Church for the 109 years. As a consequence of these large accessions the chapel at Narsigdarchoke had to be re-built, and the following is the minute in the Church Book about it:—

1837. A Church Meeting was held (in the Lall Bazar Chapel) on Lord's Day, *8th October*, when it was determined to re-build the chapel at Narsigdarchoke. Almost enough for the purpose was subscribed on the spot.

Mr. Robinson left the Church at the end of 1838 and the following are the entries for 1839:—

At a Church Meeting held on Thursday, the *31st January 1839* it was unanimously agreed that Mr. Thomas should receive

from the Church fund 59 rupees 3 annas, the amount of an estimate for the purpose of building a chapel for the Native Christians and a house for the Preacher at the village of Bagee.

At a Church Meeting held on Lord's Day *17th February, 1859*, a letter was read signed by Mr. (W.) Thomas and the Native Christians of the villages of Narsigdarchoke, Debeepore, Jeadarjote, Bagee and Lukhyantipore, requesting a letter of dismission from the Lall Bazar Church in order that they might form a distinct Church among themselves, which was acceded to by the Church.

The following extract from Mr. Marshman's book may be a fitting close to this chapter, and it may be mentioned that there are to this day some Native Christians in the Mutlah District who are periodically visited by a missionary from Calcutta:—

"On his return to Serampore Mr. Mack spent some time at Anundpore, the settlement in the Soonderbuns, where he found more than 100 families engaged in clearing and cultivating the land, with a large sprinkling of Christians among them, and the whole community yielding to the influence of Christian institutions. This useful project fell to the ground on the dissolution of the (Serampore) Mission and the grant was disposed of, but it is not without interest to remark that in the neighbourhood of this grant is the spot recently (1859) selected for the subsidiary port of Calcutta on the Mutla River, which may at no distant period become a flourishing emporium, and while these pages are passing through the Press, Lord Stanley has taken the most effectual course to hasten this consummation by sanctioning the construction of a railway to connect the new with the old town—a distance of about 30 miles."

CHAPTER XXVIII.

THE PASTORATE OF THE REV. ROBERT BAYNE.

[*From 16th June 1839 to 22nd August 1840.*]

WHEN the Rev. W. Robinson resigned the Pastorate in November 1838, a temporary arrangement had to be made, so the Rev. James Thomas, one of the missionaries, took over charge of the Church and, with the assistance of others, carried on until a more permanent arrangement could be made. On the 9th June 1839 the unanimous choice of the Church fell on the Rev. Robert Bayne, and a letter was accordingly addressed to him bearing that date, inviting him to take Pastoral charge of the Church and hoping he would accede to its wishes.

Mr. Bayne was the first of the ten missionaries the Rev. W. H. Pearce appealed for at the annual meeting of the Missionary Society in 1837 in order to strengthen the staff out here. He was set apart at Liverpool in January 1838, whence, after a long detention, he at length sailed for Bengal. Mr. George Parsons was the next.

On their arrival and during their stay in Calcutta, Mr. Parsons and Mr. Bayne gave the most pleasing account of the state of the missionary operations which they found to be on a more extensive scale than they had anticipated. Mr. Bayne wrote:

“Our missionaries are found in everything, translating the Bible in whole or in part into different languages, preaching to Musselmans and Hindus in all parts, educating the heathen children and the children of Christian parents: cherishing those who are driven by persecution from their home and training up promising young men of talent for the Ministry, as well as preaching the Word of life to the English.”

He arrived shortly after Mr. Robinson's resignation and then Mr. Penney died on 1st February 1839. The Mission staff in Calcutta was shorthanded. Still, Mr. Bayne readily consented

to become the Pastor of the Church, for his letter accepting the charge was read at a Church Meeting on the 16th June (1839.)

Unfortunately there were troublers in Israel in his time as there had been in Mr. Robinson's time, as will be seen from the following entry in the Minute Book:—

“ At a Church Meeting held on Lord's Day, the 27th October (1839), after singing and prayer, Mr. Bayne stated that when he came out from England to this country it was with the view of preaching to the Heathen, and that ever since he arrived he had cherished that desire, and that when he consented to become the Pastor of the Church, it was because there was not another to take the oversight of it. However, as he now understood from a letter sent him by two of the members there was among several a dissatisfaction with his ministry, he considered this as giving him a fair opportunity of gratifying his desire to labor principally among the Heathen, and accordingly resigned his charge as Pastor of this Church, offering, however, to stay with them one month longer that they might have an opportunity of providing a successor.”

The next entries on the subject run thus:—24th November 1839 Lord's Day—At a Church Meeting held this day it was agreed that there were only very few who ever wished a change in the Pastorate and that of these, one had resolved to leave and the others fully coincided with the desire of the Church that Mr. Bayne should resume his office permanently. A letter to that effect was accordingly sent him by the Deacons for the whole Church.

1st December 1839—Lord's Day—At the Church Meeting Mr. Bayne stated that on considering their renewed invitation and consulting with his brethren and viewing the real position in which the Church stood, it appeared to him the path of duty to lay among them and therefore consented to resume the office of Pastor accordingly.

However on the 22nd August 1840, Mr. Bayne resigned the Pastorate finally, the entry regarding which runs thus:—

At a Church Meeting held on Lord's Day, the 22nd August 1840, the Rev. R. Bayne stated that the Pastoral charge of the Church he now resigns and that he never considered himself the Pastor for which reason he never interested himself by visiting the members.

No reason whatever is assigned by Mr. Bayne for what seems

a sudden step, nor is any reason on record in the Minute Book. But probably the following remarks which are recorded in Dr. Cox's History and Dr. Wenger's unpublished reminiscences of his Indian life give the real reason for the resignation.

"The prolonged and dangerous illness of Mrs. Bayne compelled her return to Europe and it was deemed necessary for Mr. Bayne to accompany her. This was in 1840."

"In August (1840) it became evident from the state of Mrs. Bayne's health that she must return Home and Mr. Bayne naturally—in fact necessarily—accompanied her."

It has been difficult to trace out information about Mr. Bayne subsequent to his return to England, but he left the Baptist Denomination and after leaving it held a curacy at Stratford in Essex from 1871 to 1875, when he became Vicar of Kingsley in Buckinghamshire which position he retained until his death on 3rd January 1901, at the advanced age of 89 years. The date of his leaving the Baptist Denomination has not, however, been traced.

From the foregoing it will be seen that Mr. Bayne's pastorate lasted from 16th June 1839 to 22nd August 1840, or a period of 14 months and 7 days. But even this brief period was not barren, for in 1839 there were 9 baptisms and in 1840 twenty. In 1840 two young ladies—Misses Jessie and Hebe Wells—were baptized and a fellow member recorded years after about the former that she and her mother, "were indeed children of God, beloved by all the members." He also recorded that the mother was afflicted with blindness for many years, but never omitted coming to Church both in the week evening and on Sunday. It was the custom for the mother to have a rupee tied up in the corner of her handkerchief, "in case there should be some call for it." She was so much attached to the Church that she set aside Rs. 3,000 to be made over to the Church after her demise, but she was greatly disappointed in this for a friend borrowed that money from her and never repaid it and thus the Church had to suffer a loss when money was sorely needed.

On 15th December 1839 it is recorded:—

“On account of the defective knowledge existing amongst many of the members with respect to Church discipline, and the duties which they owe to each other, rules were drawn out and adopted this day and appointed to be printed and circulated among the members.”

It is unfortunate that no copy of these rules is on record, though a copy is stated to be annexed. They might have thrown some light on the state of things in the Church in those days.

Dr. Wenger has recorded the following remark in his unpublished *Reminiscences*:—

When Mr. Bayne left I had not only sometimes to supply his place in the pulpit of the Lall Bazar Chapel, but also to undertake the supervision of the Narsigdarchoke station.

CHAPTER XXIX.

THE PASTORATE OF THE REV. W. W. EVANS.

(From 23rd December 1840 to 10th June 1844.)

BEFORE detailing the events of the Pastorate it is best that the Pastor and his wife should be introduced to the reader. Who will deny that a Pastor's wife (if of the right sort) is as useful in the work of the Church as the Pastor himself?

Williams Watkin Evans—for that was his full name—was born near Oswestry in Shropshire in 1802, and his parents gave him a sound Christian education. After leaving school, and passing through a course of special training in London, he took up a post as a teacher in Liverpool at the age of seventeen. At that time he was nominally a Churchman and attended the ministry of the first evangelical clergyman, who preached stately in that town who had been selected by Mrs. (afterwards Lady) Gladstone, the mother of the Premier of that name. He became thoughtful under the responsibilities of his work and the early instructions of his mother, and these, with other favouring circumstances, were blessed to the renewal of his heart. He then began to shape his studies with a view to the Ministry of the Established Church, when his mind became exercised upon the question of baptism. He was thus thrown upon a course of investigation which ended in his baptism as a believer by Rev. Samuel Samders: the Pastor of the Church worshipping in Byron Street Chapel. Soon after he joined the Church his Pastor and other friends urged him to proceed for ministerial study to Bristol College but he declined the proposal. He remained a teacher till his thirty-fifth year and attained a signal amount of usefulness.

During this period Mr. Evans' interest had been deepening in the missionary enterprise and it did not surprise his friends

that, when the Baptist Missionary Society proposed to provide an Assistant in the Secretariat to the Rev. Mr. Dyer, he should apply for that position. His application was successful and he was appointed to the office. When, two years afterwards, the Rev. W. H. Pearce returned from India and made an appeal for ten more missionaries, Mr. and Mrs. Evans were both moved by his representations and, after much consideration, offered themselves, and were accepted. They had settled at Hackney and become members of the Church under the Rev. Dr. Cox and accordingly an Ordination Service was held there, which included Mr. Evans, Mr. John Parsons and Mr. George Small. This was followed by a farewell service at Pembroke Chapel, Liverpool, where Mr. and Mrs. Evans had long been known and loved. The Missionary party embarked on the 20th July 1840, in the ship, *Jessie Logan*, and reached Calcutta on the 20th November following.

Mr. Evans was sent out more immediately with a view to his undertaking the superintendence of the Bencvolent Institution as successor to Mr. Penney. The maintenance of this Institution in a vigorous condition being deemed an object of great importance and Mr. Evans having had experience in tuition, he was requested to act as its superintendent. Mr. Evans entered upon this congenial undertaking with great energy, while Mrs. Evans took charge of the Female Department of that Institution.

Mrs. Evans, it should be here mentioned, was a native of Liverpool and a member of a well known family, being a sister of Rev. Joseph Baynes, of Wellington.

Mr. Evans had not been a month in Calcutta when the Church decided on 13th December 1840, to invite him to become its Pastor and addressed him on the 21st idem what might be termed a unique letter. He replied, on the 23rd idem, accepting the Pastorate and presided at the first Church Meeting on 7th January 1841. On the 10th June 1844, he finally resigned the Pastorate and his resignation was accepted. He remained on in

Calcutta, however, as a Missionary and assisted the Church in vernacular and other work.

The year 1844 is reported to have been a peculiarly unhealthy one in Calcutta and many natives as well as Europeans were swept away. The missionary staff, however, remained unbroken at its close, but in the autumn of 1845 Mrs. Evans died. As Mr. Evans had previously been much reduced by fever and was overwhelmed by this domestic sorrow, on peremptory medical advice he sought restoration by a voyage to England. He left in December 1845, arrived just in time to address the Annual Meeting of the Society at Exeter Hall in 1846, and then retired to the Channel Islands in the hope of such recovery as would warrant his return to India; but this hope had to be relinquished. He tried a small Pastorate in Devonshire and afterwards was called to the position of Secretary and Superintendent of the Birmingham Town Mission. The work accorded with his tastes and habits and he spent seven years in it. His sympathies were, however, all the time still with the missionaries in heathen lands, so when he was invited to become the travelling agent, and, eventually, the Secretary to the Bible Translation Society, he responded at once and entered upon the engagement in 1856, and continued to discharge its duties for eleven years.

By that time having completed his sixty-fifth year age began to tell on him and to point to an early retirement. Mr. Evans, who had lived as a widower for three years, married a sister of his deceased wife who survived him. They spent their last years in Waterloo, near Liverpool, where he lived till his death in his seventy-fourth year, on 16th July 1876. Most of the details in the above sketch have been taken from one about Mr. Evans by the Rev. C. M. Birrell, which was sent to the writer by Mr. A. H. Baynes, now Honorary Secretary to the Mission. Mrs. Evans was his aunt and when he was out here some years ago he visited her grave in the Scotch Cemetery.

Now, as to the details regarding Mrs. Evans. The following

account of her is extracted from Carey's *Oriental Christian Biography*, and speaks for itself:—

Mrs. Annæ Evans, the wife of the Rev. W. W. Evans of the Baptist Mission, was born in Liverpool, and in early life was brought to a personal change of heart, so that with her sister Mrs. Parsons she was baptized when about the age of sixteen. Her mother had been left a widow with the charge of eight children, all of whom were brought to know the Saviour at an early period in her history. Her two sons became Ministers of the Gospel, one at Wellington, Somersetshire, and the other at St. Catherine's in Canada. Mrs. Evans soon after her conversion was actively engaged in Sabbath School efforts and in promoting the interests of the Bible and Tract Societies. She was united in marriage to Mr. Evans on the 19th May 1828. With him she removed to London when he was elected Assistant Secretary and Accountant to the Baptist Missionary Society, and after several years of great usefulness in Hackney, London, she volunteered her services with those of her husband to promote the same cause in India. They arrived in Calcutta on the 20th November 1840. Mrs. Evans undertook the superintendence of the female department of the Benevolent Institution, her husband undertaking the male department, where she was very usefully engaged until within eight days of her death. She was also active in promoting the interests of the Finsbury Church of which Mr. Evans was pastor for nearly four years. Among the members of that Christian Society she was endeared to many, whilst in the missionary circle she was beloved by all. Mrs. Evans had been ailing for some time, and rather more than a month before her death she suffered much from diarrhoea and from unaccountable excruciating pains in the region of the stomach. She, however, was relieved of the former complaint and the latter symptoms also became more moderate. But on Tuesday evening the 23rd September 1845, she was taken ill with fever, and three abscesses formed on the liver, which, notwithstanding the efforts of her medical attendants, in-

creased, till on 3rd October 1845, one burst and she died without a struggle. The last words of a religious nature which she uttered were "Faint, faint, yet pursuing."

As previously stated, she lies buried in the Scotch Cemetery where her grave was only recently repaired. The following is the inscription on it:—

In memory of Anne Baynes Evans,
the beloved wife of the Rev. W. W. Evans,
of the Baptist Missionary Society,
She arrived in India, November 20th, 1840,
and died October 3rd 1845.

"She sleeps in Jesus and is bless'd"

Dr. Wenger in his unpublished reminiscences refers to her in the following terms:—

"On the 3rd October (1845) Mrs. Evans died. She was probably, taken all in all, the most lovely member of our Mission circle, and had laboured diligently during her sojourn of nearly five years in the Girls' Department of the Benevolent Institution of which her husband superintended the Boys' Department. It was arranged that my wife's sister Annie should succeed her in the school."

The following lines are inscribed in her own handwriting in Dr. Wenger's album:—

Oh Prayer thou mine of things unknown,
Who can be poor possessing thee?
Thou wert a fount of joy alone,
Better than worlds of gold could be.
Were I bereft of all beside
That bears the form or name of bliss,
I yet were rich, what will (*sic*)* betide,
If God in mercy leave me this.

(Sd.) A. B. EVANS.

CALCUTTA, 30th November 1844.

Let us now proceed to the details of the Pastorate.

* There would seem to be some error here, but no alteration can well be made by the present writer.

The following is a copy of the letter addressed by the Church to the Rev. W. W. Evans on 21st December 1840 inviting him to the Pastorate and which faithfully portrayed the state of the Church at the time:—

Dear Sir,—The Church of Christ meeting in the Lall-Bazar Chapel having been deprived of a Pastor by the departure of the Rev. R. Bayne for England, and understanding that you are free from all other engagements except those connected with the superintendence of the Benevolent Institution, beg to address you and earnestly request that you will kindly undertake the Pastoral charge over them, discharging the duties of that relation as far as the engagements already adverted to will admit. We are few in number and generally poor, and all need the kind but firm and watchful superintendence of a faithful Minister of Christ who will not be backward to rebuke, reprove and exhort, doing all in the name and by the constraining love of Jesus Christ and of souls whom He has died to save. We therefore, Dear Sir, would desire to know if you think you could accede to our invitation, and, if so, we would pray that we might be found such as you would approve least in feelings of kindness towards yourself and in a desire to strengthen your hands in your labours of love amongst us.

We are, Dear Sir, on behalf of the Church,

Your affectionate Brethren in Christ,

(Sd.) J. CARRAU, }
 „ E. GILRAY, } *Deacons.*

Mr. Evans' reply of 23rd December 1840 is equally faithful and candid as will be seen from the copy which follows:—

Respected Brethren,—I have the pleasure to acknowledge the receipt of your letter on my return from Lukhyantipore yesterday, inviting me to become your stated Pastor, in the name of the Lord Jesus.

I sincerely thank you for the very considerate manner in which you have presented your request and for the candid statement you have made of the actual character and condition of the Church. Your faithfulness and candour are valuable qualities in business so sacred and important, and, the manifestation of these, I assure you, has increased my sense of affection and respect for you as a Christian Society. Accepting your very cordial invitation to undertake ministerial as well as pastoral duties amongst you,

watching over your souls for good as a servant of Christ, I wish to remind you, dear Brethren, that the treasures of Gospel truth and grace are deposited in earthen vessels, that the excellencies of those treasures may be seen and acknowledged to be of God and not of men. I entreat you, therefore, with earnestness and affection to bear me much on your minds in prayer, that God, whose I am and whom I delight to serve, may bring me amongst you in the fulness of the blessing of the Gospel of Christ Jesus, and that He may render me eminently useful for many days. As I shall unfeignedly depend, dear Brethren, on your sympathy, respect and affection in the further discharge of my very responsible duty as your Pastor, so it shall be my uniform desire and aim to manifest both of these graces towards every one of you in the Church. I propose commencing a course of Pastoral visitations that I may obtain your true state and be the better prepared to minister the Word of Life in such wise as to encourage the depressed and doubtful, and stimulate the lukewarm, direct the inexperienced, tenderly guide the youthful and the aged, and under the Divine blessing, instruct and comfort all, that thus the great Head of the Church may sanction and sanctify our union, and make us as a people, increasingly devoted to His praise in the earth.

It now only remains for me to request your acceptance of my cordial affection and to desire you that my name, together with that of Mrs. Evans, may be entered in your books as Members of the Church.

Commending you to God and the Gospel of His grace, and leaving all further arrangements to future time

I am, dear Brethren,

Your affectionate and faithful servant in
the enduring and sacred bonds of the Gospel.

(Sd.) W. W. EVANS.

BAPTIST MISSION HOUSE,
Calcutta, 23rd December 1840.

The proceedings of the Church meetings began to be signed with the very first one Mr. Evans presided at, and, at the second, which was held only three days after, *viz.*, on 10th January 1841, he made some remarks on the importance of enlarged zeal for the general spiritual advantage of the Church.

Then we read that on the 28th March it was agreed that the names of the members should be read over every six months and

that cards should be used at the Communion. This would indicate that the Church Roll was not kept up properly, so a new one was put in hand later on.

Then on the 8th August it was agreed that a series of prayer meetings should be held as soon as convenient for a revival of religion and the extension of Divine truth, and some of the rules and regulations of the Church were read for the information and guidance of new members. Again, special prayer-meetings were held during the first week of November and it was decided to send out tracts and copies of the Scriptures to respectable native gentlemen and the Europeans and East Indian inhabitants residing in the vicinity of the Chapel. Thus, Mr. Evans endeavoured in every possible way to stir up the members to zeal and good works, the result being that during 1841 twenty-five were admitted.

In 1842, again some troublers showed themselves in Israel for we find the following recorded in the proceedings of 16th January 1842:—

In consequence of certain expressions and the indication of some feeling of dissatisfaction on the part of a few of the members, the Pastor after reference to them, tendered his resignation as he could not consent to retain his office and discharge the duties of his station under such circumstances. After mutual explanation it appeared to be the regret of all that such things had transpired and that they should be forgiven and forgotten, on which the Church was requested to signify their wish with regard to the Pastor resuming his office of duty. As the wish of the Church was unanimous, and all circumstances fully explained, Mr. Evans again accepted the call of the Church and stated some respective conditions of his continuing the duties of his office.

This being the Jubilee year of the Missionary Society a collection was made on the 16th October for the Jubilee Fund which amounted to Rs. 300.

The Chapel had to be repaired this year, so when the repairs were completed, re-opening services were held on the 29th May when Mr. Mack of Serampore and Dr. Yates preached two excellent sermons.

It was decided on the 11th August to erect a small Chapel at Cooly Bazar (now generally called Hastings) for the members resident in that locality which Chapel was opened on the 2nd November 1843.

On the 12th October a plan was presented by the Sub-Committee appointed for the purpose regarding the visiting of Church members but the details of the plan are not recorded.

On the 12th February 1843, the depressed state of the Sunday School was brought to the notice of the members, and on the 6th July the allowance from the Church to the Missionary Society for the services of the Pastor was raised from Rs. 60 to Rs. 70.

On the 29th December Mr. J. C. Page who was a member of the Church was ordained to the Ministry. Not many years afterwards Mr. Page was the instrument of building up the work of the Mission in Barisal and those parts where there are thousands of Christians at the present day.

On the 7th March 1844, a new Register of Members was ordered to be prepared and on the same date a Sub-Committee was appointed to ascertain the practicability and desirableness of punkahs for the Chapel.

It will thus be seen that Mr. Evans' interest in the material and spiritual condition of the Church led him to strive to set right whatever he considered to be otherwise, with the result that will next have to be touched upon.

On the 10th June 1844 the letter—a copy of which is below—from Mr. Evans resigning the Pastoral office was read.

TO THE MEMBERS OF THE CHURCH IN LALL-BAZAR.

Dear Brethren,—On my arrival in this country I was urgently solicited to accept the Pastoral office among you as a Church and people. I had previously determined to be free in this respect and to discharge my duties as a Minister of Christ as my services might be required, but your destitute condition at that time after consulting my Brethren led me to accede to your unanimous wishes and I consented to become your Pastor as far as attention to other missionary engagements would allow.

To the best of my ability I have invariably sought to promote your spiritual good amidst many interruptions and much of anxious imperfections.

My numerous engagements in other respects, the state of my health, and now, other causes, render the continuance of my services undesirable, and, rather than endanger my health and frustrate all my attempts to be useful in these departments of labour, I beg to tender my resignation of the Pastoral office amongst you from the present date.

I shall hand over the books and papers of the Church to my brother Thomas, who has kindly consented to preside at your meeting this evening.

With earnest prayers for your future welfare,

I am,

Dear Brethren,

Yours very truly,

(Sd.) W. W. EVANS.

10th June 1844.

The troublers were again at work in Israel as will be seen from what ensued, but it is not necessary to go into the details suffice it to say, that it was arranged for a further meeting to be held for the "other causes" mentioned in the above letter to be enquired into and that it appeared that the evils had arisen more from misunderstanding than from any evil intention. The Chairman of the meeting reproved the troublers for their unlovely and unbecoming conduct, after which the following Resolution was carried:—

"That as an evil spirit appeared to exist in the Church a season be set apart for humiliation and prayer when Saturday evening and Tuesday morning were agreed upon for that purpose."

At the meeting of the 17th July the following letter to Mr. Evans was passed, and was signed by the Chairman and Deacons on behalf of the Church.

CALCUTTA, 17th July 1844.

To REV. W. W. EVANS.

Dear Sir,—We beg to acknowledge the receipt of your letter wherein you, for various reasons, some of which are specified,

signify your resignation of the Pastoral charge over us as a Christian Church.

We regret that any circumstance should have occurred to have deprived us of a Pastor, especially as we have been more than once in the destitute condition in which we now are. But we indulge the hope that our future good may be promoted by our present painful circumstances.

We cannot allow you to leave us without expressing our sense of the great obligations under which your ministrations have laid us, and offering you our sincere thanks for the affection and interest in our spiritual welfare which you have manifested during the three years and a half you have laboured among us.

We trust your labours have not been in vain and we pray that the Lord may be with you and bless you abundantly; nor would we close this letter without expressing our high respect and esteem for your estimable partner Mrs. Evans whose many excellencies and uniform kindness have greatly endeared her to us. Our earnest prayer is that she, with you, may partake richly of every New Covenant blessing.

Signed on behalf of the Church,

J. THOMAS, *Chairman.*

JAS. IRVINE,	} <i>Deacons.</i>
E. GRAY,	
L. MENDES,	

After this the following entry occurs:—

"At the Church meeting on the 11th February 1845, it having been stated by the Rev. J. Thomas that the Rev. W. W. Evans our late Pastor on behalf of himself and Mrs. Evans had expressed a desire to withdraw their membership from the Church and had accordingly requested that their names might be taken off the Register of Church Members, it was resolved unanimously that the request of the Rev. Mr. and Mrs. Evans be complied with, and we earnestly desire that their future steps may be guided by heavenly wisdom, and that they may not only enjoy much of the Divine favour in their own souls, but be made eminently useful in promoting the cause of our God and Saviour."

This would indicate that there were no more troubler in Israel

Mr. Evans, however, remained on in Calcutta till after the death of his wife on 3rd October 1845 and assisted in vernacular and English work at Cooly Bazar. The following remain

appears in the Church's letter to the Missionary Association, dated the 21st December 1845:—

“The English services at Cooly Bazar have been conducted for the most part by our late Pastor Mr. Evans, who, as long as his health permitted, never failed to attend and some of whose last efforts to make known the Gospel, before he embarked for England, were spent there.”

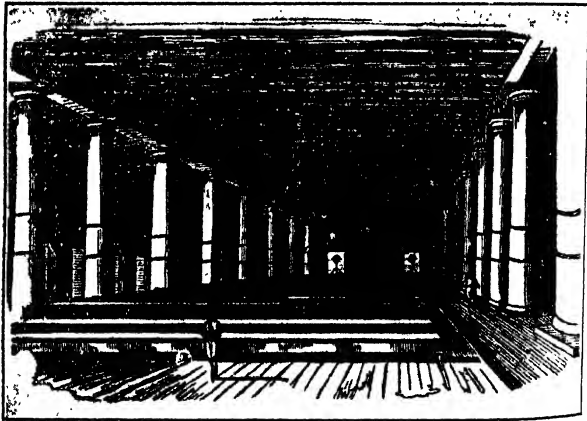
His health and spirits soon broke down after his wife's death and he had to leave for Europe in December.

There is no Tablet in the Chapel commemorating Mr. Evans' pastorate. Every effort has been made by the present writer to procure portraits of Mr. and Mrs. Evans but he has unfortunately failed as none seem procurable in England even from the members of their family.

CHAPTER XXX.

THE BENEVOLENT INSTITUTION.

It has been stated in Chapter VII. that a letter was received from Mr. King of Birmingham in 1809, regarding the working of certain Charity Schools in that town, which was read in Calcutta in September of that year, when Mr. Leonard suggested that a similar school might be opened in Calcutta. The idea was taken



INTERIOR OF THE BENEVOLENT INSTITUTION, CALCUTTA.

up by the Serampore Missionaries, so on Christmas Day of 1809 Dr. Marshman preached his sermon at the Lall-Bazar Chapel in aid of the projected Charity School from Psalm 37: 3, when the sum of Rs. 269-9-0 was raised at the collection; other contributions were sent in afterwards which raised the total to Rs. 300.

In February 1810, Mr. Peacock was chosen Master as the school already had between 30 and 40 children, and on the 20th

March of that year Mr. Leonard was appointed one of the Teachers as more children came for instruction than could be received; Mr. Leonard was a Deacon of the Church. He was shortly after appointed Head Master in succession to Mr. Peacock when the latter went to Agra with Mr. Chamberlain.

In 1811, a Girls' School was modelled after the same plan as the Boys' School. In December 1811, Dr. Marshman wrote a letter describing the benefits likely to result from these schools and showing the extensive advantages the cause of God might reap from this field.

The school had at first been started in a house in Emambagh Lane in which the private Seminary of Mr. Cumming had formerly been held, and, within the first six months more than 80 children were in attendance. No report, however, was published till the end of 1812, which embraced the three years 1810, 1811 and 1812. It shows that the collection at the Chapel on Christmas Day of 1810, amounted to Rs. 529 and that on Christmas Day of 1811 to Rs. 291-9-0.

The school was more especially intended for the children of the poor nominal Christians who were steeped in ignorance and sin, and for whose temporal and spiritual benefit nothing was apparently being done. The following account of a poor castaway, who was practically a savage, and not even a nominal Christian, is so interesting that no apology is made for reproducing it *in extenso* from that report, and, if this individual alone were the only visible result, the missionaries might consider that they had been amply repaid.

"*Thomas Chance*, a lad about 12 years old, after having been sometime in the school was placed with me, wrote Mr. Leonard the Head Master, as a boarder by his generous benefactor Captain Williams, who in one of his late trading voyages had occasion to touch on the coast of Sumatra in a part inhabited by Battas, where, amongst other things, he one day observed three boys confined in a kind of wooden cage, cooped up like hogs, and, enquiring into their circumstances, found they were *fattening for the knife*, and were for sale. Captain Williams instantly bargained for them,

and, for 150 dollars had the high gratification of carrying them safely to his ship. Whether the other two died or not, I cannot say, but Captain Williams wishing to train up this boy to useful life, brought him to our school. When he was first placed with us we found it exceedingly difficult to make him understand the most simple things, and more so, to persuade him to touch food in the presence of any of our family. He continued so for more than a month, although we used every means we could devise to cultivate familiarity with him. He picked up a few words of broken English on board and in Captain William's family, but appeared to have no idea whatever of any other language, nor does he seem to have any idea of father or mother. I have repeatedly questioned him upon the subject, but have received no other reply than that all he remembered was Captain Williams carrying him to the ship. His rude state when placed with us both as it regarded ideas and articulation was such as made it exceedingly difficult to get him to either understand or to pronounce. However, I am happy to inform you that he has since surmounted these obstacles by his voluntary and indefatigable diligence. But even here his strangeness of disposition has still appeared, for, although he seldom parts with his book while daylight continues, it is not often that we see him at his studies (out of school hours) as he prefers the most dark and retired corners of the house. One of his favourite places of retreat has been an old palanken that stands in a corner of a lower room. In this he has remained shut up many hours in the day, allowing himself only sufficient light to see his letters. He lately took a great liking to writing and became so familiar with my second son as to allow of his ruling his book and setting him copies, but he has now so far improved as to do without his assistance, he rules his book himself and goes on writing in his own way. He begins likewise to read and pronounce pretty clearly; in short, if his life be continued, I have every reason to hope he will prove a valuable member of Society. This poor savage boy in the few months he has been in the school has so far advanced as to read the New Testament fluently, defects in his pronunciation excepted, and to write a legible hand."

Nothing more is traceable about this boy.

The next published Report contains interesting details regarding some of the boys admitted, clearly showing the necessity for the establishment of such a school with a view to raising them a little in the social scale even by the restricted education that they received at it.

Shortly afterwards it was decided to adopt the Lancastrian system of teaching and Dr. Lancaster was asked to select and send out some one who had been trained up in it. All this time Mr. Leonard had been in charge of the school, but now Dr. Lancaster selected and sent out Rev. J. Penney who had been specially trained by him, with a special letter of recommendation addressed to Dr. Carey. Mr. Penney embarked for India towards the close of 1816, which was the year Mr. Leonard left for Dacca, where he afterwards started a similar institution. Mr. Peacock was again put in charge till Mr. Penny arrived on 1st February 1817. After Mr. Penney took over charge of the Institution Mr. Peacock went to Chittagong, where he also started a similar school in 1819.

Land was purchased measuring 1 biggah, 14 cottahs and 3 chittacks, more or less, and a schoolhouse was erected on it capable of accommodating several hundreds (up to 800) children and the cost of grounds and schoolhouse amounted to Rs. 24,000.

When Mr. Penney arrived he took the charge of the Boys' Department and Mrs. Penney of the Girls' Department and between them they used to draw Rs. 300 a month in all.

The collections at Lall Bazar were as below on Christmas Day of each of the years specified:—

		Rs. As. P.		
Christmas	Day	1818	321	3 0
"	"	1819	207	0 0
"	"	1822	211	11 0
"	"	1823	166	8 0
"	"	1824	140	12 0
"	"	1825	229	14 0
"	"	1829	130	2 0
"	"	1830	137	14 0
"	"	1831	193	8 0
"	"	1834	50	15 0

from which it will be noticed that the collections decreased as the number of the other objects of charity increased, and eventually they ceased altogether.

The names of persons of all ranks are found in the list of Donors and Subscribers. Thus:—

The King of Denmark used to give	Rs.	50	annually.
The Baretto Fund	„	„	300 „
Lord William Bentinck	„	„	200 „

In 1826, Government on the recommendation of Mr. C. Lushington, gave a lump sum of Rs. 13,000 as below:—

Rs. 10,000 to wipe out the debt, and

Rs. 3,000 towards the repairs needed.

and the same year Lord Amherst sanctioned a monthly grant of Rs. 200 for the future support of the school, which was continued till 1882.

Mr. Statham in his "Indian Recollections" states:—

"At the last examination of the children at which I was present (which would be 1826 as he left in 1826), there were in the Boys' School 2 Europeans, 22 Indo-Britons, 102 Portuguese, 22 Hindoos, 7 Chinese, 3 Mussulmans, 2 Africans, 2 Armenians and 2 Jews. Total 164 and 94 girls of the same nations in the other school. These all evinced by their great improvement the great attention bestowed by Mr. and Mrs. Penney on their education. The needlework exhibited by the girls was peculiarly neat and clean. In fact, their specimens were such as would have done credit to any ladies' school in Britain."

In 1829, Mr. Beddy acted for Mr. Penney and Mrs. Beddy for Mrs. Penney from February to May as they went to Saugor for a change. They were both members of Lall-Bazar. Mrs. Penney died on the 24th December 1829. Mrs. Beddy acted again for the greater part of 1830, *i.e.*, until Mrs. William Robinson (formerly Mrs. Lish) took charge in October of that year.

Shortly after his arrival in India in 1830 Dr. Duff engaged for his English School a Mr. Pereira who had been trained in this Institution and he gave Dr. Duff every satisfaction.

Below is a sketch of Mr. Penney teaching the children.



SKETCH OF REV. J. PENNEY TEACHING SOME OF THE CHILDREN OF THE
BENEVOLENT INSTITUTION.

(By kind permission of the Librarian of the Imperial Library from
Mr. Colesworthy Grant's Lithographic Sketches.)

At the end of 1852 Mr. Penney's health was much impaired and a change to England became necessary. But before starting he married the widow of the son of Mr. Brunsdon the missionary. He returned to India on the 26th September 1834 in robust health. Mr. Kirkpatrick acted for him during his absence of two years.

Mr. and Mrs. Penney were never members of the Lal Bazar Church, but, when the School property was sold in 1888, the Rev. A. McKenna, their son-in-law, asked the permission of the Church to allow Mr. Penney's Memorial tablet which was in the Benevolent Chapel, which was done, and it is still there. The inscription on it runs thus:—

This
Tablet
is erected
to the memory of
The Rev. James Penney,
for 22 years
the able, esteemed and successful Teacher
of
The Benevolent Institution, .
as
a Memorial of gratitude and respect
by his Juvenile friends and pupils
whose morals and lives were improved by his
instruction and example.*
He was born in London 1st February 1792,
Arrived in India, 1st February 1817,
Was arrested by the hand of death on
the 1st February 1839,
and after a struggle of only a few hours,
fell asleep in Jesus.
"Mark the perfect man and behold the
upright, for the end of that man is peace."
Psalm xxxvii., verse 37.

While Mr. Leonard had charge of the school he used to bring a contingent of boys to the Chapel every Sunday.

Many of the girls and boys of the school joined the Lall Bazar Church and many of the members of the Church, male and female, were teachers in the school and some were Superintendents in the Boys' Department and others in the Girls' Department. Thus, in October 1830 the charge of the Girls' Department was given to Mrs. William Robinson and she gave up her own school as this afforded her a larger sphere of usefulness, beside being a paid appointment.

The Rev. W. W. Evans and his wife came out in 1840 specially for the charge of the Institution as Mr. and Mrs. Penney had done previously, and while Mrs. Evans was here Miss Carrau and Miss Gonsalves both members of this Church (and the latter of whom is still living) were teachers in the female Department.

At the public examination of the pupils which was held on the 21st and 22nd January 1844, it was stated in the report that was presented on that occasion, that Mr. and Mrs. Evans had been constant and uninterrupted in their attendance and that the children were greatly and deservedly attached to them.

When Mrs. Evans died on the 3rd October 1845 her place was given to Miss Annie Lawson, a daughter of the Rev. John Lawson who had been co-pastor between January 1816 and October 1819, but she herself was not a member of this Church.

On 8th October 1849 Mr. Robert Robinson was appointed Superintendent of the Boys' Department and held the post for two or three years. He was a son of Rev. William Robinson and a younger brother of the Rev. J. Robinson but he was not a member of this Church. Prior to him had been Mr. R. A. Fink (a son of Rev. J. C. Fink) who had gone to Chittagong.

On 31st August 1851 Miss Annie Lawson resigned her post and from 1st September of that year Miss Emily Fink a daughter

of the Rev. J. C. Fink just referred to, and who subsequently married the Rev. R. Robinson, was appointed to the Girls' Department.

After Miss E. Fink's marriage with the Rev. R. Robinson her eldest sister, Miss Susan Fink, was appointed to the Girls' Department in 1852. After 18 years of continuous service she was granted 6 months' leave in 1870. After rejoining she continued in charge till March 1876 when she died after 24 years' service in the school.

In 1859 Mr. J. B. Lawson, a son of the Rev. J. Lawson just referred to, was appointed Superintendent of the Boys' Department and he held the post for some years.

During the second period of his Pastorate the Rev. J. Sale was Secretary to the school, and, while he was away the Rev. G. Kerry who acted as Pastor, had been Secretary so that in every way the School seemed more or less intimately connected with the Church and the several Pastors and the members of the Church always took an interest in it. In fact, it appeared to some as a adjunct of the Church.

In the course of years things got lax, so in 1869 Mr. J. D. Rodway was sent out from England specially to take charge of the school and to put it into a sound condition. He came out under an agreement for three years. The Baptist Missionary Society gave a donation of Rs. 900 towards the funds, beside paying Rs. 2,500 for the passages of Mr. and Mrs. Rodway. He entirely changed the system of teaching so that the school began to look up again. At this time Mr. F. P. Lindeman one of the members collected Rs. 2,099 for the Institution. Mr. Rodway, however, did not stay beyond his three years' agreement and went away in 1872 when Mr. Ardwise was appointed to act as Head Master, the old designation having been changed.

In 1877 Mr. S. C. Aratoon, a member of this Church was appointed Head Master. During this year, Mr. Lawrence severed his connection with the school. He had been connected with it for a long period, having been one of Mr. Penney's pupils and assistants. Mr. Anstin also left. He had endeared himself to most of the boys by his great kindness to them.

On the 24th April 1876 the then Lieutenant-Governor of Bengal, Sir Richard Temple, visited the school, and visits were paid to it by the Inspector of Schools.

In 1863 awards had been given on two occasions by Magistrates of Calcutta from moieties of fines levied by them on persons having in their possession counterfeit gold coins, *viz.* :—

Rupees 520 by Mr. G. S. Fagan.

Rupees 400 by Mr. J. B. Roberts.

In 1877 Government sanctioned a Capitation Grant which was not to exceed Rs. 75 a month, and, in this year, a legacy became invalid through a technical informality.

When Mr. Blackie assumed the pastorate at the end of 1877, he became Secretary of the school and in 1879 the Viceroy (Lord Lytton) gave a donation of Rs. 200 and Mr. Dear of Monghyr one of Rs. 500. Mr. Dear's name, as a donor to the funds of this Institution, appears for the first time in 1845 when he gave Rs. 10.

It is a singular thing that in 1879 the Head Master was an Armenian, the second Master a Hindu, the third a Chinese, the fourth a Hindu and the fifth a Jew.

About 1880, Mr. A. C. Ward, another member of the Church held the appointment of Head Master which he retained till his death in 1886.

In 1884 and in 1885 the Viceroy gave Rs. 200 each year and in the latter year the Lieutenant-Governor of Bengal gave Rs. 100. After this the Missionary Society had to give large grants year after year to make up deficits. Thus, in 1885 they gave Rs. 1,700, in 1886 Rs. 2,050 and in 1887 Rs. 1,000.

The annual grant from Government ceased to be paid from and after 1882 and the school was closed in 1888. Thus closed an institution which for nearly 80 years had done such good service for the class whom it was intended to reach. The Serampore missionaries have been blamed by some for diverting their labours into this channel, instead of on Natives for whom Dr. Duff began his labour as soon as he came out in 1830; but this class of nominal Christians seemed in such a low and degraded condition that the hearts of the good men of Serampore were moved with compassion for them. Now things entered upon another stage.

In January 1889 Mr. R. Belchambers, the Rev. C. Jordan and the Rev. Dr. Rouse, the then Trustees, were directed to prepare a scheme for establishing a Trust Fund, which they did; and on the 22nd July of that year an application was made to the High Court for permission to sell the premises and apply the proceeds to the payment of school fees for poor children. On the same day Justice Norris decreed that the Managers' scheme should be sanctioned, the property sold, and fees paid. The property was accordingly sold for a nett sum of Rs. 31,300. After deducting certain expenses, eventually Rs. 25,000 were invested in 4 per cent. Government Promissory Notes, and the interest of the funded amount has hitherto been used for the purposes of the Trust. The first child taken on under the new scheme was in March 1891 and others in 1892 and 1893 and eventually a Bengali boy was admitted as one of non-European habits. In addition, the Fund has contributed Rs. 30 a month to the Old Church Free Day School as they have a free Department doing the work that used to be done by the old Benevolent, which was always known in the locality as Penney's School.

A sum of Rs. 1,335 was obtained later from the Official Trustee under the will of Mr. Lawrence De Souza.

In 1898, the 4 per cent. investments had to be transferred to the 3½ per cent. and 3 per cent. loans which reduced the income of the trust considerably.

The present Trustees were appointed on 4th June 1902. They are the Revs. H. Anderson, T. W. Norledge and J. Sutton Page.

The Dunn Bequest of Rs. 10,500 was received in September 1904 and the Dear Legacy of Rs. 50,000 was realized in 1906 and Government Promissory Notes up to the value of Rs. 52,000 were purchased. Government Promissory Notes up to the value of Rs. 90,700 constitute the Trust Fund at the present time and it is on this sum that interest is now drawn.

CHAPTER XXXI.

THE THREE SERAMPORE MISSIONARIES, CAREY, MARSHMAN AND WARD
AND THEIR ASSOCIATE JOHN MACK.

It is intended to give as briefly as possible only the main facts in the personal history of the Serampore missionaries individually, and not the history of the work done by them collectively, as the writer thinks that this book would be incomplete without some such epitome.

THE REV. WILLIAM CAREY, D. D.



PORTRAIT OF REV. W. CAREY, D. D.

(By kind permission of the Baptist Missionary Society, London.)

HE was born in the village of Pury, or Paulerspury, in Northamptonshire, on the 17th August 1761. His grandfather and ther were successively the parish clerk and schoolmaster of the lage. His father's name was Edmund Carey. His uncle, Peter rey, was a gardener in that village. At the age of fourteen 775), he was bound as an apprentice to Clarke Nicholls, a Shoemaker at Hackleton which was a few miles off. His master died about

two years after his apprenticeship commenced (*i.e.*, in 1777) and he had to pay something to his widow to get off the remainder of his apprenticeship. He then engaged himself as a journeyman shoemaker to a Mr. T. Old, who is described as a "worthy and respectable man." The Rev. Thomas Scott, the author of the Commentary on the Bible, who was Pastor at the village of Raverstone a few miles distant, used to pay pastoral visits to the family of Mr. Old and there met young Carey, who had been led to seriously reflect on his spiritual condition through the instrumentality of a fellow-servant.

He was brought up a strict Churchman as became the son and grandson of the Parish Clerk, and was in due time confirmed, but he saw many inconsistencies in the established Church and in course of time he came across Robert Hall's "Help to Zion's Travellers" which had recently appeared. This encouraged him to give himself up to the exclusive service of the Lord Jesus Christ. He had joined the small Church formed at Hackleton by a few pious men and at the age of eighteen (1779) attempted to preach to them. He was then asked by some of the people of the village of Earl's Barton to preach to them, which he did for three years and a half. He was also asked to preach at his own village of Pury which he used to do once a month. Whilst employed in this way his views on the subject of Baptism became changed and he imbibed the conviction that Baptism by immersion, and that after a confession of faith, was Scriptural and Apostolic. He was accordingly baptized by Dr. John Ryland, his future associate in the cause of Missions, on the 5th October 1783 in the river Nen, a little beyond Dr. Doddridge's Chapel Northampton, and, not long after, joined himself as a member to Mr. Sutcliff's Church at Olney, and, later on, was set apart to the Ministry.

Before he had reached the age of twenty (1781), Mr. Old died and Carey not only purchased his business from his widow but married her sister and engaged to support her as well. The

lady whom he thus married was Miss Dorothy (Dolly) Plackett. After his marriage he rented a little cottage at Hackleton, but as trade became dull he had to sell off his stock at great sacrifice. At the same time he was attacked with fever which hung on him for eighteen months. Though feeble he was obliged to travel about from place to place to dispose of his goods to procure food. To save him from starvation his brother made over to him whatever he could spare from his own scanty earnings and a small collection was made for him at Pury. With this aid he removed for change of air to the village of Piddington. Unfortunately the cottage he selected was situated in a swamp and its miasma brought on ague and fever which made him prematurely bald.

In 1784 the Baptist monthly prayer meeting for Missions was started and early in 1786—at the age of twenty-four and a half—he removed to Moulton where he took charge of the little Church as pastor. They could give him only £11 a year for his support to which £5 were added from some fund in London. The school which he started dwindled away, so he had to resort to his former trade for subsistence, and, once a fortnight, walked eight or ten miles to Northampton with a wallet of shoes for sale and returned with a fresh supply of leather to complete another batch.

On the 10th August 1786, he was ordained Pastor at Moulton, when Ryland, Sutcliff and Fuller took part in the service. The Church increased and a larger Chapel had to be built. But the village did not present a sphere suited to a man of Carey's character and aspirations. He, therefore, in 1789 accepted the invitation of the Church in Harvey Lane, Leicester, and removed to that town at the age of twenty-eight. After having been there a year and ten months he was solemnly set apart to the office of pastor on the 24th May 1791. On the 31st May 1792 he preached his famous sermon at the Association Meeting at Nottingham on

Expect great things from God,

Attempt great things for God.

On the 2nd October 1792 at Kettering after the services of

the day, the ministers, twelve in number, withdrew to the parlour of Mrs. Wallis, the widow of one of the Deacons, whose ancestor had established the first Baptist Church in the town a century before. After a long and anxious discussion they plodged themselves in a solemn vow to God and to each other to make, at the least, an attempt to convey the Gospel message to some portion of the heathen world. When the subscription paper which was handed round was filled up Carey offered to embark for any country they might select. Thus was the Baptist Missionary Society founded.

Mr. John Thomas, the Surgeon of the "Oxford" Indiaman returned to England in 1792, and, on hearing of the formation of the Baptist Missionary Society at Kettering, wrote a letter to Dr. Carey stating the efforts that had been made among the natives of Bengal. Eventually on 10th January 1793, Carey and Thomas were appointed at Kettering missionaries to the East Indies, for preaching the Gospel to the heathen and on the 20th March 1793 they were set apart at Leicester.

There appeared to be no prospect of the missionaries getting a "License" so it was determined to send them out without one. An attempt was made to come out in the *Oxford* Indiaman, but, at the last moment, the commander refused to take them and they had to re-land with all their baggage. Mr. Thomas made efforts to secure a foreign vessel and heard of a Danish East India man. This turned out to be *Kron Princessa Maria* (Captain Christmas) on which they embarked at Dover on the 13th June 1793 and arrived in Calcutta on the 11th November following. Through some unknown cause no list of the passengers was given to the Pilot and Mr. Thomas and Dr. Carey entered the town without being molested or even noticed.

The expense of living in Calcutta being very great, and the money raised by the sale of their goods being exhausted, a cheaper locality was sought, and Dr. Carey removed to Bandel. But the place was not adapted to his plan of missionary labor so he pro-

needed in company with Mr. Thomas to Nuddea, where they resided only a few days and then returned to Calcutta. Mr. Thomas set up house in Calcutta without reference to the necessities of his colleague, so Dr. Carey had to seek a place for himself and found shelter in a small house at Manicktollah, which was offered to him by the generosity of an opulent native. Into that house he and his family of seven persons (self, wife, wife's sister and four children) removed at the beginning of 1794. Twenty years afterwards when the tables were turned as to the circumstances of both Dr. Carey placed this native gentleman in a situation of ease and comfort. In spite of all difficulties Dr. Carey plied himself to the Bengalee language and to his attempts to give the rough translation of the Bible which Mr. Thomas had begun.

On the 20th January 1794 he was offered the occupation of an old bungalow in the Sundarbuns till he could obtain a suitable residence for his family, but he could not remove to it for want of funds. At last he got some money from Mr. Thomas, so, on the 4th February 1794, he embarked in boats for the wilderness, generally not knowing whither he went. When he had provisions for only a single day he perceived a European on the bank of the river at Dehatta, a village about 40 miles from Calcutta, with a gun in hand following his sport at a little distance from the bungalow. This was Mr. Charles Short, an Assistant under government in the Salt Department. Dr. Carey left the boat and walked up to the house with all his family and explained his present circumstances and the object which had brought him to this country. Mr. Short invited Dr. Carey to make his house his home for six months or for a longer period, till he could provide suitable accommodation for his family. Soon after, however, Dr. Carey proceeded to the opposite bank of the river to a place called Hasnabad and began to erect his "huts" for his family on the tract of land cleared of the jungle which he had obtained on the 15th January. This was, of all places, most unfavourable for

the development of missionary plans, and, providentially, he was soon rescued from it through the kind services of Mr. Thomas and Mr. Udney. The latter was in domestic trouble and Mr. Thomas went up to Malda to condole with him. Mr. Udney needed assistants to superintend two of his indigo factories. One he offered to Mr. Thomas, who accepted it with delight and authorized him to offer the management of the other to his friend (Dr. Carey). Mr. Thomas' letter reached Dr. Carey on 1st March and it did not take him long to accept the proposal. He had not even completed his "huts," and did not stay to do so, but set out on the 23rd May and reached Mr. Udney's house at Malda safely on the 15th June. He was appointed to the charge of the factory at Mudnabatty, about 30 miles north of Malda, and Mr. Thomas to the charge of that at Mypaldigy, about 16 miles further north. He was to receive Rs. 200 monthly as well as a commission on all the indigo manufactured. As soon as he had taken charge of the factory he wrote to the Society in England that he would not require any further support from them. (The whole sum which the Committee remitted to India between May 1793 and May 1795 for the support of two missionaries and their wives and four children was only £200).

In September 1794 he had a violent attack of fever and while he was still ill his eldest boy, aged five years, died on the 1st October. He sought a change in a boat journey with Mr. Thomas towards Thibet, but had to give it up as the season was against them. The fever, however, was not removed before 4th December of that year.

In April 1795 his congregation was increased to 600 natives of all descriptions. The translations had gone on very slowly but by August of that year some portions of the Bible were ready for the press—all at his own expense in addition to a school he kept up. Under a new order of 1795, unlicensed Europeans were required to enter into covenants with the Government and to find securities for the performance of them in sums varying from £500

o £2,000. Under this order Dr. Carey was returned as an Indigo planter residing in the District of Malda and Mr. Udney and another friend stood his securities. In the early part of 1796 Dr. Carey was obliged to discharge his munshi, so the translations progressed still more slowly, but by June nearly the whole of the Pentateuch and the New Testament were complete.

In that same year his affairs took a gloomy turn as Mr. Udney incurred great losses owing to the failure of his brother's large house of business and Mr. Udney had to give up the factory at Mudnabatty, just when some natives appeared ready to join the Church.

Mr. Fountain reached Mudnabatty on the 10th October 1796. He had come out to Calcutta in an American ship and entered the city without observation and received friendly assistance from Mr. Udney and Mr. Brown to enable him to proceed up-country. It was at this juncture that Dr. Carey wrote to Mr. Fuller propounding the Moravian system of having one Mission family, which a few years later was carried into effect at Serampore.

On the 6th March 1797, Dr. Carey and Mr. Thomas took an excursion into Bhootan. They succeeded in reaching Bote Haut and were well received, and, later in the year, when the Mudnabatty factory was given up Dr. Carey purchased from Mr. Udney a small factory called Kidderpore to which he removed with his family. He entered into a fresh covenant in 1797 as an Indigo Planter and was free for five years.

In September 1798 a printing press was purchased from Calcutta and sent up. Dr. Carey had written from there to Mr. Fuller in January 1798 that the Mission should be strengthened and this letter reached Mr. Fuller at the beginning of August 1798. Accordingly, in course of time, Dr. Marshman, Mr. Ward, Mr. Brunson and Mr. Grant embarked on the American ship *Criterion* (Captain Wickes) on 29th May 1799. The ship reached Saugor on the 5th October and the Captain entered their names as Christian missionaries proceeding to the Danish Settlement at

Serampore. There was no one to receive them at Calcutta, but Captain Wickes procured boats for them and escorted by his sircar, they reached Serampore on Sunday morning, the 13th October 1799. On Monday the 14th the missionaries waited on the Governor of Serampore with the letter from the Danish Consul in London. On that same day when Captain Wickes applied at Calcutta to enter his vessel he was informed that instructions had been issued by Government to refuse it, unless the four missionaries appeared at the Police Court and entered into engagements to return immediately to England. The missionaries at Serampore were informed and next day waited on the Governor and explained the difficulties of their position and he took them under his protection. They wrote at once to Dr. Carey and urged him to come down as quickly as possible and aid them with his advice at this crisis. Ward and Brunsdon came down to Calcutta to make interest for permission to remain. The Governor-General saw he had gone too far and gave in with a good grace and removed the interdict on the *Criterion*. But none of the new missionaries could go to Dr. Carey, so they had to await his reply to their communication. In the meantime, Mr. Grant died on 31st October. Dr. Carey's reply was received on 3rd November showing that he was very unwilling to abandon Kidderpore. The Governor called on the missionaries on the 6th November and pressed them to make Serampore the Headquarters of their Mission, assuring them of the protection of the Danish Crown so that they would have nothing to fear from the opposition of their own Government.

Lord Wellesley would on no account permit the existence of a Press in the vicinity of Malda, and he was not altogether averse to their settling at Serampore where he would not need to disturb them, so the missionaries saw it their duty to give up Kidderpore and the Malda District. On the 12th November Mr. Fountain arrived at Serampore in order to be married to Miss Tidd who had come out with the missionaries for that purpose, and on the 14th idem he and Mr. Ward set out to visit Dr. Carey with a view to get

him to remove to Serampore: Mr. Ward proceeded under the protection of a Danish passport. They reached Dr. Carey's bungalow on 1st December. The pros and cons were put before Dr. Carey and eventually he yielded under the assurance from Mr. Ward that he had a passport from the Governor of Serampore and did not therefore, fear interruption.

Dr. Carey arrived at Serampore with his family consisting of four sons and a wife (the last in a state of hopeless insanity) on 10th January 1800. They then purchased a dwelling-house and formed themselves into one Mission family. They immediately set up the Press and Mr. Ward at once commenced printing the Scriptures in Bengalee. An impression of the first page of the New Testament in Bengalee which had been composed by Mr. Ward was taken off by Dr. Carey on the 18th March and on 16th May of that year the *first* sheet of it was struck off. On the 5th February 1801, Dr. Carey enjoyed the supreme delight of receiving the last sheet of it from the Press. The type of the greater portion of it was set up by Mr. Ward himself, assisted by Mr. Felix Carey, and by Mr. Brunsdon, when his health permitted him to labor. With such diligence had the work been pushed forward that even under every disadvantage it was completed within nine months. As soon as the first copy was bound it was placed on the Communion Table in the Chapel (at Serampore) and a meeting was held of the whole of the Mission family and the newly baptized heathen, to acknowledge their gratitude to God for the completion of this important work; Dr. Marshman thus describes the occasion in a letter written by him to Dr. Ryland on the 5th March 1801:—

"We have lately had a meeting for the purpose of returning thanks to our God for His goodness in enabling us to finish the new Testament.

"Our Hindu* brothers and sisters were present and Kristno

* By this Dr. Marshman meant converts from Hinduism. Copies of this New Testament were subsequently presented to the Governor of Serampore and to the Governor-General.

(the first convert) engaged in prayer. After prayer and praise at proper intervals, Brother Carey delivered an exhortation in Bengalee and English from Col: III. 16, "Let the word of Christ dwell in you richly." The subject having dwelt rather forcibly on my mind, produced the following lines, which were then sung: and which, on account of the occasion, I take the liberty to insert."

1. Hail, precious Book Divine!
 Illumin'd by thy rays,
 We rise from death, and sin,
 And tune a Saviour's praise:
 The shades of error, dark as night,
 Vanish before thy radiant light.
2. We bless the God of grace,
 Who hath His word reveal'd,
 To this bewilder'd race,
 So long in darkness held:
 His love designs; His people pray;
 His providence prepares the way.
3. Now shall the Hindus learn
 The glories of our King;
 Nor to blind Gooroos turn,
 Nor idol praises sing:
 Diffusing heavenly light around,
 This book their Shasters shall confound.
4. Deign, gracious Saviour deign,
 To smile upon Thy word;
 Let millions now obtain,
 Salvation from the Lord:
 Nor let its growing conquests stay,
 Till earth exult to own its sway.

They formed themselves into a church on the 24th April 1800 and elected Dr. Carey as sole Pastor. On the 22nd Decem^r

ber of that year the first Natives broke caste and on the 28th idem, the first native convert, Krishna Pal, was baptized.

From 1st January 1801, the Marquess Wellesley's scheme of the College of Fort William was put into effect and on 8th April 1801, Mr. Brown made the proposal to him of Dr. Carey's being appointed Teacher of Bengalee, but he was appointed to an inferior grade on a salary of Rs. 500 a month *as he was a Dissenter*.

He commenced his duties on the 12th May of that year. On the 4th September 1804, Dr. Carey as Moderator of Bengalee and Sanscrit at the public disputation was called upon to deliver public speeches in both those languages before the Governor-General and all the Chief Officers of Government. On the 6th February 1805 he was made, in addition, Professor of Mahratti with an addition to his income and from the 1st July 1807 when the clause abrogating the obligation for Officers of the College to profess the religion of the Church of England took effect, he was raised from the rank of Teacher to that of Professor and his allowance was increased from Rs. 500 to Rs. 1,000 a month.

On the 7th December 1807 the first Mrs. Carey died having been in a state of mental aberration for 12 years. She was carried off by a fever after a fortnight's illness. On the 8th of May 1808 Dr. Carey married Miss Charlotte Rumohr, who was of a noble family in the Duchy of Sleswick, her sister being married to the Chamberlain of the King of Denmark.

In June 1809 Dr. Carey was attacked by fever which rapidly brought him to the brink of the grave, and he did not recover till August, much prayer having been made for his recovery. During the night of the 11th March 1812 the printing-press at Serampore was totally consumed by fire, which seriously hindered the printing of the Scriptures. The loss was reckoned at not less than Rs. 70,080.

In 1815, Dr. Carey began to feel the need of a fellow-missionary for the translation work. In 1816 the misunderstanding

between the Serampore Missionaries and the Society, began and the breach was not healed, as in 1827, the two separated. Though Dr. Carey was sensitive about this, yet the difference between himself and the Junior Brethren in 1817 did not render him insensible to the importance of their labours. The Junior Brethren separated themselves in 1818 from their Seniors under the conviction that the Society was right in their view in the controversy and started the Mission in Calcutta in connection with the Parent Society. In 1820 a reconciliation meeting took place, and, by 1822, Dr. Carey was able to write that the most perfect harmony subsisted between them and the Junior Brethren.

In September 1820 he was instrumental in establishing the Agri-Horticultural Society in Calcutta. He had written in 1809 to England that a cabbage-seed could not be bought out here under £2 2s., but 40 years after, the best could be obtained for a few pice.

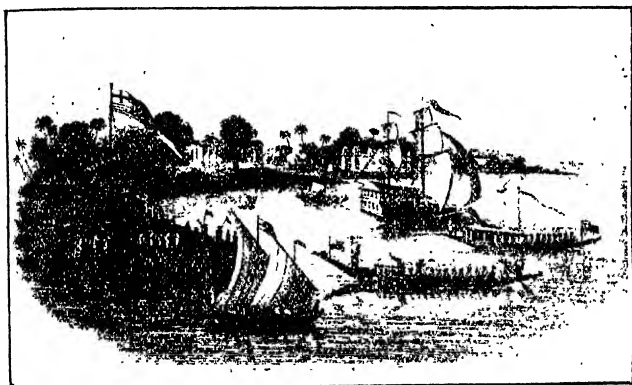
At the beginning of 1821, Dr. Carey was attacked with disease, which for a time appeared to threaten his life, but he recovered after a while. When he was ill the Governor of Serampore called with a most favorable letter from the King of Denmark.

On 30th May 1821, Dr. Carey lost his second wife and in 1822, he married as his third wife Mrs. Hughes, a widow of forty-five. She was assiduous in promoting his comfort, and was the best of nurses for a man of sixty-two. The banns for the marriage were published in the Cathedral at Calcutta. She survived him only a year.

In October 1823 he received from Government an appointment to a new office, in addition of that of Professor *viz.*, that of Translator of the Regulations of the Governor-General in Council into the Bengalee language which he held till July 1830.

On the 8th October of this year Dr. Carey had a fall in getting out of his boat and injured his hip-joint severely, which resulted in an alarming fever on the tenth day and his life was despaired of, but he was spared, though he never perfectly recovered from this.

For six months he was unable to walk without crutches. The crutches are shown to visitors among the Carey relics at Serampore. During his illness there was a heavy and unprecedented inundation in October. The substantial river bank in front of his house gave way under the rush of waters from the River Damuda, and in the course of a few days there was a depth of 50 feet of water where the public road had recently stood. The river was rushing like a torrent within ten feet of Dr. Carey's bedroom in which



VIEW OF THE FLAGSTAFF GHAT, BARRACKPORE.
*Opposite the Serampore College, as it was in the early years
of the 19th century.*

two rents had become visible, when he was obliged, with great reluctance, to hasten from it. He took refuge in one of the suites of apartments allotted to the Professors on the College premises, and there he continued to reside till his death.

In 1824 he was elected President of the Agri-Horticultural Society.

At the beginning of 1826 the reply of the Missionary Society to their letter of January 1825 for a second grant of £1,000 was received and had a serious effect on Dr. Carey as it dispelled every expectation of a future union. He wanted to abandon the

premises at Serampore and take others on the other side of the river, but calmer counsels prevailed.

From 1st July 1830 his allowance as Professor was reduced from Rs. 1,000 to Rs. 500 a month, owing to the financial exigencies of the Government. This was practically a pension.

In July 1833 so great a change took place in him that he was not expected to live and his children were summoned to his bedside, but he recovered in a most miraculous manner, and although he was ever after almost confined to his bed, he lingered on till the 9th June 1834 when he passed away in his 73rd year, of which more than forty had been spent in India. Lady Bentinck crossed over repeatedly from Barrackpore to see him, and Dr. Wilson, the Bishop of Calcutta, also came to his dying bed and sought his benediction.

Thus passed away the Benefactor of Asia, but no memorial, national, catholic, or sectarian, marks the work of Dr. Carey, except the Lall Bazar Chapel and the Serampore College; and it has been decided that from and after the 1st January 1909 the Centenary Day—the Chapel will be called the “Carey Baptist Chapel” after him and the Church, the Carey Baptist Church:

THE REV. JOSHUA MARSHMAN, D.D.



PORTRAIT OF THE REV. J. MARSHMAN, D.D.

(By kind permission of the Baptist Missionary Society, London.)

Dr. Marshman was born at Westbury Leigh, in Wiltshire, on the 20th April 1768. His family traced its descent from an officer in the Parliamentary Army, who retired into private life in Wiltshire, after Charles II disbanded that body in 1660. Like his comrades, when deprived of all further hope of public employment, he betook himself to a useful trade; and his grandson, as a smith, realized what was then considered a little fortune, which he bequeathed to his only son at his death in 1720. This independence enabled the latter to indulge in idle and dissipated habits, and ensured his ruin. His wife was a woman of strong character, and had secured a superior education. When abandoned by her husband, and reduced to destitution, she determined to support her family by her own labors, and at the same time apprenticed her son John Marshman, the father of the Serampore Missionary, to a weaver, at the age of twelve. But he was treated with such severity by his master, that at the end of three years he escaped to London, where after suffering many hardships, he at length entered as a seaman on the *Viper*, and then in the *Hind* ships of war. The commander of the latter was Captain Bond. The *Hind* was sent to Canada, and he had thus an opportunity of being present at the capture of Quebec (the tercentenary of which has recently been celebrated), the action in which the gallant Wolff fell. After having been for years at sea, he obtained his discharge, and returning to Wiltshire and settled at Dilton's Marsh as a weaver of superfine woollen cloth, then the staple manufacture in that district. He removed from here to Westbury Leigh and was subsequently unable to afford his son any education beyond what his native village supplied, except in his own Christian principles; and he lived to see the principles he had instilled, ripen into the most enlarged and active benevolence. Dr. Marshman from a very early age exhibited so extraordinary a thirst for knowledge, as to convince his family and friends that he was destined for something higher than the loom.

His father was a member and deacon of the Baptist Church

there, who, in 1764 married Miss Mary Couzener, a descendant of one of the French refugees. She was a woman of great piety and exemplary benevolence. It was under these favourable religious associations that Joshua Marshman was trained up.

At the age of seven (1775), he was sent to the little village school and gradually developed a desire for reading until it had such a hold on him that he thought nothing of walking a dozen miles for the loan of a book.

At the age of fifteen (1783) Mr. Cator, a bookseller in Holborn, London, and a native of Westbury Leigh, visited the village and proposed to receive young Marshman into his shop, and accordingly, to London he went, but after five months his father recalled him to Westbury Leigh. Here he resumed his labours at the loom. He offered himself for membership to the Church at Westbury Leigh, but was kept on probation for seven years, and eventually left the place without having been baptized.

In 1791 he married Miss Hannah Shepherd, the granddaughter of the Rev. John Clark, who was for sixty years the Pastor of the Baptist Church at Crockerton, in Wiltshire, where he preached his last sermon in 1803 in his ninety-first year. In 1794 he accepted the post of Master in a school supported by the Broadmead Church, Bristol, on a salary of £10 a year, and had permission to take private pupils. He accordingly removed to Bristol at the age of twenty-six. During the same year he was received into the Church at Broadmead after baptism. His friend and pupil Mr. Grant having offered himself for Mission work he did so too in 1799, and was accepted along with three others. On the 3rd May of that year he and Mr. Grant were ordained at Bristol, and on the 10th idem a farewell meeting was held. On the 25th May the missionary party embarked and on the 29th idem they set sail in the American ship *Criterion* commanded by Captain Wickes. To prevent immediate banishment by landing at Calcutta they were furnished with a letter of introduction from the Danish Consul in London to the Governor of Serampore.

On reaching Calcutta, through the kindness of Captain Wickes, they got boats, and, under the escort of his sircar, arrived at Serampore on Sunday, the 13th October 1799.

After Dr. Carey came down to Serampore the following year, Dr. and Mrs. Marshman opened a Boarding School. Though joined with Dr. Carey and Mr. Ward in one object and with one impulse, there were particular objects which engaged Dr. Marshman's time and attention and these will now be specialised.

On 1st October 1800 Dr. Marshman began to preach in Bengalee to the Natives. In April 1802 he undertook his first visit to Jessore, and in May 1803 he undertook his second visit there. Early in 1804 he proceeded on a missionary tour with Krishna Pal and other converts to the Jessore District.

At the beginning of 1806 he gave himself diligently to the study of Chinese with a view to the translation of the Scriptures into that language. For fifteen years he laboured devotedly giving up every moment he could spare to the work of this translation, till it was carried through the Press. To his personal exertions in 1807 the Lall Bazar Chapel is mainly indebted for its erection.

On Christmas Day 1809 he preached the inaugural sermon on behalf of the Benevolence Institution, which was indebted to him for its subsequent vigor. He was associated with Dr. Carey in the translation of the Ramayan into English and gave up much time and labour to the plan of native schools.

In 1814, Dr. Marshman published his "Clavis Sinica" or key of the Chinese language, the result of eight years of labour and study. In April 1818 the publication of the "Friend of India" in English was commenced as a monthly magazine. In the first week of December 1822 the last sheet of the Chinese translation of the Bible was sent to Press. This was the first Chinese work ever printed from moveable metallic type. These had been invented by the Rev. J. Lawson. In 1836 Mr. J. R. Morrison, the son of the distinguished Missionary, Dr. Morrison, joined Mr. Putzloff in the request that an impression of their New Testament, of which they sent the manuscript, might be printed at

Serampore from these metallic types. They were also used in printing for the Roman Catholic Vicar-Apostolic of Cochin-China his "Anamitic and Latin Dictionary." The advantage of this mode of printing instead of from blocks was thus beginning to be appreciated even by the missionaries in China.

၁၂အနီးရှိလောကကား၆ခုခပ်မြင့်နံရံပြုချီဝံ့သော်လည်း
လေ၏။

CHINESE.

WOOD BLOCK.

TEXT. "And he called the multitude, and said unto them, Hear, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth the man."

MATH. xv. 10, 11.

即 從 也 則 所 聽 他
汚 口 然 不 入 而 嘆
人 而 所 穢 口 明 衆
也 出 以 人 者 之 曰

CHINESE.

MOVEABLE METAL TYPES.

TEXT. "In the beginning God created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." GEN. 1. 1-3.

光 日 行 內 虛 氣 未 造 原
光 水 神 幽 蘊 成 天 始
而 上 風 之 于 形 地 神
遂 神 運 之 空 陰 地 創

DIFFERENCE BETWEEN CHINESE WOODEN BLOCKS AND THE MOVEABLE
METAL TYPES INTRODUCED BY MR. LAWSON.

In March 1822, his daughter, Mrs. Williams, died, and he felt her death very much. Mr. Ward's death in March 1823 also affected him very much and he wrote, "I have indeed lost the desire to live."

At the end of 1825, he determined to visit England, and embarked in January 1826. He travelled through the United Kingdom and visited Denmark, where he obtained a Charter for the Collegæ from the King. He returned to Serampore on the 19th May, 1829, looking, as his friends remarked with deep regret, "fifteen years older."

In 1830, as an outcome of the reply received from the Committee in England, he vacated the house at Serampore which he had occupied for 30 years and removed into a small house which he had erected for himself.

At the beginning of 1833, he experienced another visitation of mental weakness and wandered about the premises like a spectre; and Dr. Carey's death the following year, seemed to threaten a return of his mental debility, so he took a change to (Cherrapoonjee) where Mrs. Marshman had previously gone.

In 1836 his health began to fail, and the calamity which befell his daughter, Lady Havelock, at Landour on the night of the 18th October 1836, when she was nearly burnt to death, inflicted a shock on his feelings and constitution from which he never recovered. He wandered about the house in a state of gloomy abstraction occasionally talking without object or coherence until the news was received that she was out of danger.

On the 5th December 1837, he gently sank to rest in the 70th year of his age, and, as the funeral procession was leaving the house where he died, mails were delivered announcing that the Serampore Mission was no more. Thus passed away the last of the Serampore triumvirate and the Serampore Mission simultaneously, the latter as a separate organization, being practically buried in his grave.

THE REV. WILLIAM WARD.



PORTRAIT OF THE REV. W. WARD.

(By kind permission of the Baptist Missionary Society, London.)

He was born at Derby on the 20th October 1769.—He was the son of John Ward, carpenter and builder. His father died when he was a child and his education devolved upon his mother, a person of superior parts and exemplary piety, who attended the ministry of the Methodists. He was placed under the tuition, first of Mr Congreve, and then of Mr. Breary, of Derby. On leaving school he was placed as an apprentice with Mr. Drury, who was at the head of a large printing establishment in the town. He soon rose to the grade of corrector in the Press. At the end of his apprenticeship he undertook the editing of the "Derby Mercury," on behalf of his master. Under his management its circulation rose to 1,500, and it became one of the most influential papers in the country. He imbibed democratic feelings and composed a political address which led to the prosecution of the London paper in which it appeared, but the paper was acquitted. Unfortunately, at a subsequent period he admitted without the consent of the Church a democratic orator named Thelwell into the Baptist meeting house to deliver a political lecture with the result that

great odium was brought on the character of the Denomination in the town. Having worked up the "Derby Mercury," he was induced to remove to Stafford, where he commenced another journal, but he subsequently proceeded to Hull to undertake the editorial management of the "Hull Advertiser." Six years were thus passed in the duties of an Editor.

In August, 1796, he was baptized at Hull by Mr. Pendered and began visiting the poor. This brought him into acquaintance with Mr. Fishwick of Newcastle-upon-Tyne, who was charmed with his address and was anxious that his ministerial talents should not remain buried in obscurity. He placed him at his own expense under the tuition of the Rev. Dr. Fawcett, to whose residence (Ewood Hall) he removed in August 1797. After a time he renounced politics and journalism and gave his heart to the nobler vocation of preaching the Gospel. He would not so much as take in a newspaper till after ten years' residence at Serampore and then read the *Morning Post*, a weekly journal published in Calcutta, in exchange for his contributions to it.

After he had been with Dr. Fawcett about a year, a member of the Baptist Missionary Committee visited "Ewood Hall" in search of recruits for Dr. Carey's pressing requests for additional helpers and he conversed frequently with Mr. Ward. About four years previously Dr. Carey had been introduced to Mr. Ward on the eve of his departure for India and had remarked that if their labours were blessed with success they would need an individual of his calling to enable them to print the Scriptures, and he hoped he would consent to follow them. This remark was forgotten at the time by Mr. Ward, but was vividly recalled now, so he determined to offer himself without delay for service as a Missionary in the hope of being employed in printing the Scriptures. He was accepted, but for three months he supplied the pulpit of the Rev. S. Pearce at Birmingham. On the 7th May, 1799, he and Mr. Brunson were ordained at Olney. The farewell service was held on the 10th May, and eventually he embarked in the *Criterion*

with Marshman, Brunsdon and Grant at the end of that month.

On the 10th May, 1802, Mr. Ward was married to the widow of Mr. Fountain at the Mission House, Serampore, by Dr. Carey. With Mr. Ward, she had come out in the *Criterion*, as Miss Tidd in 1799, for the purpose of marrying Mr. Fountain.

As his health became impaired he took a trip in 1803, to Dinagapore to visit Mr. Fernandez, and he returned to Serampore on the 16th December of that year.

In 1806, he printed off the first sheet of the Sanscrit New Testament in the Nagrec type. On the 1st June of that year, he opened the mat shed in Calcutta for Divine Service and on the 25th January 1807 the little Chapel in the Chitpore Road.

Towards the close of 1810, he published the first edition of his work on the "History, Literature and Mythology of the Hindoos, including a minute description of their manners and customs, and translations from their principal works," in two Volumes. It is now out of print and is of considerable value.

On the night of the 11th March, 1812, the Printing Office at Serampore was totally consumed by fire and the labour of twelve years destroyed in a few hours. The discovery that the matrices and punches were intact was a source of inexpressible delight to Mr. Ward; or, otherwise, the work of the missionaries would have been crippled for a long time.

Again his health began to decline and at the beginning of 1818, he was advised to take a trip on the river, so took the opportunity to visit Chittagong, Mr. D'Bruyn having been killed there about fifteen months before. This excursion produced only temporary relief and his medical advisers insisted on a voyage to England. He embarked accordingly on the 15th December 1818, and landed in May 1819, feebler rather than stronger. After completing the canvas of England on behalf of the Serampore

College, he visited Holland, but his visit produced little result. He returned to England after three weeks and then went over to America in October 1820. His journey through that country is said to have been one continuous ovation and he succeeded in raising ten thousand dollars for the College. He returned to England in April 1821, and embarked, on his return voyage for India in May, with Mrs. Marshman, bringing with him Mr. Mack. They arrived at Serampore on the 20th October of that year.

After his return from England, he was enabled to resume his labours in the Mission and in the College with all the energy of improved health, but after a brief period of only sixteen months his life was suddenly terminated by cholera.

On Sunday, the 2nd March 1823, he was at Calcutta and preached in the evening from "Lead us not into temptation" in so searching a manner as to attract particular notice. He also attended the monthly prayer meeting held on Monday evening at the Lall Bazar Chapel after having spent the day in visiting for the last time the flock he so much loved. On Tuesday morning, the 4th, he returned to Serampore. He appeared quite well the whole of that day as well as the next, in the evening of which he preached the weekly lecture in the Mission Chapel at Serampore from "He that believeth and is baptized shall be saved, &c." No one suspected that this was the last message he had to deliver in his great Master's name. He retired about 10 o'clock that night, but about 5 A.M. on Thursday, the 6th, he felt himself troubled with what he considered simple diarrhoea, but that afternoon it became evident that the disease was cholera of a virulent type; at 11 o'clock on Friday, 7th March, he began to sink and by 5 o'clock that evening he was a corpse.

He appears to have been distinguished by an amiable and an affectionate disposition. By his death one strand of the three-fold cord was snapped, and it had its effect on the other two. He died at the age of 53 only.

THE REV. JOHN MACK.

Mr. Mack was born at Edinburgh on the 12th March 1797. His father was a Solicitor-at-law and held an influential situation in the Sheriff's Office at Edinburgh, but died while Mack was young. He was brought up by his mother, who was a lady of sterling piety. He was given a thorough academic education in Scotland, first at the High School and then in the University of Edinburgh. The certificates of proficiency which he received from his several Professors were flattering testimonials of his attainments. He subsequently attended a course of chemical lectures at Gray's and the surgical lectures of "mild Abernethy."

He was originally intended for the Church of Scotland, but, with a view to acquire a thorough English style in speaking, he was appointed an usher in a respectable school in the West of England. Having changed his views regarding Baptism and Church polity through the influence of Mr. Winterbotham, a Baptist Minister in the neighbourhood, he was baptized before a large congregation. This change in his views was a sad blow to his relatives, and especially so to his mother, whose heart had been set on his being a Minister of the Church of Scotland. He then entered the Bristol Academy to qualify for the Ministry. Mr Ward on his return from America in 1821, selected him at Bristol and he was set apart as a Missionary to the heathen in the Chapel in which he had been baptized.

He was an excellent classic and thoroughly versed in the different branches of Natural Science, though chemistry was his favourite study. He was an elegant and powerful speaker. In all respects he was an accomplished man, and a fitting associate and colleague of Carey, Marshman and Ward, to whom he became as warmly attached as they were to one another.

He embarked with Mr. Ward and Mrs. Marshman in May 1821, and as soon as he arrived at Serampore he entered upon his duties as Professor at the College and for fourteen years he was steadily engaged in training up missionary labour in India. He prepared the first Bengalee map.



PORTRAIT OF THE REV. JOHN MACK FROM AN OIL-PAINTING.
(Through the kindness of the Baptist Missionary Society, London.)

On the 27th June 1832, he was ordained Co-Pastor with Drs. Carey and Marshman of the Church at Serampore. The prayer was offered by Dr. Carey and the charge delivered by Rev. W. Robinson, Pastor of the Lall isazar Church, from its 11: 24.

In 1836, he took a tour through the Eastern Provinces of Bengal, the Khassia Hills and Assam, but on his return was attacked by fever from which he recovered with difficulty. He had eventually to take a voyage to England but was delayed till the close of the year before he could start. He reached England in April 1837, and while there signed the Act of Renunciation of the Serampore Mission with the Parent Society which bears date the 7th December 1837.

He returned to India at the beginning of 1838 with a determination to continue the labours of his deceased colleagues. He took charge of Dr. Marshman's Seminary and raised its reputation to the highest degree and made it the first private educational establishment in India. He also sustained the pastoral charge of the Church at Serampore, both European and Native, directed the Missionary efforts of the station and its neighbourhood with zeal and gave his invaluable aid to the general cause of Missions in India.

Soon after his first arrival in India he gave a series of lectures on Chemistry in Calcutta, the first ever delivered in the city, but the proceeds he handed over to the Mission. Later on he prepared an elementary treatise on Chemistry.

To have been associated with Carey, Marshman and Ward; to have assisted in their labours, and participated in their joys and sorrows, he considered the glory of his life.

As a public writer he had few equals in India.

When the *Friend of India* was started in 1835 at Serampore, he took an active share in its editorial management. He had the most perfect contempt for money, except as it could be

used to benefit others. His liberality was not limited by his means and he had the far more rare and difficult virtue that of generosity of feeling.

His end is reported to have come on this wise. On his return from his ride he hoped to conduct school as usual, but a little after 10 o'clock in the day it became evident that he had fallen a victim to cholera from which he suffered extremely till about 7 P.M., and about 10-30 P.M. he fell asleep. He died on the 30th April, 1845, and thus fell the last of the Serampore giants. It is thought by some friends that on the preceding evening he had partaken rather too freely of the *leechee* fruit of which he is said to have been passionately fond.

The Tablet in the Lall Bazar Chapel was put up by one of his pupils. This is what another pupil of Mr. Mack's, who was known to the writer for many years before his death, has placed on record in his reminiscences of Mr. Mack:

"The Reverend John Mack, who was both Head Teacher and owner of the Serampore Seminary, was a man universally beloved by all his pupils. He was kind, but he was firm; he was as a father to his boys, he was very painstaking and a ripe scholar; he was a thorough tutor; he was just in all his dealings; he did not spare the rod, but he used it with becoming moderation.

"The boys lost in him a father and friend as well as tutor; the Serampore Church a beloved Pastor, the Native Christians a father in Christ, the residents of Serampore a friend. The native community held him in high esteem and the rich Babus patronized his school by sending their sons to be educated by him. He was too liberal-minded, too benevolent. It was very fortunate that a few months previous to his death he insured his life, though he was in good health at the time."

Probably feelings similar to those expressed above prompted Mr. W. H. Jones to put up the Tablet in the Chapel.

Mr. Mack is referred to in the highest terms in the Rev. E. S. Summers' memorial sermon for the Rev. R. Robinson, who was trained under Mr. Mack and who imbibed much of his tutor's mind and spirit.

He was thus cut off in the prime of life and in the midst of his usefulness when length of days and increasing usefulness seemed before him.

MR. J. C. MARSHMAN. C.S.I.



PORTRAIT OF MR. J. C. MARSHMAN. C.S.I., IN EARLY LIFE.

This chapter will be incomplete without a portrait of Mr. C. Marshman, the historian, which is, accordingly given above if there is no occasion to write a biographical sketch of him.

CHAPTER XXXII.

THE PASTORATE OF THE REV. JAMES THOMAS.

(From 11th June 1844 to 20th July 1858.)

It will be necessary first to introduce Mr. and Mrs. Thomas to the reader before proceeding to detail the events of the pastorate, but let it be borne in mind at the outset that this was Mr. Thomas' third wife, to whom he was married on the 4th January 1842 and who survived him and lived on to a good old age, passing away in her 81st year on the 25th October 1898. It will thus be seen that she was his co-laborer for the whole time that he was Pastor. The biographical sketch of Mr. Thomas will be followed by a brief one of Mrs. Thomas.



PORTRAIT OF THE REV. J. THOMAS.

The Rev. James Thomas was born in Bewdly Forest in Worcestershire on the 18th September 1799. He was the son of Rev. John Thomas, who was born on 28th May 1760, in Kidderminster. Soon after his birth his parents removed to Brosly, in Shropshire, here his father became the Pastor of the Baptist Church and here he labored for upwards of thirty years. His mother was so born in Bewdly Forest. Both parents were truly pious and devoted servants of Christ. They had a large family, but the mother loved her children and was the means under God of leading them to the Saviour. She died on 15th March 1835, but her husband lived to the advanced age of ninety years.

Mr. Thomas went to London when about sixteen years of age and there surrendered his heart to the Redeemer and at the age of eighteen he was baptized by the Rev. Mr. Williams, Pastor of the Baptist Church in Grafton Street, of which he was admitted a member. Soon after his conversion his mind turned strongly towards the Ministry of the Gospel, and consequently in 1821 he entered the Baptist College at Bradford in Yorkshire then under the direction of two eminent men, Dr. Steadman and Dr. Godwin. There were a number of Baptist Churches in Yorkshire, at that time without stated Pastors, so that the students at Bradford were frequently called upon to supply their pulpits and this interfered considerably with their general studies.

Having been accepted as a candidate for missionary service in India, Mr. Thomas left Bradford in 1826 and entered the Baptist College at Stepney, the President of which at that time was Mr. Newman. Here he became acquainted with the Rev. George Pearce, who was a fellow-student and who eventually came out with him and survived to preach his funeral sermon. Mr. Pearce himself died on 6th June 1887 at the age of 81. While at Stepney in order to qualify himself the better for his work, Mr. Pearce says, Mr. Thomas (1) took up the study of the Hindustani language under Dr. Gilchrist, and (2) attended the London Hospital in the Whitechapel Road, where he hoped to gain some

knowledge of surgery and medical practice that might be of use to him when settled among the natives of India. These two objects occupied the whole of the four months of his residence at Stepney.

About the middle of May 1826 the missionary candidates received notice from the Committee to prepare for embarkation and on the 17th idem, he married Miss Ann Poole in London. She was the daughter of Mr. Edward Poole, a Deacon, of an Independent Church. On the 7th of June, 1826, he was ordained to the work of a missionary at Shrewsbury when his father offered the Ordination Prayer and Dr. Steadman, his beloved tutor, preached the Ordination Sermon from the words. "He endured as seeing Him, who is invisible," and on the 22nd Mr. and Mrs. Thomas, with Mr. and Mrs. George Pearce, embarked at Deal on the *Florentia* having been duly furnished with passports from the East India Company for India.

The Court of Directors used to make a heavy charge for these parchment passports with a view to make them prohibitive, as they could not refuse to give permission to missionaries to go, but showed their reluctance in this way.

They arrived at Calcutta on Sunday, the 22nd October 1826, after a voyage of four months. Dr. Yates was then the Pastor at the Circular Road Chapel and before he began his evening sermon he gave a hearty welcome from the pulpit to the two young brethren just arrived and at the close of the service they had a joyful and hearty welcome from the members of the Church. On his voyage out Mr. Thomas had made good use of his time by continuing his study of Hindustani with the help of Dr. Gilchrist's works.

The missionaries after landing had to report themselves at the Police Office and each had to declare on oath that he would conduct himself peaceably and without detriment to the interests of the Hon'ble Company's Government, etc. The Sabbath Day in Calcutta at that time was known only by seeing the Union Jack floating in the breeze at Fort William, but the merchants' offices

were all open and the ships discharged and took in cargo just the same as on any other day.

For eighteen months after their arrival in Calcutta, Mr. Thomas and Mr. Pearce were supported by the "Union" of the Junior Brethren. Mr. Lawson had died just a year before, *viz.*, on the 22nd October 1825. Dr. Yates was at that time in very poor health and in order that he might have the opportunity to recruit his health by a visit to England, Mr. Thomas was asked to take up the pastorate of the Circular Road Church, Mr. Boardman had also been invited, but declined to take it, promising, however, to preach as often as he could. With this promise of assistance, Mr. Thomas undertook the pastorate for two years, *viz.*, February 1827 to February 1829, when Dr. Yates returned and was again unanimously invited to become Pastor and the sum of Rs. 440 was presented to Mr. Thomas by the Church "as a token of the gratitude of the members for his kind services, and their sense of his affectionate and constant solicitude for their spiritual welfare." With the help of the Lord he was enabled to put new life into the Church.

From July 1829 he was stationed at Howrah, or, more properly speaking, Sulkea, where he was enabled to do some good, both among the European and the native population. Here he established schools and began to use his knowledge of Hindustani by going about from house to house for conversation with the people and before long commenced giving roadside addresses and used to cross over often to Calcutta to preach at the roadside Chapel in Jaun Bazar. He also prepared Hindustani tracts, one entitled "Reasons for not being a Mussalman," was the means of opening the eyes of many Mahomedans to the claims of Christianity and has gone through many editions and been widely circulated. During the eight years he was stationed at Howrah several were added to the English-speaking Church. Ram Krishna, a pupil of his school became converted and his subsequent Christian life gave great satisfaction, but ere long he was carried

off by cholera. Mrs Thomas died at Sulkea on the 11th June 1833.

When in 1836 it became necessary for the Rev. W. H. Pearce to go to England on account of failing health there was no one on the staff of the Mission, who had any knowledge of printing and the multifarious and important matters in connection with the Baptist Mission Press. After long and prayerful consideration, Mr. Thomas was selected. He was quite startled at the choice as he had no idea whatever of the work. Moreover, he told his fellow missionaries his object for coming out to India and that he could not put that aside for the other work, but they in turn pointed out to him that he would be the instrument of achieving greater good through the means of the Press, so he consented and this object he kept in view all the 22 years that he was connected with that Press, and, what faithful and untiring labor it was, was well-known to the community and to the missionaries in particular. He, however, continued to supply the pulpit at Howrah for at least three years. Mr. Pearce returned in September 1839 and in about a month's time Mr. Thomas made over the Press to him, but retained charge of the Scripture Depository. On 17th March 1840, however, Mr. Pearce died and the entire work at the Press devolved upon Mr. Thomas again. Besides the work of the Press he was the Corresponding Secretary of the Mission in India, a duty which drew heavily upon his time. He became Pastor of the Lall Bazar Church in 1844 and remained so for nearly 14 years till his death in 1858. He was also engaged in the revision of the Hindustani New Testament to which he added marginal notes. Mr. George Pearce said:

"This accumulation of labor necessarily occupied every moment of his time, and more indeed than the twelve hours of day given to a man to work. It trenched upon the allotted rest of night, seldom did he retire to rest before midnight, and frequently it was later. It is wonderful how his constitution bore it all and bore it so long. It is also remarkable that he was never ill more than twice, I believe, during his long residence of thirty-two years in this country and that without any trip to England."

His son William in his reminiscences of his father has placed the following on record :—

“Religion was truly the grand spring and sustaining power of his laborious life. In every movement of his life he seemed to have respect to the will of God. That was paramount with him to every other consideration. He was a man of eminent integrity; he acted in the fear of God, as in the presence of God,” and this is corroborated by Mr. George Pearce’s statement that “his brethren had always perfect confidence in him. The Society at Home had perfect confidence in him. Two deputations from the Baptist Mission in England have visited this country within the last few years, they both looked into the affairs of the Press; they did so carefully, and both deputations left behind them the most ample and honorable testimony to our friend’s upright and efficient management of the establishment.”

In support of the above the present writer trusts that he will be excused for giving below *in extenso* the concluding remarks of Dr. Underhill, the Secretary of the Society, in his report on the Baptist Mission Press, dated Calcutta, 4th October 1855:

“I must confess that I have been led greatly to admire the sagacity, the prudence and skill, together with the untiring and successful industry brought into play for the prosperity of the Press by your Superintendent. A large proportion of your Widows’ and Orphans’ Fund, say £12,000; the means of expending some £1,000 on your Indian Mission during the past fifteen years, in addition to the funds derived from the Society; the increase of the Capital of the concern by some £12,000 since 1842, and now gain a prospective addition of £4,400 to the Widows’ and Orphans’ Fund, a total of nearly £50,000 exhibit results of astonishing magnitude calling for devout acknowledgement to Him by whose providence this instrumentality has been placed in our hands for the extension of His Kingdom, and also for the warmest and most hearty thanks on the part of the Committee to Mr. Thomas, by whose daily and nightly toil these great things have been accomplished.” This is the testimony which Mr. Pearce refers to above and it speaks for itself.

The end came in this wise. He had been feeling very unwell the whole of Wednesday, the 14th July 1858, but was at his work that day as usual and in the evening, though a wet one, he attended Church meeting at the Lall Bazar Chapel. The matters that

came up at that meeting were connected with repairs to the Chapel roof, fixing Jhilmils (screens) and the examination of the beams of the verandah, but, the last item of the agenda was probably what led the good man to make the effort to go in spite of ill-health and bad weather. The Pastor stated that his "son John had expressed a desire to be baptized and to join the Church," and after a deputation had been appointed to see him "the meeting closed with the Benediction," but the Minutes remain unsigned to this day, the servant of the Lord having been translated to glory within the next few days. On his return home he said he felt better and sat down to read. At 2 A.M. he got worse and the Doctor had to be sent for. By 8 A.M. all the symptoms denoted cholera and his sufferings were so severe that nothing could be said to him. Next day the cholera symptoms subsided, but were followed by extreme exhaustion. He could speak only a word or two at a time and it was difficult to hear him. To the last he seemed to entertain hopes of his own recovery. On the Sunday he suffered much from exhaustion. On Monday the Doctor pronounced it to be pleurisy; after this, there was no further hope of his recovery and he passed away on Tuesday, the 20th and was buried the same evening in the Scotch Cemetery where his grave can be seen to this day in good condition.

On the 26th July 1858 a meeting of the Church was held at which the following resolution, regarding their late Pastor, was passed and placed on record:—

"That the Church deeply and sincerely laments the removal by death of their much esteemed Pastor, the Rev. James Thomas who for thirteen years had the oversight of the Church and of a great portion of which period he rendered to it his gratuitous service.

The Church desire to remember with gratitude the readiness and cheerfulness with which, under the then painful circumstances, our late Pastor accepted the call of the Church to take its pastoral charge and the untiring interest he ever evinced on account of its spiritual welfare. Though burdened with a large amount of

business in connection with the Baptist Mission Press, he never forgot the Church of which he had taken the oversight, and gave to it as much of his time and strength and labor which other business would allow. His zeal for the honor of his God and Saviour, and the purity of the Church were a prominent trait in his character; though unwilling to give a hasty credence to reports brought against any member of the Church, when satisfied of their truthfulness, he was not lacking in the exercise of Christian discipline.

The Church mourns his loss, but while it grieves on account of his removal it rejoices in the perfect assurance that what is the Church's loss is his everlasting gain.

The Church desires to sympathize with the widow and fatherless children of its late Pastor, and prays that Christ, the Head of the Church, will graciously vouchsafe to them the consolations of His Holy Spirit and give them to realize the blessing of the promise. "Leave thy fatherless children, I will preserve them alive and let thy widows trust in Me."

Not long after Mr. Thomas' death a Memorial Tablet was put up in the Chapel, the inscription on which is as below:—

Sacred
To the Memory of
The Rev. James Thomas
For thirteen years
the beloved Pastor of the Church
meeting in this House of Prayer.
"Not Slothful in Business, fervent in spirit,
serving the Lord."
He devoted thirty-two years of his life
to the furtherance of the Gospel in India,
in connexion with
the Baptist Missionary Society.
He was born in England the 18th of September 1799.
Arrived in India the 21st October 1826,
and died on the 20th July 1858.
"For my Name sake thou hast laboured
and has not fainted."

The inscription on his grave is as below:—
Sacred to the Memory

of

The Rev. James Thomas,
Superintendent of the Baptist Mission Press
and

Pastor of the Church in Lall Bazar.

During a Missionary career of
thirty-two years,

He proved himself.

A devoted Minister of the Gospel,

A wise Counsellor,

A pattern of consecrated industry,
and, above all,

An humble believer in Christ,
the Saviour of sinners.

He was born in England, 18th September 1799,

Arrived in India, 22nd October 1826,

And died in the Lord, 20th July 1858.

"Not slothful in business, fervent in spirit, serving the Lord
Rom. XII: II.



PORTRAIT OF MRS. JAMES THOMAS.

Mrs. Martha Thomas, the third wife of the Rev. James Thomas, was the daughter of Mr. and Mrs. Joseph Wilson of London. She was born on the 22nd February 1818 and in 1840 arrived in India, having been sent out by the Ladies' Society of London to become Head Teacher in one of their schools at Solo, Krishnaghur, in charge of the Church Missionary Society. She must have endeared herself to the workers of that Society, for ever after, she was much thought of by their missionaries, who often used to put up at the Baptist Mission Press when they came to Calcutta. Mr. Thomas' second wife had died on 23rd September 1840. As there was an infant only ten days old and several young children, Mr. Thomas very naturally saw that a third marriage was a necessity. He was married to Miss Wilson on 4th January 1842 at the Circular Road Chapel by Dr. Yates. It will, therefore, be seen from this that she was his fellow-laborer throughout the whole period of his pastorate and shared his joys and sorrows in that work. When Mr. Thomas died on 20th July 1858, she could not leave the country immediately but sailed for England on the 17th December in the ship *Surrey*.

On the 26th July 1858, a letter of sympathy and condolence was addressed to Mrs. Thomas and in September she replied saying among other things, "I shall ever feel a lively interest in your welfare as a Church."

On the 7th December the record runs:

"It was proposed by- and seconded by--that as Mrs. Thomas was on the eve of leaving the country for her native land, a Bible be presented to her accompanied with an address expressive of the Church's sympathy with her in the affliction she had been called to sustain and as a token of the gratitude they felt for the deep interest ever evinced by their late Pastor in their spiritual welfare. To this an unanimous consent was accorded."

As soon as the Rev. W. W. Evans resigned the pastorate in June 1844 the Rev. James Thomas took temporary charge of the Church and at the end of his career when recording their resolution regarding him and his work the Church remarked:—

"The Church desires to remember with gratitude the readiness and cheerfulness with which, under the then painful circumstances our late Pastor accepted the call of the Church to take its pastoral charge."

As we have seen, the circumstances were indeed painful, but God sent the right man to effect a different state of things, for before long a very different spirit prevailed and peace, happiness, and kindly feelings were manifested. Mr. Thomas appreciated this very much and he used to speak about it to his missionary brethren. His face used to brighten up when he moved about among his people, and the members came to love him very much. After the services when the members met each other there were smiles, greetings and warm hand-shakings, no matter whether they were European or Native, rich or poor, learned or ignorant, fair or dark skinned, as they were all one in Christ Jesus.

The Church saw that Mr. Thomas' hands were, if possible, over-full of work, so on 5th November 1844 they addressed the Rev. Mr. Denham asking him to take the Pastoral charge over them, but on 11th February 1845 he replied declining to accept the pastorate, offering, however, to preach when in Calcutta

A new Deacon was appointed permanently in August 1844 as one of the existing Deacons was very infirm through age. Then it was decided that the Native members should have Church meetings in their own language. After that it was decided "to hang up in the vestry a list showing all cases requiring visits, Christian sympathy, and the prayers of the Church." This showed what the weak points were which apparently had been neglected. Next, owing to the low state of the funds, it was decided to reduce the payments to the Missionary Society from Rs. 70 to Rs. 50 monthly

On 23rd December 1844 a farewell meeting was held in honor of Mr. and Mrs. E. Gray, who were leaving the country for good and proceeding to Scotland. On this occasion a Bible was presented to them as a token of love and esteem. Mr. Gray was a Watch and Clock-maker and had succeeded to the business of Mr.

David Hare, well known for his zeal in promoting the secular education of the Natives.* There is a reminiscence of Mr. Gray to this day in the Chapel clock, which he put up and which has served the Church for 65 years!

In February 1845 the Church again made a move to try and secure a Pastor, and this time the Local Committee of the Missionary Society, was addressed begging them to take into consideration the claims of the Church and to use their influence with the Committee in England to obtain a Pastor for them. In September of the same year a Committee was appointed to enquire what steps should be adopted to secure a Pastor for the Church, and the following month that Committee reported that there was no likelihood of getting a Pastor at present.

In 1844 eight were received into the Church and in 1845 ten, but, the Church was not satisfied, so on the 11th December it was resolved to hold a series of morning meetings to implore the Divine blessing for a revival.

On the 26th December 1845 Mr. John Robinson was ordained to the Ministry at the Chapel.

In April 1845 a Committee had been appointed to enquire into the practicability of hanging punkahs in the Chapel, but this could not be carried into effect for a considerable time, the punkahs not being hung up until 1851.

In January 1846 the Church wrote a letter to the Rev. William Robinson asking him to take up the pastorate again, but there is no copy of this letter on record, nor of his reply.

On the 20th January 1846, the Church adopted the Minute which had been adopted by the Circular Road Church regarding members not going to Theatres, Balls, Dances, etc., and ordered that it be entered on the records of the Church, and a copy, signed by the Pastor, forwarded to every member of the Church. This

* When David Hare sold his business it became a joke among the young wags of Calcutta that "Old Hare had turned *Gray*."

resolution has never been modified or cancelled since. As this is an important Minute a copy is given below *in extenso*:—

Copy of Minute unanimously adopted on the 8th January 1846, to be entered on the Church records and a copy signed by the Pastor to be forwarded to every member of the Church (Circular Road).

It having come to the knowledge of the Pastor that some of the members of the Church have attended Balls or Dancing Parties it is considered advisable that the sentiments of the Church should be explicitly stated.

The attendance of persons at Balls, Theatrical Exhibitions and such like has ever been deemed by the Church inconsistent with a Christian profession. In the case of members such conduct is a breach of the pledge given to the Church at their reception, and an open violation of the command "Be not conformed to this world." The Church has no hesitation in placing on record its unqualified condemnation of such conduct. This meeting, however, addresses itself to the erring members in the spirit of love and entreats them for their own safety and comfort, and for the Lord Jesus Christ's sake to separate themselves from all such worldly associations and to yield themselves in all their engagements unto God as those that are alive from the dead.

But the Church is in duty bound to separate itself from every member that walketh disorderly, and this meeting is fully convinced that the unflinching execution of a wholesome discipline is at this time imperatively necessary to maintain the purity of the Church, to encourage and enforce a Scriptural separation from the world, and to prevent (as far as in it lies) worldly amusements from destroying the souls of those for whom Christ died. Therefore the Church, now assembled in the name of the Lord Jesus Christ, deliberately and solemnly resolves to suspend from Communion, and, should it be found necessary, ultimately to exclude altogether from the privileges of the Church, any member, who shall hereafter be known to disregard in the manner above mentioned the commands of God and the entreaties of his brethren.

This meeting further considers it the duty of every member to make known to the Pastor, and through him, to the Church, any instance that may come to his knowledge, of the disorderly conduct under consideration in order that the same may be duly investigated and the character of the Church vindicated. In this

way will the members of the Church fulfil their duty to each other and to Him who has redeemed them by His blood.

Signed by request of the Church,

A. LESLIE.

10th January 1846.

Shortly after followed another important resolution which was come to on the 22nd June 1847. The record runs thus:—

The Church having noticed with much pain and grief unscriptural alliances formed by several of its members resolved that in future such unscriptural marriages will not be tolerated by the Church and any members forming such connections will be amenable to the censure of the Church and dealt with according to circumstances.

Thus one by one efforts were made to remove the plague spots, and, in order to help to build up the Church again, on the 27th November 1847, Class-Leaders were appointed, whereby the wants of the members generally would be looked after and they be more frequently visited. Thus:—

Class 1	... Leader ...	... Mr. L. Mendes.
" 2	... „ ...	„ J. L. Carrau.
" 3	... „ ...	... „ R. W. Chill.
" 4	... „ ...	... „ D. H. Chill.
" 5	... „ ...	... „ W. Blakely.
" 6	... „ ...	... „ W. J. Ryper and J. Floyd,

The congregation had diminished so greatly that on the 16th November 1847 it had actually been proposed to close the gallery so as to bring the congregation together in the seats below, but this proposal was rejected.

At this time a proposal to light the Chapel with gas was put to the vote and lost.

In 1847 there were only seven admissions, but after that the tide began to turn for in 1848, there were 21, in 1849, 17, and in 1850, 17.

On the 27th February 1848 was baptized Miss C. V. Gonçalves, who is alive to this day, being nearly 79 years of age, and is thus the oldest member of the Church.

On the 12th June 1849 the Pastor intimated that several members were engaged in the Gospel Field, and thought that the Church should sanction their being so employed. On the 14th August he brought the matter again to notice and said that in these efforts to do good they should be countenanced by the Church, and supported by its prayers, and a resolution to the effect that the members named had the full concurrence of the Church and its earnest prayers for a blessing on their efforts to win souls for Christ. It was at the close of this year that Mr. Thomas signed the Association letter as Pastor.

On the 6th April 1850, Mr. Thomas was afflicted with a heavy bereavement in the death of a beloved daughter named Elizabeth Ann. She had been her father's companion to the Chapel for years, and was much beloved of all the members as she had a very affectionate nature. It is thought that she had given her heart to Jesus in early life, but, as she had not made a public profession of her faith though she was over 20 years of age, and was suddenly cut off, the father grieved for her, being uncertain whether she had found the pearl of great price before she fell a victim to the attack of cholera which carried her off.

At the Church Meeting, which was held on the 16th April 1850, the record regarding this event runs thus:—

“It was proposed by Brother Carrau, and seconded by Brother Hassell, and resolved unanimously that we desire as a Church to record our cordial sympathy and condolence with our Pastor on the occasion of the recent bereavement, which he had in the Providence of God been called to endure. And while we have every reason to unite our thanksgiving with his for that infinite grace which enabled his daughter in the prospect of death to rejoice in the hope of the glory of God, we would also unite in fervent prayer that the Father of Mercies, and the God of all comfort would grant unto him abounding consolations, and abundantly sanctify

this bereavement to all the members of his family. At the same time we would not ourselves forget the solemn lesson this Providence reads to us, to be ready also, seeing we know not the day nor the hour when the Son of man cometh."

On the 18th June 1850 a paper was read proposing to form a choir for conducting the singing, but after a long discussion the proposal was negatived.

This year money had to be raised again to repair the Chapel.

At the end of the year it was reported that the number of members on the Rolls was 152. The number at the end of 1844 was given as 122 so that there was a clear increase of 30 in the six years.

On the 21st October 1851, Mr. Thomas was asked to take permanent charge of the Church which he accepted the following month.

It was announced at that meeting that Rs. 1,234 had been expended on repairing the Chapel and Rs. 388 on suspending the punkahs.

On the 16th March 1852 a letter was read from Mr. W. H. Jones requesting permission to erect a Tablet in the Chapel to the memory of Dr. Carey and his colleagues, and it was unanimously agreed to grant Mr. Jones' request and to return him a letter of thanks for his kind offer. Mr. Jones, though not a member of the Church at this time had been a member some years previously. In September 1842 a Sub-Committee had been appointed to ascertain the expense of erecting a tablet in the Chapel to the memory of Cary, Marshman and Ward, some persons having expressed an interest in the propriety of such a step, but nothing further is on record about this matter until Mr. Jones made this move on the 16th March 1852. It certainly is remarkable that the Church which the Serampore Missionaries founded, and in connection with which they laboured so long and so hard, never

erected a memorial tablet. The inscription on the Tablet put up by Mr. Jones is given below:—

In memory of
The Serampore Missionaries
William Carey, D.D.,
Joshua Marshman, D.D.,
William Ward,
and of their colleague and successor
John Mack,
who preached the Gospel faithfully
in this place for many years,
and whose praise is in all the Churches.
“The righteous shall be had in everlasting remembrance.”
This Tablet is erected
as a mark of grateful veneration
by one of their pupils,
A.D., 1852.

In 1852 a fresh list of the members was drawn out, and, after being engrossed, was hung up in the vestry.

Mr. Thomas' name was this year enrolled as a member of the Church.

On the 19th November 1852, the Lecture Room of the Calcutta Christian Juvenile Society in Bow Bazar Street was opened by Mr. Macleod Wylie. This Society was originally started by Rev. John Lawson in 1816 under another name. From and after that time many of the members of the Society were members of Lall Bazar. They used to hold their meetings in different places, but one place where they were pretty frequently held was the Benevolent Institution. As they felt the need of a Hall this one in Bow Bazar was built. This Juvenile Society was the precursor of the Young Men's Christian Association in Calcutta which was not founded till the year 1854.

The latter Association died out after only a brief existence and the Juvenile Society then changed its name in 1856 to Calcutta Young Men's Christian Association.

On the 27th October 1853 a plan was agreed upon for trying to bring about greater social intercourse between members, and it was decided to hold a meeting for unitedly reading the Scriptures.

In 1854 repairs to the roof had to be taken in hand, but as the season was too far advanced, Mr. Mendes was placed in funds to execute such temporary repairs as were absolutely necessary.

In July of this year as the receipts were short of the expenditure it was decided to discontinue the payment of Rs. 50 to the Mission.

On the 24th August a collection was made on account of the widows, and orphans of the sailors and soldiers, who had gone to the Crimean War which amounted to Rs. 55.

A proposal was made to introduce a Harmonium, but it was eventually dropped as the members were against it.

On the 24th August 1854 it was resolved to have a Sunday School, if one could be started, and it was accordingly started on the 15th October of that year.

In November the work of executing thorough repairs to the Chapel was given to Mr. Mendes and Mr. Ryper was entrusted with the repairs to the Cooly Bazar Chapel. In February 1855 Mr. Mendes was instructed to put up jhilmils to the verandah which was done at a cost of Rs. 700.

On the 1st July 1855 the Chapel at Cooly Bazar was sold to the London Mission for Rs. 1,400 which was paid by instalments. A formal statement in regard to the sale was drawn up on the 1st May 1857 signed by the Rev. James Thomas and the Rev. E. Storrow and Mr. J. Imlay, but the final instalment was not paid till February 1858. The London Mission had been conducting services at Cooly Bazar for years, just as the Baptists had been doing, but as the land on which their Chapel, which had been

opened in 1847, was required by Government they gave them in lieu the land on which their present Chapel was built. This was in 1854, and the Baptist Chapel was almost adjoining, and was stated by the London Mission to be required for missionary purposes, probably as a residence for the London Mission Society's Missionary in charge. It seems to have been mutually arranged for the Baptists to withdraw from Cooly Bazar; hence this sale. The London Mission Society Chapel was duly opened on the 27th September 1855. Mr. Leslie of the Circular Road Chapel preached one of the opening sermons on Sunday, the 30th September, and Dr. Underhill, the Secretary of the Baptist Missionary Society spoke at the public meeting on the 2nd October. These details are mentioned to show the cordiality that existed between the two Societies. The London Mission appear not to have made any use of the building they purchased from this Church, but sold it again before long.

Having parted with this Chapel the Church did not consider it necessary to build a bungalow Chapel at Cooly Bazar for the native members there.

On the 30th January, 1856, Mr. Angus McKenna was baptized at the Chapel. He afterwards became a Missionary of the Society and laboured for many years in connection with it.

A storm having thrown down the venetian screens on the East and West side of the verandah, new ones had to be put in.

We now come to the Mutiny year, 1857. On the 3rd May the Mutiny broke out at Lucknow, by the 10th it had extended to Meerut, and on the 11th to Delhi. On Sunday, the 11th June, there was a panic in Calcutta—hence its name *Panic Sunday*—it was the universal opinion that the mutineers would enter Calcutta, and attack all the European inhabitants, while at Divine Service, but they were themselves disbanded instead at Barrackpore. There was, however, no service at the Chapel on that date.

On the 19th August a collection was made for the widows and

orphans of those who might be killed in the conflict against the mutinous sepoys which amounted to Rs. 173.

Sunday, the 4th October 1857, was the day appointed by Government for special prayer for a blessing to rest upon all the measures taken for the repression of the Mutiny.

On the 3rd March 1858 there was a repetition of "Panic Sunday" at Calcutta.

The last Church Meeting attended by Mr. Thomas was held on the 14th July 1858 when he announced that his son John wished to be baptized and join the Church.

The admissions in the later years of Mr. Thomas' ministry were: 1851, 5; 1852, 6; 1853, 5; 1854, 1; 1855, 10; 1856, 8; 1857, 3; and 1858, 1 only; but the seed sown bore fruit in the years that followed.

CHAPTER XXXIII.

THE INDIAN MUTINY.

It is not the writer's intention to give a History of the Mutiny or of the several events connected with it as so many books have been written on the subject, and others may yet be written as further fresh facts come to light. He wishes, however, more particularly to give the reader the benefit of what one of the members of the Church has placed on record as to what he and his companions in Calcutta did at that time, as the writer thinks his statements will be of sufficient interest to be read even by outsiders.

The Mutiny broke out at Lucknow on 3rd May 1857 and extended to Meerut by the 10th, and to Delhi by the 11th idem.

To counteract the malicious falsehoods that were being circulated that the Government of India were meditating interference with the religions of the country they issued the following Proclamation disclaiming any such intention:—

No. 952.

Proclamation.

Fort William—Home Department.

The 16th May 1857.

The Governor-General in Council has warned the Army of Bengal that the tales by which the men of certain Regiments have been led to suspect that offence to their religion or injury to their caste is meditated by the Government of India are malicious falsehoods.

The Governor-General in Council has learnt that this suspicion continues to be propagated by designing and evil-minded men not only in the Army but amongst other classes of the people.

He knows that endeavours are made to persuade Hindoo and Mussulmans, Soldiers and Civil Subjects, that their religion

is threatened secretly, as well as openly, by acts of the Government, and that the Government is seeking in various ways to entrap them into a loss of caste for purposes of their own.

Some have been already deceived and led astray by these tales.

Once more, then, the Governor-General in Council warns all classes against the deceptions that are practised on them.

The Government of India has invariably treated the religious feelings of all its subjects with careful respect. The Governor-General in Council has declared that it will never cease to do so. He now repeats that declaration, and he emphatically proclaims that the Government of India entertains no desire to interfere with their religion or caste, and that nothing has been or will be done by the Government to affect the free exercise of the observance of religion or caste by every class of the people.

The Government of India has never deceived its subjects, therefore the Governor-General in Council now calls upon them to refuse their belief to seditious lies.

This notice is addressed to those who hitherto by habitual loyalty, and orderly conduct, have shown their attachment to the Government, and a well-founded faith in its protection and justice.

The Governor-General in Council enjoins all such persons to pause before they listen to false Guides, and Traitors, who would lead them into danger and disgrace.

By order of the Governor-General of India in Council.

(Sd.) CECIL BEADON.

Secretary to the Government of India.

But even this Proclamation did not seem to have as great an effect as was desired. The member referred to has placed the following on record:—

“The citizens felt it to be their duty to protect their hearths and homes, and with all their courage and resolution they would never have succeeded. It was wholly through the blessing of our heavenly Father that the scenes that were witnessed in the Upper Provinces were not enacted in Calcutta. Fear and panic prevailed

throughout the City and its suburbs. Before the Volunteer movement was set afoot, we young people thought it best to make some demonstration. As we resided in the outskirts of the City we used to patrol the lanes in the neighbourhood of our dwellings with muskets on our shoulders, which were lent to us for the occasion by the Head Inspector of the Entally Police. In the meantime the residents of Calcutta urgently pressed the Governor-General, Lord Canning, to allow the Christian population to enrol themselves as Volunteers for the safety of the City. It was some time before Lord Canning could see the necessity for it, in fact not until things began to look serious. It was well for the City of Calcutta, humanly speaking, that the Volunteer movement was granted, as that alone checked the malcontents, as the natives expressed in fear and trembling that the gentlemen had become soldiers and they had better not create a tumult.

"Panic Sunday," as it was termed, was a day not to be forgotten; many families fled to Fort William; it was currently reported that when the citizens were at Divine Service the population would rise *en masse*, headed by the Sepoys of Barrackpore, who had risen in rebellion, and were marching down to Calcutta, and would take that opportunity to kill the Kafirs and possess themselves of Calcutta, thus verifying the prophecy at the Battle of Plassey, which was, that one hundred years hence Calcutta would be re-taken by the Mahomedans. It is very remarkable, however, that on that day everything was very quiet. It was a false rumour that reached the City; it was not that the Sepoys were marching down, but that they were disarmed, as they were all in a state of frenzy, and brooded mischief. One of our citizens good-naturedly gave up his two-storeyed dwelling-house for the use of the Volunteers; the Commandant of the Army placed a large cannon from Fort William in the gateway of this house which was situated on the Suburban side* of Circular Road. It was a very kind act on the part of the citizen and a very thoughtful one on the part of the Commandant, for it was rumoured that on the night of the Mohurram which was fast approaching the Mahomedans intended to begin their diabolical work of slaughter of all Christians on the night designated *kutal-karat*, i.e., night of slaughter, for, as they expressed it among themselves, instead of slaughtering goats and sheep as is their custom, they would slaughter the Kafirs. But in the good Providence of God the *Mohurram* passed off very quietly.

* This is probably the house now known as *Topghur* which has a cannon on each side of its entrance gate.

and that night in particular the Natives were very much alarmed at seeing such earnest demonstrations manifested by the otherwise peaceable residents that they carried their *Tazziahs* quietly and orderly, so that the Police had an easy task before them. Still, there were many fanatics in concealment, who often made their voices heard in out-of-the-way places. The Mahomedans were very turbulent and endeavored to provoke a breach of the peace, but the Christian population were on their guard, though they had to hear and endure remarks and provocations not only from their own menial servants, but from pedestrians in the streets, as the least spark of resentment would have caused a conflagration which the Mahomedan population including the fanatics of the other sects, were impatiently waiting for. A respectable Mahomedan remarked to a citizen that the whole population to a man was prepared to revolt, but they had no leader. Thus the good hand of the Lord prevented the outbreak."

The Government next issued the following Proclamation fixing Sunday, the 4th October, to be observed as a day of special prayer for a blessing to rest upon all the measures taken for the repression of rebellion and crime and for the restoration of peace, order and contentment throughout British India.

No. 1788.

Fort William, Home Department, Ecclesiastical.

The 7th September 1857,

Proclamation.

In the presence of the heavy calamities and sufferings which by the acts of wicked and bloody-minded men have fallen upon royal persons of every class in many parts of the Queen's Dominions in India, the Right Hon'ble the Governor-General in Council desires to invite all faithful subjects of the British Crown to join in a humble offering of prayer, supplication, and confession of sins to Almighty God, and to implore a blessing upon all measures taken for the repression of Rebellion and crime, and for the restoration of peace, order, and contentment, throughout British India.

To this end the Governor-General in Council proposes that Sunday, the 4th October shall be observed in each Presidency as a day of Special Prayer.

For all congregations subject to the spiritual authority of the Bishop of Calcutta, His Lordship will be requested to prepare a Form of Prayer suited to the occasion.

By order of the Governor-General in Council,

(Sd.) CECIL BEADON,

Secretary to the Government of India.

The extraordinary Proclamations of

(1) Khan Bahadur Khan, the rebel chief of Bareilly, issued in July or August 1857, and

(2) Feroz Shah, son of Bahadur Shah, ex-king of Delhi, at Bareilly issued on 18th February 1858 distinctly recognized missionary effort, among other things, as contributing to, and very nearly accomplishing the overthrow of both Hinduism and Mahomedanism.

It may not be out of place in this narrative to insert at this stage the Royal Proclamation of 1st November 1858, taking over the Government of this country as also the subsidiary Proclamation of the Government of India thereon. Here they are:—

The Royal Proclamation.

Allahabad, Monday 1st November. 1858.

The Right Honorable the Governor-General has received the Commands of Her Majesty the Queen to make known the following gracious Proclamation of Her Majesty to the Princes, the Chiefs and the people, of India.

Proclamation by the Queen in Council,

To the Princes, Chiefs and People of India.

VICTORIA by the Grace of God, of the United Kingdom of Great Britain and Ireland, and of the Colonies and Dependencies thereof in Europe, Asia, Africa, America, and Australasia.

QUEEN, DEFENDER OF THE FAITH.

Whereas, for divers weighty reasons, We have resolved, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in Parliament assembled, to take upon Our

selves the Government of the Territories in India, heretofore administered in trust for Us by the Honorable East India Company:—

Now, therefore, we do by these Presents notify and declare that, by advice and consent aforesaid, We have taken upon Ourselves the said Government, and We hereby call upon all Our Subjects within the said Territories to be faithful and to bear true allegiance to Us, Our Heirs and Successors, and to submit themselves to the authority of those whom We may hereafter, from time to time, see fit to appoint to administer the Government of Our said Territories, in Our name and on Our behalf.

And We, reposing especial trust and confidence in the loyalty, and judgment of Our right trusty and well-beloved Cousin and Councillor, Charles John Viscount Canning, do hereby constitute and appoint him, the said Viscount Canning, to be Our First Viceroy and Governor-General in and over Our said Territories, and to administer the Government thereof in our name, and generally to act in Our name and on our behalf, subject to such orders and regulations as he shall from time to time, receive from Us through one of Our Principal Secretaries of State.

And We do hereby confirm in their several Offices, Civil and Military, all persons now employed in the Service of the Honorable East India Company, subject to Our future pleasure and to such laws and regulations as may hereafter be enacted.

We hereby announce to the Native Princes of India, that all Treaties and Engagements made with them by or under the authority of the Honorable East India Company are by Us accepted and will be scrupulously maintained, and we look for the like observance on their part.

We desire no extension of Our present territorial possessions; and while we will permit no aggression upon our Dominions or Our Rights to be attempted with impunity, We shall sanction no encroachment on those of others. We shall respect the Rights, Dignity, and Honour of Native Princes as Our own, and we desire that they as well as our own subjects should enjoy that prosperity

and that social advancement which can only be secured by internal Peace and Good Government.

We hold Ourselves bound to the Natives of Our Indian Territories by the same obligations of duty which bind Us to all Our other Subjects; and those obligations, by the blessing of Almighty God, We shall faithfully and conscientiously fulfil.

Firmly relying Ourselves on the truth of Christianity, and acknowledging with gratitude the solace of Religion, we disclaim alike the right and the desire to impose Our convictions on any of Our Subjects. We declare it to be Our Royal Will and Pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those, who may be in authority under Us that they abstain from all interference with the Religious Belief or Worship of any of our subjects, on pain of our highest displeasure.

And it is Our further will that, so far as may be, Our Subjects, of whatever Race or Creed, be freely and impartially admitted to Offices in Our Service, the duties of which they may be qualified by their education, ability, and integrity duly to discharge.

We know and respect the feelings of attachment with which the Natives of India, regard the lands inherited by them from their ancestors, and We desire to protect them in all rights connected therewith, subject to the equitable demands of the State; and We will that, generally, in framing and administering the Law, due regard be paid to the ancient Rights, Usages, and Customs of India.

We deeply lament the evils and misery, which have been brought upon India by the acts of ambitious men, who have deceived their countrymen by false reports, and led them into open rebellion. Our Power has been shown by the suppression of that Rebellion in the Field. We desire to show Our Mercy by pardon-

ing the offences of those who have been thus misled, but who desire to return to the path of duty.

Already in one Province, with a view to stop the further effusion of blood and to hasten the pacification of our Indian Dominions, Our Viceroy and Governor-General has held out the expectation of pardon, on certain terms to the great majority of those, who in the late unhappy disturbances have been guilty of offences against our Government, and has declared the punishment which will be inflicted on those whose crimes place them beyond the reach of forgiveness. We approve and confirm the said act of Our Viceroy and Governor-General, and do further announce and proclaim as follows:—

Our clemency will be extended to all offenders, save and except those who have been or shall be convicted of having directly taken part in the murder of British subjects. With regard to such, the demands of justice forbid the exercise of mercy.

To those who have willingly given asylum to murderers, knowing them to be such, or who may have acted as leaders or instigators in revolt, their lives alone can be guaranteed; but in apportioning the penalty due to such persons, full consideration will be given to the circumstances under which they have been induced to throw off their allegiance, and large indulgence will be shown to those whose crimes may appear to have originated in a too credulous acceptance of the false reports circulated by designing men.

To all others in arms against the Government, We hereby promise unconditional Pardon, Amnesty, and Oblivion of all Offences against Ourselves, Our Crown and Dignity, on their return to their homes and peaceful pursuits.

It is Our Royal Pleasure that these terms of Grace and Amnesty should be extended to all those who comply with their conditions before the First Day of January next.

When, by the blessing of Providence, internal tranquility shall be restored, it is Our earnest desire to stimulate the peaceful in-

dustry of India, to promote works of public utility and improvement, and to administer its Government for the benefit of all Our Subjects resident therein. In their prosperity will be Our strength, in their contentment Our security, and in their gratitude Our best reward. And may the God of all Power grant to Us, and to those in Authority under Us, strength to carry out these Our wishes for the good of Our people.

Proclamation

By the

Right Hon'ble the Governor-General
of India.

Foreign Department, Allahabad, 1st November 1858.

Her Majesty The Queen having declared that it is Her gracious pleasure to take upon Herself the Government of the British Territories in India, the Viceroy and Governor-General hereby notifies that from this Day all Acts of the Government of India will be done in the name of the Queen alone.

From this Day all Men of every Race and class who under the administration of the Hon'ble East India Company have joined to uphold the Honor and Power of England will be the servants of the Queen alone.

The Governor-General summons them, one and all each in his degree, and according to his opportunity, and with his whole heart and strength, to aid in fulfilling the gracious Will and Pleasure of the Queen, as set forth in Her Royal Proclamation.

From the many millions of Her Majesty's Native Subjects in India, the Governor-General will now and at all times exact a loyal obedience to the call which, in words full of benevolence and Mercy, their Sovereign has made upon their allegiance and faithfulness.

By Order of the Right Hon'ble the Governor-General of India.

(Sd.) G. F. EDMONSTONE,

*Secretary to the Government of India,
with the Governor-General*

After the Mutiny was all over a Proclamation was issued by the Government of India, appointing the 28th July 1859 to be observed as a day of General Thanksgiving to Almighty God for His signal Mercies and Protection. A copy of the Proclamation is given below.

Fort William, No. 1302, dated the 1st July 1859.

The restoration of Peace and Tranquillity to The Queen's Dominions in India makes it the grateful Duty of The Viceroy and Governor-General in Council to direct that a day be appointed for a solemn Thanksgiving to Almighty God for His signal Mercies and Protection.

2. War is at an end: Rebellion is put down, the noise of arms is no longer heard where the enemies of the State have persisted in their last struggle, the presence of large forces in the field has ceased to be necessary: Order is re-established, and peaceful pursuits have everywhere been resumed.

3. The Viceroy and Governor-General in Council desires that Thursday the 28th July 1859 be observed as a Day of General Thanksgiving for these great Blessings, and as a holiday throughout British India by all Faithful Subjects of the Queen.

4. Especially His Excellency in Council invites all His Majesty's Christian Subjects to join in a humble offering of gratitude and Praise to Almighty God for the many Mercies vouchsafed to them.

5. The Bishop of Calcutta will be requested to prepare a form of Prayer to be used on the Day above mentioned by the Congregations under his Lordship's spiritual authority.

By order of the Governor-General in Council.

(Sd.) W. GREY,

Secretary to the Government of India.

A Thanksgiving Service was accordingly held on the 28th July 1859, in the Chapel, when a collection was made on behalf of the Christian Tract and Book Society, which amounted to Rs. 791 which sum was duly made over to Mr. Macleod Wylie. This was

in furtherance of the Society's effort to supply the European soldiers with suitable books. The day was made a public holiday and services were held in most of the Churches in the City and sermons preached setting forth the reasons for thankfulness to the Lord on the occasion of the restoration of peace in India.

Thus closed this dark chapter in Indian History and in the goodness of the Lord it has not been repeated since.

A copy of the Royal Message that has recently been issued will now be given because of the spirit that is at present manifested in this country and the unrest that prevails.

THE KING'S JUBILEE MESSAGE WHICH WAS PROCLAIMED BY THE VICEROY OF INDIA AT JODHPORE IN NOVEMBER 1908, RUNS AS BELOW :—

1. It is now fifty years since Queen Victoria, my beloved mother, and my august predecessor on the throne of these Realms, for divers weighty reasons, with the advice and consent of Parliament took upon herself the Government of the territories theretofore administered by the East India Company. I deem this a fitting anniversary on which to greet the Princes and peoples of India in commemoration of the exalted task then solemnly undertaken. Half a century is but a brief span in your long annals, yet this half century that ends to-day will stand amid the floods of your historic ages a far-shining landmark. The Proclamation of the direct supremacy of the Crown sealed the unity of Indian Government and opened a new era. The journey was arduous and the advance may have sometimes seemed slow but the incorporation of many strangely diversified communities and of some three hundred millions of the human race under British guidance and control has proceeded steadfastly and without pause. We survey our labours of the past half century with clear gaze and good conscience.

THE SERVANTS OF THE CROWN.*

2. Difficulties such as attend all human rule in every age

* These headings have been inserted for facility of reference.

and place have risen up from day to day. They have been faced by the servants of the British Crown with toil and courage and patience, with deep devotion and counsel and a resolution that has never faltered nor shaken. If errors have occurred the Agents of my Government have spared no pains and no self-sacrifice to correct them; if abuses have been proved, vigorous hands laboured to apply a remedy.

INTERNAL PEACE.

3. No secret of Empire can avert the scourge of drought and plague, but experienced administrators have done all that skill and devotion are capable of doing, to mitigate those dire calamities of Nature. For a longer period than was ever known in your land before, you have escaped the dire calamities of war within your orders. Internal peace has been unbroken.

THE PROCLAMATION OF 1858.

4. In the great Charter of 1858, Queen Victoria gave you noble assurance of her earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement and to administer the Government for the benefit of all resident therein. The schemes that have been diligently framed and executed for promoting your material convenience and advancement—schemes unsurpassed in their magnitude and their boldness—bear witness before the world to the zeal with which that benignant promise has been fulfilled.

RIGHTS OF RULING CHIEFS RESPECTED.

5. The rights and privileges of the Feudatory Princes and Ruling Chiefs have been respected, preserved and guarded; and the loyalty of their allegiance has been unswerving. No man among My subjects has been favoured, molested, or disquieted by reason of his religious belief or worship. All men have enjoyed protection of the law. The law itself has been administered without disrespect to creed or caste or to usages and ideas rooted in your civilisation; it has been simplified in form and its machin-

ery adjusted to the requirements of ancient communities slowly entering a new world.

REPRESSION OF "GUILTY CONSPIRACIES."

6. The charge confided to my Government concerns the destinies of countless multitudes of men now and for ages to come, and it is a paramount duty to repress with a stern arm guilty conspiracies that have no just cause and no serious aim. These conspiracies I know to be abhorrent to the loyal and faithful character of the vast hosts of my Indian subjects and I will not suffer them to turn Me aside from My task of building up the fabric of security and order.

THE ROYAL CLEMENCY.

7. Unwilling that this historic anniversary should pass without some signal mark of Royal clemency and grace I have directed that as was ordered on the memorable occasion of the Coronation Durbar in 1903, the sentences of persons, whom Our courts have duly punished for offences against the law, should be remitted, or in various degrees reduced; and it is My wish that such wrong doers may remain mindful of this act of mercy, and may conduct themselves without offence henceforth.

ACCESS TO OFFICES.

8. Steps are being continuously taken towards the obliterating distinctions of race as the test for access to posts of public authority and power. In this path, I confidently expect and intend the progress henceforward to be steadfast and sure, as education spreads, experience ripens, the lessons of responsibility are well learned by the keen intelligence, and apt capabilities of India.

EXTENSION OF REPRESENTATION.

9. From the first the principles of representative institutions began to be gradually introduced and the time has come when in the judgment of my Viceroy and Governor-General and others of my counsellors, that principle may be prudently extended. Important classes among you, representing ideas that have been

fostered and encouraged by British Rule, claim equality of citizenship and greater share in legislation and Government. The political satisfaction of such a claim will strengthen, and not impair, existing authority and power. The Administration will be all the more efficient, if the officers who conduct it have greater opportunities of regular contact with those whom it affects and with those who influence and reflect common opinion about it. I will not speak of the measures that are now being diligently framed for those objects. They will speedily be made known to you, and will, I am very confident, mark a notable stage in the beneficent progress of your affairs.

REWARD TO INDIAN TROOPS.

10. I recognise the valour and fidelity of My Indian troops and at the New Year I have ordered that opportunity should be taken to show in substantial form this, My high appreciation, of their martial instincts, their splendid discipline, and their faithful readiness of service.

ROYAL INTEREST IN INDIA.

11. The welfare of India was one of the objects dearest to the heart of Queen Victoria. By Me ever since my visit in 1875, the interests of India, its Princes and peoples, have been watched with an affectionate solicitude that time cannot weaken. My dear son, the Prince of Wales, and the Princess of Wales, returned from their sojourn among you with warm attachment to your land, and true and earnest interest in its well-being and content. These sincere feelings of active sympathy and hope for India on the part of My Royal House and Line only represent, and they do most truly represent, the deep and united will and purpose of the people of this Kingdom.

12. May Divine protection and favour, strengthen the wisdom and mutual goodwill that are needed for the achievement of a task as glorious as was ever committed to rulers and subjects in any State or Empire of recorded time.

CHAPTER XXXIV.

THE CALCUTTA CHRISTIAN JUVENILE SOCIETY.

IN September 1815, the Rev. John Lawson, the maternal grandfather of the present writer, and the Rev. Eustace Carey removed from Serampore to carry on Missionary work in Calcutta. Mr. Lawson took up English work, and Mr. Eustace Carey vernacular work. They found such an abundant sphere of labour that they were induced to accept the Co-Pastorship of the Lall Bazar Church with the three Serampore missionaries and were accordingly set apart as co-pastors on the 11th January 1816.

In a letter which Mr. Lawson wrote on that very day to the Serampore missionaries, and which is printed in their Circular letter for that month, he reported:—

“We are going on much as usual in Calcutta, I hope our young people are gradually advancing in Divine things. May they be our joy here and crown of rejoicing in glory. We have set them to work in the formation of a Society for visiting and relieving the poor, which is to be called, ‘The Juvenile Charitable Institution.’ The Rules I will send you when a little more matured. They seem to have entered upon this with delight, and I think it will be the means of uniting them together, and of calling forth their gifts, as reading, and explaining the Sacred Scriptures, and prayer, are to attend every visit.”

Unfortunately no further reference is made to the said Juvenile Charitable Institution in any of the later Circular Letters nor were the Rules, which were referred to by Mr. Lawson ever printed in those Letters. It is, however, known from the records of those days that Mr. Lawson had a great influence upon young people whether youths or maidens. While he was Co-Pastor, the youths of the Lall Bazar Church started a Missionary Society, a Sunday School Society, and also banded themselves together to give a monthly subscription for deposit in the Serampore Savings Bank towards paying off the principal of the debt on the Chapel

due to the Serampore missionaries, who were the Senior Pastors of the Church. Their pastors used to draw them out for Christian work from the age of thirteen. They thus anticipated the work of the Young Men's Christian Association, and the Christian Endeavour Societies many years before they were started even in England.

In October 1819, Mr. Lawson and Mr. Eustace Carey, resigned their Co-Pastorship and joined the Circular Road Church, Mr Lawson being chosen the Pastor of the new Church. This will probably account for the silence of five or six years on the subject of this particular Society.

The next notice of the Society was in December 1821, when, in a letter from the Rev. Mr. Penney of the Benevolent Institution, it is stated:—

‘Many of the children attend the meetings of the Juvenile Society, which are held twice a week, and hear addresses from Abraham Peters, Pascal, and others formerly belonging to the Institution.’

Mr. A. Peters, who is referred to above was the first Secretary of the Society, and was a very zealous member of the Lall Bazar Church. At this time, the services of the Society were held in a stable on the premises of the Benevolent Institution in which the horses of Mr. Penney were kept. This unobtrusive though useful institution it is understood was extensively encouraged by the Christian public judging from the earliest report, which bears date 1821.

The Society would seem to have been formally founded, and established as “The Calcutta Christian Juvenile Society,” in February 1822, for the following reasons:—

1. The Annual Meeting of the Society used to be held in February of each year for many years running, and;
2. Even as late as 1882 the years of the Young Men's Christian Association used to be counted as from 1822. However, the Society was more familiarly known as the Juvenile Society, and was usually referred to as such.

The late Mr. Henry Andrews, a member of the Union Chapel, Calcutta, who died on 15th May 1897, often told the present writer that he took part in starting the Society in conjunction with Mr. Lawson. This statement is corroborated by the following:—

1. The late Rev. Robert Robinson in his Memorial Sermon for Mr. Andrews said:—

He was one of the young men, who may be said to have originally started the Young Men's Christian Association in Calcutta. *The Society he helped to form was known in those early days as the Juvenile Society, (the italics are the present writer's), and it had its weekly meetings for the study of the Scriptures, and for prayer in one of the rooms of the Benevolent Institution in Bow Bazar. For many years, it had a fluctuating existence, but it never died, and it has since developed into the Young Men's Christian Association of to-day, (1897).*

2. In an article entitled "A tribute to the memory of a S. S. Superintendent" which appeared in the *India Sunday School Journal*, shortly after Mr. Andrews' death the following statement is made:—

"He helped to form the Juvenile Society for the mental and religious improvement of young people, which met in the Benevolent Institution in Bow Bazar, and which has now merged into the Young Men's Christian Association." (The italics are the present writer's.)

The opinion has been expressed at the present time, that Mr. Andrews was, too young in February 1822, to take part in the formation of this Society, but, as he was born on the 5th August 1809, he was about 12½ years old at the time, which was just about the age at which the young people of those days took part in Christian work.

The following were the Rules of the Juvenile Society:—

Fundamental Rules

and

Bye-Laws

Of the Calcutta Christian Juvenile Society.

I. That the Society be designated The Calcutta Christian Juvenile Society.

II. That the Calcutta Christian Juvenile Society be established on those Catholic principles in which all Protestant denominations are agreed.

III. That the object of the Society be the spiritual improvement of the youth of the city of Calcutta.

IV. That in furtherance of this object the following means be adopted, *viz.*: (1) Divine Service in the Rooms of the Society, every Friday evening; (2) Sabbath Schools in the Society's Rooms or elsewhere; (3) Prayer-meetings in private houses; (4) The distribution of Bibles, either in whole, or in portions, and of religious tracts, and (5) the Circulation of religious books.

V. That Ministers and Missionaries, as well as approved laymen, of all Protestant denominations be invited to deliver Lectures in the Society's Rooms, and that no person be allowed to discourse at its meetings on the peculiarities of his own Connection.

VI. That a President, and two Vice-Presidents be appointed over the Society.

VII. That Christians of all Protestant denominations be eligible as members of the Committee, and that no person be admitted, who is not in full communion with some one section of the Church of Christ, and does not sustain the reputation of a fair name.

VIII. That a General Meeting of the Members and Friends of the Society be held annually in the month of December, at which a report of the progress of the Society, and the state of the Funds shall be read, and Officers elected for the ensuing year.

IX. That all the meetings of this Society be commenced, and concluded with prayer, and that the Members feel it a duty incumbent on them to cultivate the friendship of all institutions engaged in evangelical labours.

BYE-LAWS.

I. That the number of individuals composing the Committee of the Society, be limited to 12.

II. That the Committee assemble ordinarily for the transaction of business, on the first Friday evening of every month, after the conclusion of Divine Service.

III. That in the absence of the President or Vice-Presidents, a chairman be elected by the Committee from among their number, and that four be competent to form a *quorum*, the chairman having the casting vote.

IV. That the Committee appoint a Secretary and a Treasurer, and that the duties of these officers be vested either in one individ-

ual, conjointly, or in two, separately, at the discretion of the Committee.

V. That the Treasurer furnish a detailed statement of the Accounts at every ordinary meeting of the Committee, and that he obtain their sanction to all items of expenditure exceeding Co.'s Rs. 10.

VI. That the Committee appoint two Auditors to check the accounts.

VII. That the Society keep up a Circulating Library, consisting of religious and other useful Books, for the benefit of its Members and Friends.

VIII. That a Librarian be appointed to take charge of the Books of the Society, and that he submit a quarterly report to the Committee on the state of the Library, and of any accessions of works which may be made to it, from time to time.

Mr. W. Kirkpatrick and Mr. P. DeRozario helped with the preaching. The former subsequently became a missionary of the Baptist Missionary Society.

The *first* report of this Society, which was published was that for 1823, as stated in the body of the Report itself. It has been extracted from the Calcutta Baptist Missionary Society's Report of 1824. The following items appear in that report. The former Society denominated the Indian Juvenile Society, having been dissolved opened the way for the Calcutta Juvenile Society. An appeal for funds to purchase furniture for fitting up the room they occupied, brought in sicca Rupees 189 and Annas 8 principally through the generous exertions of Mr. Penney and with it they procured the things that were required for conducting Divine worship. They then arranged to hold meetings on Friday evenings, the usual routine of which was singing, praying and reading the Word of God with observations. They then formed a Library and the result of an appeal on its behalf they procured 150 volumes. They next started Conference Meetings on the 2nd and 4th Monday evenings of each month when a text (previously selected) was discussed and everyone present was invited to speak, but the attendance at these was rather thin. Weekly meetings for lectures on scientific

subjects were held, but the attendance was so small that they were obliged to be given up. The Calcutta Baptist Missionaries presented this Society with a pair of new Globes. In addition a regular set of lectures on Divinity was arranged for. The Receipts for the year amounted to sicca rupees 285, 9 annas and 3 pies which were all spent within the year.

In the Baptist Missionary Society's Report of 1825 it is stated that the professed object of the Society was the extension of Christianity among the nominally Christian youths of this country.

The Society is mentioned in the *Periodical Accounts* for January to April 1825.

In October 1825 some of the young people who were originally the fruits of this Juvenile Society desired to be baptized and join the Circular Road Baptist Church, but Mr. Lawson, the first Pastor of that Church, was on his death bed. When he was informed that these young people had expressed their willingness to defer making a public profession of their attachment to the Redeemer till he was well enough to assist them through it, he made the following observations:—

"Tell my friends not to wait for me; it is not the will of the Lord that I should recover from this illness; and tell them moreover, that from the fair evidence which they have afforded of their own piety, I am convinced that the Juvenile Society of which they are the happy fruits, must be owned and blessed of God." Such was the testimony of a dying saint on the confines of a blessed Eternity. The inscription on his tombstone in the South Park Street Cemetery states that "his life was useful and his death triumphant." He died on the 22nd October 1825 and was buried the next day in that Cemetery by the Rev. J. T. Thomason of St. John's Church.

In the Report published by the Baptist Missionary Society in London in 1826 there are the following references to the Juvenile Society:—

"Within the last two or three years a Society has been formed among the junior members of the Church (*i.e.*, the Circular Road

Church) in this city together with some other young men of the class denominated country-born," for the dissemination of moral and religious knowledge among individuals of their own age and station," while in a letter from Calcutta to the Society dated 17th February 1826 it is stated: "Nearly all the young men in this Society are members of the Church in Circular Road." The Society appealed this year (1826) to people in England for books.

The annual meeting was held on 17th February 1826. There was a great revival this year, in large measure stimulated by the Society. The feeling raised by Mr. Lawson's death had helped to start it. Thirty members were added to the Church (*i.e.*, the Circular Road Church).

At the 5th Anniversary Meeting of the Bible Association which was held in Calcutta on the 12th January 1827, it was stated that the Juvenile Society (among others) had been assisted with a gratuitous grant of English Bibles and Testaments.

The Rev. J. Statham, a Baptist Missionary who retired in 1827, has written as below in his "Indian Recollections" which were published in London in 1832:—

"Many of the young persons educated there (*i.e.*, in the Benevolent Institution) are now formed into a Society, called the *Calcutta Juvenile Society*, whose object is the dissemination of religious knowledge and the production of religious feelings.

The following statement, written by one of the members of that body, will best illustrate the nature of their object, and display the talent they possess:—

"The diffusive nature of Christianity proclaims its Divine origin and superior excellence. Most systems of religion that exist in the world, are entirely local: they are intended for certain limits beyond which they appear unsuitable. The Delphic oracle, the mount of Olympus, and the fount of Castalia are heard without veneration by the inhabitants of the Arctic and Torrid regions. The waters of the Ganges, and the fame of Juggernath and the rock of Himaloy (*sic.*) altogether lose their character and sanctity in the steppes of Tartary and the plains of Africa. Nations remote from Greece and India were precluded, by that guiltless circumstance, from the benefits of the religions of those celebrated climes: they could not hope to hear the oracle, or wash in the stream;

There have been systems, too, which were propagated by their professors, but the mode of propagation banished from the mind every opinion that might have been formed of their sacred character. The fire and sword are objects too terrible to permit us to contemplate the religions, which employ them, with any feelings of complacency. At the unsheathing of the sword and the kindling of the flame, every appearance of good vanishes, every expectation of a Divine origin is annihilated. It is the Gospel only that can justly claim the character of universality. It addresses men, not as distinguished into nations and tribes, but as comprising one great family, and standing equally in need of the promise of mercy and the hope of eternal life. Its doctrines and precepts contain no exclusive reference, nothing but what is applicable to men of every name and climate, under every circumstance in which it is possible for them to be placed, but if the Gospel aspires to universal dominion, it recommends no equivocal means of effecting that end. It requires not bloody offerings, but a living sacrifice. Its instruments of conviction are not fire and the rack, but the word of power, the sword of the Spirit.

This system, so diffusive, and so calculated for universal advantage, is left to the exertions of those, who have felt its power to be extensively disseminated. Willing as celestial natures would be, to be, as they were at the birth of the Saviour, messengers of peace to the inhabitants of the earth, that office is imposed by God on His own people, however, unfitted by their sins and weaknesses for the performance of the duty. What obligations there are to constrain God's people to declare His salvation to sinners, and with what force may they, who have been made to perceive the dangers of their situation, who have received mercy, and now possess a good hope through grace, represent to sinners the misery of their situation and urge them to fly to the refuge.

Such are the objects of "the Calcutta Juvenile Society," objects common to other institutions, but attempted in a particular manner. As the Provinces of an extensive Empire are divided into Governments and distributed to several individuals, so the charge of different modes of operation, in the kingdom of the Gospel, must be undertaken by particular classes of men, with a view to bring their energies to bear more efficiently on distinct divisions of the same glorious work. There are various descriptions of people, to whom the Gospel must be addressed with some changes, not indeed in its essential character, but in its external circumstances.

The Calcutta Juvenile Society have occupied their ground. They have taken the circumstances of the place into consideration,

its wants and capabilities, and they have directed their efforts to its cultivation. The field is large, but waste, their aim is to render it fruitful, to convert the barren wilderness into a garden of the Lord."

The members of this promising society are young men, who have received the truths of the Gospel not in Word only, but in power—and who are desirous that a great reformation should take place amongst the hundreds of countryborn youths, who swarm in Calcutta, with this end in view they hold weekly meetings in a neat bungalow Chapel, when some one, before appointed, delivers an essay or lecture on some important subject, and devotional exercises are carried on. On stated occasions, the Rev. W. Yates gives a theological lecture, which is always well attended. During the week they hold prayer-meetings in all parts of the city and suburbs, sometimes in the houses of Portuguese Roman Catholics by which means many have been led to renounce the errors of Popery. Attached to the Society is a small library, which continues rapidly to increase. One of their number is annually appointed Librarian, and any youth in the city, desirous of reading, is gratuitously provided with the means. The establishment of Sunday Schools is another object steadily pursued by these youthful champions of the Cross—and in one of their Annual Reports now lying before me, there are interesting accounts of the happy deaths of two of the scholars. It is by means similar to those pursued by these Indo-British youths, that we hope to see India evangelized. They find their way into habitations where the missionary has not access—and born in, and inured to the clime they do not fall a sacrifice to active exertions, as the Europeans must do. Thus these men will stand preaching to the natives in the Bazars and crowded streets beneath the rays of a mid-day sun which would prove fatal to others.

These are the first fruits of the schools: what the future harvest may be, we know not, but I consider that vast blessings will result to India from the establishment of them, as the youths educated there are sent to all parts of the country as writers and superintendents, and very pleasing accounts have been received of the zealous efforts of some to instruct the children around them.*

In a letter from Calcutta, dated 21st April 1827, it is stated that the place of meeting had become too small for the work. A collection was made in order to build a pucca Chapel. (See Baptist Missionary Society's Report of 1827). There is also this further remark:—

Nor must it be forgotten that the Calcutta Juvenile Society who are zealously engaged in conducting meetings from house to house, distributing tracts and establishing Sabbath Schools is composed mostly of young men who have been educated here (*i.e.*, the Benevolent Institution).

From the Baptist Missionary Society's Report of 1828 it seems that the money collected for a pucca Chapel was actually given to build a preaching Chapel in Jaun Bazar for the Baptist Mission so that evidently the work of the Society had fallen back meanwhile. On the other hand the following remarks are on record:—

"The members of the Juvenile Society continue to prosecute their labors with some degree of success. We are happy to perceive that although several of their (original) number have removed to different parts of India others are raised up to occupy their places. The prayer-meetings conducted in private houses are well-attended and have proved a blessing to several. We expect some of their number will soon join the Church."

The work is referred to in the Baptist Missionary Society's Report of 1829. The Annual Meeting was held on the 19th February 1829, and was largely attended. The report was sent to London. In that year, Mr. Penney carried on a Sunday School assisted by the members of the Juvenile Society, which was attended by about 30 children, some of whom were Hindus.

The following remark is extracted from Volume I. of Dr. Cox's (Jubilee) History of the Baptist Mission and is inserted here as it has reference to about this period:—

"Carapiet Aratoon was exceedingly active in connection with the young men of the Juvenile Society in ministering to six native places of worship, so that more than a thousand persons heard the Gospel every month from a single missionary. The village of Banskollah particularly shared his labors."

This was the commencement of a work of grace in the villages to the south-east of Calcutta.

The following account of the 11th Annual Meeting of the Society, which was held on the 20th February 1834, is taken from the *Calcutta Christian Observer* of April 1834:—

Calcutta Juvenile Society.

The 11th Annual Meeting of this Society was held in the Female Department of the Benevolent Institution on the 20th Feb-

ruary, Rev. R. C. Mather in the chair. After a few appropriate observations from the Chairman, the Secretary was called upon to read the Report, which embraced the operations of the Society, in four distinct branches, *viz.*, its stated weekly services, its Sabbath School, its private prayer-meetings, and the labours of an auxiliary branch in connection with the Institution. The attendance at the weekly services was stated to be good; the accounts of the Sabbath School were rather unfavourable, owing to the unconcern of parents in respect to the attendance of their children and the inveterate prejudice existing from mistaken views of the objects of religious instruction. Three private prayer-meetings had been conducted during the past year, with some little interruption, on the evenings of Tuesday, Thursday, and Saturday. In the first of them, the service had been carried on in the Bengalee language. Resolutions were moved and seconded by Dr Corbyn, Messrs. Byrn, Woolaston, Kirkpatrick, Lorimer, Hunt, Andrews and Wilson. Very interesting observations were made by the gentlemen, who advocated the nature and objects of the Society, and the meeting, which it was gratifying to see so numerously attended, broke up in apparent satisfaction with the business of the evening.

The Mr. Andrews referred to above was Mr. Henry Andrews of the Union Chapel, who has been previously mentioned in this narrative. Lord Macaulay arrived in Calcutta in November 1834, and Mr. Andrews had the privilege of working under him during 1836-37 in connection with the Indian Law Commission.

The Society was Catholic in its constitution and was nearly akin to the City Mission of after years.

On the 28th May 1836, the Rev. James Penney and Mr. William Kirkpatrick bought the land in Bow Bazar (then called Lall Bazar) with two buildings on it for sicca rupees 3,300.

On the 1st February 1839, Mr. Penney died and in consequence new Trustees were appointed in 1845 to whom the property was made over by a nominal sale of Rs. 10 for the land and buildings. Of the latter one is described as lower-roomed and the other upper-roomed. The Trustees were Rev. Thomas Boaz, Rev. James Thomas, Manuel Wittenbaker, Henry Andrews, and William Henry Haycock. The Committee consisted of Messrs. Manuel Wittenbaker, Henry Andrews, John Hawkins Cockburn, Lewis Gomez and William Henry Haycock.

In the weekly edition of the *Friend of India* for the 12th September 1850, there is a paragraph, taken from the *Bengal Times*, in which satisfaction is expressed that a system of monthly lectures had been arranged to be delivered in the rooms of the Calcutta Christian Juvenile Society, opposite the Benevolent Institution.

The old building standing close on the street was taken down and the present building was erected. The other building at the back appears to have been allowed to stand, but it fell down some few years ago. This new hall which is described as the Lecture Hall of the Society was opened on the 19th November 1852, and, Mr. Macleod Wylie a well-known Christian gentleman of those days, delivered the opening address on that occasion. For that period it was a commodious and comfortable building and presented a striking contrast to its ancient humble meeting-room which stood on the opposite side of the road. A sketch of the hall as it was a few years back is given below through the kindness of the Y. M. C. A., College Branch.



THE LECTURE HALL OF THE CALCUTTA CHRISTIAN JUVENILE SOCIETY
IN BOW BAZAR STREET, CALCUTTA.

(By kind permission of Messrs. J. N. Farquhar and B. R. Barber of the
Y. M. C. A. College Branch.)

Though the Committee of the Society had attained their great object in the erection of this Hall, it is added that they were still exerting themselves to extend the sphere of usefulness of the Society. It must be borne in mind that the Y. M. C. A. of Calcutta, was not so much as in existence at that time, not having been started till 1854. In fact the Y. M. C. A. movement began in England only in 1844 and had not spread to this country, so that the Juvenile Society had been doing from 1822 the kind of work that the Y. M. C. A. took up in England in 1844 only, or 22 years behind that Society.

Mr. Macleod Wylie, who delivered the opening address on the 19th November 1852, was the oldest colleague of the Committee and hence was selected for the honor. There is so much of interest in the address bearing on the work of the Juvenile Society that no apology is offered for printing *in extenso* the following long extract from it as given in the *Oriental Baptist* for February 1853 :—

“ An examination of the various means employed by the Society will be found in its Annual Reports. But, perhaps, it may be asked what good has this Society effected? In answer we make a statement of unvarnished facts by saying that not a few have been brought to the saving knowledge of Christian truth through its instrumentality. Two or more of its earlier fruits are to this day laboring as missionaries, one of whom had sometime ago the pastoral oversight of the Baptist Churches at Agra and Cawnpore respectively. One each of the present Deacons of the three Dissenting Churches at Calcutta are likewise the fruits of this Society, and there are other men, who have been admitted into the fellowship of these Churches and who it is hoped have adorned and are still adorning their profession by a consistent course of sincere piety. In respect to one of these fruits of the Society to whom allusion has been made, as both a missionary and pastor, our late respected friend and co-adjutor, the Rev. James Penney, bore many years ago the following testimony :—

“ We have been in deep distress at Dinapore, wrote Mr. Penney to the Committee, with your friend Mr. G. (Greenway), who has lost his brother by the jungly fever and who himself has, but narrowly escaped. These very afflictive occurrences have brought to my acquaintance one of the best Christians I have seen in India

His gentleness, his sound sense and deep-seated piety, have filled me with the highest respect for him, and pleasing anticipations that he is intended for some great work on earth, and, I trust an exalted seat in heaven. If the Juvenile Society, added Mr. Penney, is useful in bringing such men as Greenway into the Church and into the Ministry long may it flourish and prove a blessing to India."

There is one permanent feature of this Society to which I beg permission briefly to advert, namely, its broad catholicity. This is stated in Rule 2, which runs as follows:—

"That the Calcutta Christian Juvenile Society be established on those catholic principles in which all Protestant Denominations are agreed." To these principles the Society has ever adhered by preaching the fundamental truth of salvation through the blood of Christ, and its Committee have been always composed of Christians of all Denominations; it has been an Evangelical Alliance in this land for upwards of thirty years. (This would seem to imply that it was established before 1822). On my acquainting that eminent minister and missionary, Dr. Duff, about twenty years ago with this Catholic phase of the Society, he burst forth into expressions of the warmest admiration and remarked that the Society was worthy of the countenance and support of every true Christian.

But, it has been objected, that since there are so many Churches and religious Societies in this city, there is no necessity for the continuance of an Institution such as this. If this objection be considered valid, then by a parity of reason, all Young Men's Societies (and there are many such both in Europe and America) must be discountenanced and condemned as superfluous. Did we pay proper heed to the words of our Saviour 'the harvest is plentiful, but the laborers are few, pray ye therefore the Lord of the harvest that He may send more laborers into the harvest' we should tremble to oppose or discourage, any, even the feeblest effort put forth to do good. Are the means employed in this great city to diffuse the blessings of the Gospel at all proportioned to the vast population, and are there not diversities of operation? Why then object to this Society?"

On the 1st August 1854, the *Calcutta Young Men's Christian Association*, was inaugurated by a public meeting, which was held in the Town Hall. This Association was entirely distinct from the *Calcutta Christian Juvenile Society* and seems to have been meant mainly for the benefit of young Europeans arriving

in the City as will be seen from Rule 6 of its rules which are printed below. It is not known where it held its meetings, but it soon died out. The following extract regarding the Rules and Regulations of this Association is taken from the *Oriental Baptist* of August 1854. A comparison of them with the Rules of the older Association will soon show the differences between the two sets of rules:—

“CALCUTTA YOUNG MEN'S CHRISTIAN ASSOCIATION

We are happy to record the establishment of a Society bearing this designation. The arrangements for conducting it are not yet fully matured, but some idea of the merits may be gathered from its Rules and Regulations, which are as follows:—

I.—That this Society be called the “Calcutta Young Men's Christian Association.”

II.—That the basis of the Association be evangelical and the object, the religious and intellectual improvement of Young Men

III.—That it be un-sectarian.

IV.—That the Association shall consist of Governing Members and Members.

V.—That the Governing Members shall be members of Christian Churches, or individuals well known to Christian Ministers and Laymen to be persons of religious character.

VI.—That the Governing Members consist of Honorary Governing, and Subscribing Governing Members.

VII.—That any person who shall be nominated by a Member upon payment of the current subscription, shall be admitted to the privileges of the Institution subject to the approval of the Committee. Every Member shall be bound to conform to the Regulations of the Institution.

VIII.—That the affairs of the Association be conducted by a General Committee, to be elected by the Governing Members from among themselves, and from the Honorary Governing Members of the Association.

IX. The means by which the object of the Association are to be carried out:—

1. Religious instruction, comprising every subject which can be brought to bear on the elucidation and illustration of the Word of God.

2. Lectures on Religious, Scientific and Literary subjects having a religious bearing.

3. A Library and Reading Room.

The Library to consist of works of a religious, scientific and literary character, the same being approved by the Library Committee.

4. Discussion on Religious, Scientific and Literary subjects, to be held under the management of the Committee or Members.

5. The encouragement of devotional and other meetings calculated to promote the welfare of Young Men.

6. Obtaining acquaintance with Young Men newly arrived in the country, and introducing them into Christian circles.

7. The co-operation of Ministers of Religion and the establishment of Bible Classes adapted to the capacities of Young Men.

8. The employment of any instrumentality not opposed to Christian principles, and which may be calculated to promote the religious and intellectual improvement of Young Men resident in or visiting Calcutta.

9. The recommendation of respectable places of residence for new arrivals.

10. The formation of kindred institutions in other parts of the country.

11. That the Subscriptions be Co.'s Rupee 1 a month, both for Governing Members and Members, and that Donations be solicited from the Public.

J. H. Norman, Secretary,
15, Clive Street.

J. Galloway, Treasurer,
Oriental Bank Corporation.

In the Imperial Library at Calcutta can be seen the Report which was printed at the beginning of 1855, in which the Rules and Bye-laws of the Young Men's Christian Association are all given in detail as also a Prospectus of the Meetings to be held

during the first six months of that year. A copy of the Title page is given below:—

Calcutta Young Men's
Christian Association
Rules, Bye-laws
and
List of Committee
with
Prospectus of Meetings
to be held
during 6 months, beginning January 1855.

CALCUTTA:

Printed by Sanders Cones and Co.,
56, Cossitollah.
1855.

The Honorary Secretaries are given as Mr. J. H. Norman, Mr. C. S. Lexington and the Treasurer as Mr. Jas. Galloway

In 1855 the Calcutta Seamen's Friend Society, asked for permission to hold their meetings for seamen in their Lecture Hall and continued to hold their meetings in that Hall for many years after that.

The following extract, taken from the Thirty-Fourth Annual Report of the Young Men's Christian Association late Calcutta Christian Juvenile Society for the year 1856, which was read at the Annual Meeting of the Society which was held in their Lecture Hall on the 27th January 1857, explains itself:—

"Your Committee have deemed it proper, as more agreeable with the objects of the Society to change its designation from the Calcutta Christian Juvenile Society to that of the Young Men's Christian Association, by which name it is to be called in future

This was a most natural step to take, for the Society had been practically a Young Men's Christian Association from the moment of its birth in 1822 twenty-two years before the formation of the Association of that name by Sir George Williams in London. They did not with the change of name, however, modify any of their original Rules. This clearly shows that the Association which had been formed on 1st August 1854 had died out.

After that the Title page always showed the change of name,
as below:—

The
Thirty-Eighth Annual Report of the
Young Men's Christian Association,
late
Calcutta Christian Juvenile Society.
For 1859 and 1860.
Instituted in 1822.

CALCUTTA:

Printed by A. D'Rozario at the Albion Press.
1861.

But there is no need to trace the history of the Association down to the present day, as we have only to do with the Juvenile Society. For very many years afterwards various religious meetings used to be held in this hall in some of which the present writer himself took part, when he was connected with the Y. M. C. A., which existed in the latter seventies. In 1906, the hall was handed over to the Y. M. C. A. of the present day by Mr. W. C. Madge, the sole surviving Trustee of the property.

No religious meetings have, however, been held in the hall for some years past, and the premises have been let to a timber merchant from 1st September 1908, for a period of three years, but it is understood that at the end of that period the Association hopes to revive the work in the Bow Bazar District.

The writer tenders his best thanks to Messrs. Farquhar, and Barber, of the Y. M. C. A. College Branch, for all the assistance they have rendered him in the collection of facts for this chapter.

CHAPTER XXXV.

THE PASTORATE OF THE REV. JOHN SALE.

(From 1st February 1859 to 23rd January 1861,

and

2nd December 1863 to 24th March 1868.)

BEFORE detailing the events of Mr. Sale's pastorate, it will be necessary to give a brief biographical sketch of both Mr. and Mrs. Sale, who were jointly, and separately so useful in the Lall Bazar Church, and did so much for its spiritual, temporal and social welfare.



PORTRAITS OF THE REV. JOHN AND MRS. SALE AS THEY WERE
WHEN THE FORMER WAS PASTOR OF THE CHURCH.

THE REV. JOHN SALE.

He was born at Wokingham in Berkshire on the 4th of September 1818. He received his education for the Ministry at Bradford, (now Rawdon) College under Dr. Acworth, where he was a fellow-student with the Rev. J. P. Chown of Bradford and Bloomsbury. He was ordained as a missionary in connection with the Baptist Missionary Society in 1848, and married the same year. Mr. and Mrs. Sale reached Calcutta in 1849. His first station was Barisal, where he remained from 1849 to 1856. He was then transferred to Jessore where he was stationed from 1856 to 1859, developing with fostering care the Mission in that District. Having accepted the Pastorate of the Lall Bazar Church, he removed from Jessore to Calcutta in January 1859.

In 1860, he was appointed by the Viceroy—Lord Canning—and the Lieutenant-Governor of Bengal—Sir John Peter Grant—the only missionary member of the Commission to investigate the questions in dispute between the planters, and the *ryots*, that led to the indigo disturbances that year, with a view to deliver them from the burden of cultivating indigo. After his death, Mr. W. S. Seton-Karr, a retired Civilian, who was the President of that Commission, wrote that he never ceased to value the support, which Mr. Sale gave him at the time of the Commission.

The order appointing the Indigo Commission was published on page 1,071, of the *Calcutta Gazette*, dated the 16th May 1860. It runs as below:—

“Notification dated 10th May 1860. Under the provision of Section XII, Act XI of 1860, the following gentlemen have been appointed Commissioners to enquire into, and report on the system, and practice of indigo planting, and the relations between the indigo planters, and the *ryots* and holders of land in Bengal:—

Mr. W. S. Seton-Karr, *President*.

Mr. R. Temple.

Mr. W. F. Ferguson.

Rev. J. Sale.

Babu Chundra Mohun Chatterjee.”

From Mr. Buckland's book, “Bengal under the Lieutenant-

Governors," it appears that Mr. Ferguson was appointed to represent the planting interest, and the Rev. J. Sale, the interests of the *ryots*. Babu C. M. Chatterjee was the nominee of the British Indian Association and the other two were Bengal Civilians. Mr. R. Temple subsequently became Sir Richard Temple, and rose to be Lieutenant-Governor of Bengal, and later on Governor of Bombay.

The Commission examined witnesses from the 18th May, to the 4th August 1860, and the Report submitted by them bears date the 27th August 1860.

Sir John Peter Grant, the Lieutenant-Governor of Bengal wrote thus in the last paragraph of his Minute on the report of the Commission, which is dated the 17th December 1860:—

" My high opinion of the manner in which the Commission have conducted their enquiries, and reported to Government their conclusions upon this extensive, and long-controverted subject has been expressed to the gentlemen, who composed it in a separate letter."

Mr. Sale's health having failed in Calcutta after two years, he was ordered to England at the beginning of 1861, and made over the pastorate of the Church temporarily to Rev. G. Kerry. Mr. Sale returned towards the close of 1863, when he resumed the pastorate, which he held till the 24th March 1868, when he had to relinquish it in order to take charge of the work at Barisal in place of the Rev. J. C. Page, who had resigned. At the time of his leaving, the Church presented him with a gold watch, and a large family Bible, and Mrs. Sale with a silver tea service. The watch bears an inscription, dated 1868, that the presentation was in recognition of his great services to the Church, and congregation. These articles are still among the treasured possessions of the family.

Mr. Sale remained at Barisal until 1874, when he had to go to England on account of his health, and he eventually died suddenly at Helensburgh in Scotland, at his son-in-law's house on

the 4th September 1875, the anniversary of his birthday, at the age of 57 only.

It was decided on the 28th of April 1880, to allow his friends to put up a Tablet to his memory in the Chapel, which was done, and the inscription on it is as below:—

In loving Memory of

The Rev. John Sale

For 26 years a faithful Missionary in Bengal,

Of the Baptist Missionary Society.

He was for ten years the beloved Pastor,

Of the Church Meeting in this place,

And left Calcutta to resume Mission work

in Backergunge.

In 1860,

Lord Canning, and Sir J. P. Grant,
appointed him the only Missionary Member
of the Commission, which investigated the
disturbances between the Indigo Planters,
and the *Ryots*.

He died suddenly at Helensburgh in Scotland,

September 4th 1875: aged 57 years.

Absent from the body: present with the Lord.

MRS. SALE.

Her maiden name was Elizabeth Geale. She was born at Orthes in the South of France on the 29th March 1818, but was brought up in Devonshire in England. Her parents were members of the Church of England, who strongly objected to Dissent, and, when he avowed her conviction that the baptism of believers only was the teaching of Scripture, her life at home became embittered by controversy. She asked, and received, permission to seek some employment away from home by which she might gain her own living. Through her father's influence with his friend Sir David Davis, physician to Queen Adelaide, she entered the household of Lady

Harriet Mitchell, to whose daughter, (afterwards Lady Lisburn), she became companion. This position, she occupied about fourteen years, and during the latter part of that time, through the intervention of Sir David Davis, she received instruction in surgery and medicine in one of the London Hospitals. In this way God was fitting her for her future work.

Whilst in London, she was baptized by the Rev. W. Bowes of Blandford Street Church, of which she became a member. With a glad heart, she took up various forms of Christian work, but the Welsh milkmaids in London were her special care.

In 1848, she married the Rev. John Sale, and left for India the same year reaching Calcutta in 1849.

On arrival in India, she threw herself heart and soul into the duties that devolved on her. While in Calcutta, she undertook the teaching of Bengali ladies in their homes, but had not made much progress with the work when Mr. Sale's health failed, and he was ordered to England at the beginning of 1861. As Mr. Mullens with her two daughters had arrived at the end of 1860, Mrs. Sale arranged with her to carry on this interesting work in her absence, which she consented to do.

In the London Hospital, she had gained a little knowledge of medicine and nursing, and during her missionary career, she was very successful in the treatment of cases. One instance is recorded thus:—

On one occasion, a man, who had been attacked by a leopard, was brought into the Mission House, his thigh and whole leg torn by the claws of the ferocious beast. The flesh hung literally in shreds, and the bone was visible. With much skill and patience the wound was cleansed, and the bits of flesh gathered carefully together, then the whole was kept in place with strips of plaster and bound with bandages wet with calendula. These were kept moist till the skin began to heal, and in due course the patient recovered completely.

She started a tailor's class in Barisal soon after her arrival there and when in England in 1861, she advocated a scheme for establishing in Calcutta a Boarding School for the education, on payment, of daughters of Native Christian gentlemen, and propounded her scheme at a drawing-room meeting held by Lady Peto, when it was fairly launched. When funds came in, she secured the services of a Miss Wheeler as teacher.

Mr. and Mrs. Sale returned to India at the end of 1863, and early the next year, (1864), the school opened with nine pupils. But Miss Wheeler married in 1865, and her valuable services were replaced by Miss Hebe Robinson, a daughter of the Rev. John Robinson, who succeeded Mr. Sale in the Pastorate, and grand-daughter of Rev. William Robinson, whose pastorate has already been noticed. The school suffered a great blow in 1868, when Mr. and Mrs. Sale had to go to Barisal, but Mr. and Mrs. R. Robinson removed their residence to the School, and at the end of the year they had 20 pupils. After Mrs. Robinson's health failed, and Miss Hebe Robinson married, Mrs. and Miss Leslie took over the school, and conducted it till it died out, after an existence of 13 years, when Miss Leslie's health failed. About three years after the school was started Mr. Sale baptized one of the girls on the profession of her faith in Christ. This was on the 10th March 1867, and the girl's name was Minna.

Mrs. Sale possessed in a marked degree what is termed sanctified common-sense, and her tact equalled her determination.

In 1874, Mr. Sale's health completely failed, so they left India in May of that year, after over 25 years of faithful service. After Mr. Sale's death on 4th September 1875, Mrs. Sale remained with Mr. and Mrs. James Young, (the latter being her daughter), and, after Mr. Young's death in 1890, Mrs. Sale remained on with her widowed daughter, but ever retained an interest in Mission work, in India, and in the Lall Bazar Church. She was the means of starting the Scottish Auxiliary to the Baptist Zenana Society. She threw herself into the work connected with the Baptist Church at

Helensburgh, which for the last fourteen years of her life was her spiritual home.

Her health had been failing for some years, and on the 8th February 1898, she entered into rest within a few weeks of completing her 80th year. So passed away a Mother in Israel.

She came out to Calcutta with her daughter Mrs. Young once after Mr. Sale's death, and that was in the cold season of 1880-81.

The following instances are tokens of her continued interest in the Lall Bazar Church:—

1. In February 1882 the Church received from her				
19½ dozen pieces of Tea meeting crockery, with badge,				
valued at	...	...	...	£ 5 19 3
6 Damask Table Cloths, valued at	...	...	...	£ 7 6 8
Total				£13 5 11

and a vote of thanks was passed to her.

2. In October 1882, the Church received a gift of £20, from Mrs. Sale, and friends towards the purchase of the Parsonage.

It is now necessary to turn to the work of the Church.

After Mr. Thomas' death on the 20th July 1858, the pulpit was supplied by the missionaries at Calcutta and Serampore. At the very first Church Meeting after his death, which was held on the 26th July 1858, it was mentioned that an effort should be made to obtain the temporary oversight of the Church by some one of the missionary brethren, and a letter was read from the Rev. John Robinson of Serampore in which he tendered his gratuitous services to the Church, whenever, they were needed, provided that on such occasions the Church would send Gungaram to Serampore to supply his place to the native Church. It was also stated that both Dr. Wenger and Mr. Lewis had offered to give all the help they could to the Church, and that if Mr. Sampson of Seram-

pore were applied to, he probably would be willing to come down on the Sunday and week-night provided his expenses were paid and lodgings provided for him. It was decided to apply to the Society in London for the services of Mr. Sampson for the Pastorate. Letters were accordingly written on the 9th August 1858 to, (1) the Committee of the Society, (2) Dr. Underhill its Secretary, and (3) Mr. Sampson at Serampore to take temporary oversight of the Church. The reply to the last was of course received first. It bears date, the 12th August 1858, and in it, Mr. Sampson, expressed regret that he could not commit himself to any stated visits himself, but said that he and his colleagues and Mr. John Robinson were willing between them to take the services on two Sundays in each month until a permanent arrangement could be made, leaving the Church to provide for the other two Sundays.

An extract is given below from the letter of 19th August 1858, from the Church to the Committee:—

"The Lall Bazar Chapel, where we meet, is situated in the very heart of the permanent Christian population of this city, and in the street which is the principal resort of European seamen. In former years both before and during the Pastorate of the Rev. W. Robinson, the Chapel was generally well attended; and, if the congregation has much diminished since that time, the principal cause of its decline must be sought in the circumstances that for many years past, whilst Protestant places of worship were multiplied, our successive Pastors were unable to devote to the Church more than a portion of their time and strength. We believe that if we could obtain the services of a Pastor, who was likely to become a popular preacher, and at liberty to consider his labours in our midst as his chief, and most important work, with the Divine blessing, the attendance would speedily improve and a larger congregation be gathered from which, ever and anon, there might be added to the Church such as shall be saved. At all events we can confidently affirm that the Chapel is situated in a locality, where the preaching of the Gospel is most urgently needed. The permanent population around us consists largely of Roman Catholics, who are unacquainted with the way of salvation, and, the European seamen, who daily pass and re-pass in front of it by hundreds, are almost equally destitute of the knowledge of the Gospel.

In addition to this, the past history of the Church supplies encouraging associations, which we trust will lead you to take a warm interest in our continued welfare. It has long been the instrumentality under God of supplying several honoured laborers for the Mission field, such as our deceased brethren Leonard and Aratoon. In former years our pulpit was frequently, nay, many years, regularly, supplied by those eminent men of God, Carey, Marshman and Ward. And it was in our Chapel that Dr. Judson was baptized. Do not circumstances of such deep interest constitute something like a claim upon your kind attention and fostering care?"

The Committee replied on the 14th October 1858, and, as their reply gives the terms on which they were willing to let the Church have the services of Rev. John Sale, the following extract is given from their letter *in extenso*:—

The Committee desire to express their deep interest in the welfare of the Church Meeting in the Lall Bazar Chapel, and to say that it is their wish to assist them in every practicable way in the acquisition of another Pastor. Circumstances not needful here to mention, have led the Committee to request the services of the Rev. W. Sampson in another field, and they propose to employ him more fully in missionary work immediately on his release from his engagements at Serampore. The Committee, however, propose to invite the Rev. John Sale of Jessore to remove to Calcutta in order to assist in the missionary labours, it is desired to carry on in that large city, and they direct me to say that should his ministry be acceptable to the Church in the Lall Bazar, and he should himself be willing to listen to an invitation from you, the Committee will cheerfully sanction his entrance on the Pastorate among you. In suggesting this arrangement it will be understood that the Committee desire to exercise no authority over the choice of the Church. They desire to co-operate with you in enlarging the kingdom of our Lord, and with a distinct impression that the ministry of Mr. Sale or of any other of our brethren among you, will be useful alike to the English-speaking population of Calcutta, and to the natives of the country. They desire to regard your community as a Mission Church, and to see it and its Pastor actively engaged in assaulting the strongholds of the frightful idolatries amid which you dwell.

With regard to the pecuniary support of the Pastor, it would seem that at present the Church is unable to supply the necessary

funds. The Committee would therefore suggest the following arrangement:—

That in case a Missionary of the Society should become your Pastor, he should continue to receive his support from the funds of the Society, but that the Church should engage to pay monthly into the hands of the Society's Calcutta representative or Secretary, such sum as may be agreed upon, increasing as they might be able the amount until it shall be sufficient for the Pastor's entire support, when another arrangement may mutually be agreed upon.

The Committee most earnestly hope, and pray that the work of God may be revived among you, and that His blessing may abundantly be poured out on the ministry, which He in His providence may bring amongst you."

The above letter was received at the end of November, and Dr. Wenger presided at the Church Meeting of 7th December 1858, at which it was considered when it was resolved to invite Mr. Sale. A letter of invitation accordingly issued on the 30th December, the delay being due to a slight misunderstanding on the part the Church should take, but Mr. Sale's reply of 3rd January 1859, accepting the Pastorate, is so characteristic of the man that it is felt that it should be reproduced. The following is a copy of it:—

DEAR BRETHREN IN CHRIST,—

I have the honour to acknowledge the receipt of your kind and frank communication dated 30th December 1858.

In reply to it, I need not enter into any lengthened explanation regarding the post, as I trust you already sufficiently understand my reasons for hesitating to go to Calcutta. The work in Jessore is so important, and after some five years of anxiety, we are beginning to see decided proofs that our labours and prayers have not been altogether fruitless.

Until therefore, we were convinced that the work for which we were called hence was of sufficient importance to justify us in relinquishing the duties devolving on us here, we thought it right to remain at our post.

I quite agree nevertheless in thinking with you and the Committee of the Baptist Missionary Society that the Pastorate of the Church in Lall Bazar offers a fine field of usefulness, and that the

Baptist Mission in Calcutta, *and in Bengal*, may be much assisted by the blessing of God upon the efforts of the Pastor and the Church.

On the receipt therefore, of your invitation to labour amongst you as your Pastor, I feel it my duty in humble dependence on Him, who has said "My strength is made perfect in weakness" to accept that invitation with the understanding that I still continue an Agent of the Baptist Missionary Society.

I mention this latter point particularly because the Secretary of the Society (Mr. Underhill), in a letter I recently received from him, tells me the Committee has suggested "that in case a Missionary of the Society should become Pastor (of the Church in Lall Bazar), he should continue to receive his support from the funds of the Society, but that the Church should engage to pay monthly into the hands of the Society's Calcutta representative or Secretary such sum as may be agreed upon etc." I have no apprehension that the interests of the Church and Mission will be antagonistic. On the contrary I accept your invitation in the hope that both as Pastor and Missionary I shall have your hearty co-operation and prayerful sympathy.

Let me entreat you brethren, and the Church of which you are Officers, to pray for us that we may be taken to you in safety and peace, and that the Head of the Church may so teach, and help us, that our coming to you may be the occasion of much, and lasting good to all at present concerned, and to many others

Believe me, dear Brethren, to be
in the bonds of Christ's Holy Gospel.

Yours very faithfully,

(Sd.) JOHN SALE.

CHURAMONCOTTEE, JESSORE, *3rd January 1859.*

On 1st January 1859, fifty years were completed since the opening of the Chapel, and it was resolved to celebrate the Jubilee suitably, the Chapel being cleaned up for the occasion. The following extract regarding the services is taken from the Annual Report of 1859, of the Society, and is of interest in many ways at the present time with reference to the approaching Centenary. Not one of the ministers mentioned as having taken part in those services is alive at the present time, which adds a touch of pathos to the record:—

"The Lall Bazar Chapel was originally opened on the 1st Jan-

uary 1809. It was resolved to keep the Jubilee of its existence by a suitable service. On this account the usual New Year's Day service held at Union Chapel was held this year at the Lall Bazar Chapel. The Rev. J. Pourie of the Free Church preached to an overflowing audience from Ecclesiastes ix. 10, after which the Lord's Supper was administered by the Rev. A. F. Lacroix of the London Mission. At the morning prayer meeting the Rev. C. B. Lewis presided, and an admirable address was given by the Rev. G. Kerry of Howrah. In the afternoon there was a Bengali service, when the Rev. J. Wenger preached."

On the following Lord's Day, the Revs. R. Robinson of Dacca and W. Sampson occupied the pulpit, the latter addressing himself principally to the young.

In writing to Mr. F. Trestrail, the Secretary of the Society, about the Jubilee, the Deacons in their letter of February said:—

"On the first day of the present year the Jubilee of the opening of our Chapel was celebrated by suitable services. It is of the Lord's mercy that the Gospel of Christ has been proclaimed in it without intermission for fifty years and that the close of that period found the Church, if not so numerous or so prosperous as could have been wished, yet in a peaceful, and, upon the whole, a healthy state. We solicit the continuance of your intercession that in times to come it may prove more and more like a burning and shining light amidst the surrounding darkness."

Mr. Sale entered on his pastoral duties from 1st February 1859 and he at once began to try and straighten out the things that had got crooked during the intervening seven months. On the 30th March 1859 a resolution was unanimously agreed to that the Sunday School should be *recognized by the Church*, that Mr. L. Mendes should be the General Superintendent and Mrs. Sale the Lady Superintendent.

In order that the Chapel might be more generally known as a place of worship it was agreed on the 20th April *at the suggestion of the Pastor* that a board should be placed at the gate showing what kind of place it was, the days of worship and the hours of service.

On the 22nd June it was unanimously resolved *at the suggestion of the Pastor* that the rule which had hitherto obtained for all appli-

cants for Church membership to appear before the Church should be strictly adhered to in the future though it had been departed from in a few special cases.

On the 28th July a Thanksgiving Service was held for the restoration of peace after the Mutiny in accordance with the Governor-General's order and a collection was made on behalf of the Tract Society which amounted to Rs. 791. A Watch Night Service, the first of its kind, was decided upon for the 31st December of that year.

Instead of making scattered efforts and having scattered schools and Chapels, the Church seemed to think it desirable to concentrate their efforts and so decided on 14th February 1860 to offer the Chapel at Kidderpore to Rev. G. Pearce, and, if he declined to have it, then to sell it off.

A Register of Births was started in June of that year, and on the 30th of that month, the members were requested to register the births of their children in it, but only a few appear to have availed themselves of this registration.

In 1860, Mr. Sale was appointed the sole Missionary Member of the Government Commission to investigate the Indigo disputes and the work connected with this would seem to have been too much for him, seeing that witnesses were being examined from 18th May to 4th August. Before the end of the year he was ordered to proceed to England owing to ill-health.

A letter was therefore written on 8th January 1861 to the Rev. G. Kerry asking if he would take the oversight of the Church during Mr. Sale's absence which he accepted on the 23rd January and Mr. Sale accordingly made over charge to him and proceeded to England.

In Mr. Sale's report for 1860 which he sent to the Society in England he wrote as below:—

"The influx of European artizans for the Railway and Gas Works, the Drainage, and other public works, makes the Lall Bazar Chapel, a very important sphere of

evangelistic effort, while it is admirably adapted for a missionary station, or centre of operations."

Mr. Sale having returned to India in November 1863, Mr. Kerry on the 21st of that month sent in his resignation of the Pastorate, and on the 27th idem a letter was addressed to Mr. Sale asking him to resume the Pastorate, and on the 2nd December he consented to do so. The following is a copy of his reply:—

DEAR BRETHREN,—

Permit me to express my gratitude to you for the kind manner in which you have welcomed my beloved family and myself on our return from England.

I am sorry to learn from your kind letter, dated 27th November 1863, that anything I had said had left the impression on any of your minds that my feelings had been hurt on hearing that there was some probability of your choosing another Pastor. All I wished to convey to you was an assurance that I was very anxious not to stand in the way of any plan which the Church might think preferable to that of asking me to resume the pastorate at Lall Bazar.

The perusal of your letter has removed whatever fear I had entertained on this point, and I now accept with pleasure the unanimous invitation of the Church to take the oversight of them in the Lord.

My hope and prayer have been that the Lord would guide the Church and ourselves aright and trust it will be seen that the blessing of our Divine Master is on the step we now take, and that in loving co-operation with the Church we may be permitted to see the glory of Christ promoted and the good of many souls secured both in the edification of saints and the conversion of sinners.

I am, dear Brethren, in the bonds of Christian love,

Yours very sincerely

(Sd.) JOHN SALE.

2nd December 1863.

The first Church Meeting after Mr. Sale resumed charge was held on the 28th December, but no important business was discussed at it, and in fact merely formal matters regarding the Chapel building were discussed even in 1864, until unfortunately on the 5th October 1864 the great cyclone and storm wave visited the

city which was most disastrous in the damage it did to the surrounding districts. Damage was also done to the Chapel by this fearful storm, the roof which was of zinc having been blown away.

On the 6th February 1865, Mr. R. W. Chill a Deacon of the Church, died in Calcutta. He was a missionary of the Calcutta Seamen's Friend Society for over 20 years and used to visit the shipping every evening and hold services on Sundays, both morning and evening and also on Tuesday evenings with all the sailors who could be induced to attend the Bethel. He had been a Deacon of the Church since 31st January 1854.

Mr. Sale encountered troublers in Israel as others before him had done, but by earnest pleadings at the Throne of Grace, by his pulpit exhortation and especially his own Christian deportment, he won over the members of the Church. There used to be gatherings of members at the Pastor's house and it was here that the personality of Mrs. Sale came in as a Mother in Israel.

On the 27th June 1866, a man and his wife wished to withdraw for a time from the Communion of the Church when it was unanimously resolved that "the temporary withdrawal of members from Communion is not desirable and unlikely to be beneficial either to the members concerned or to the Church," and in November of that year the Pastor mentioned that the names of several persons were on the Church Register who did not attend the Lord's Supper or even the services whilst some others who lived at a distance appeared to take no interest in the Church, when it was resolved to take certain action to remedy this state of things.

On the 30th October 1867, the Pastor expressed a wish for a Christian Instruction Society to be formed in connection with the Church similar to those existing in England but the matter was deferred for consultation with the Deacons and the following month the matter was referred to a Committee to consider in what manner such a Society might be most usefully conducted. Here the matter appears to have dropped.

In the interval another great cyclone had visited Calcutta on the night of 1st November which raged the whole night.

On the 16th March 1868, a special Church Meeting was held, the principal business being the resignation by Mr. Sale of the Pastorate under the circumstances detailed below:—

"The Pastor then read a letter to the Church in which he informed them that in consequence of the Rev. J. C. Page of Barisal having felt himself compelled to resign his charge of the Churches in that district it had appeared to his brethren in the Mission and to himself to be his duty to yield to the earnest entreaty of Mr. Page that he should take up the work relinquished by him and therefore it became necessary that he (Mr. Sale) should resign his office as Pastor of the Church in Lall Bazar. Mr. Sale stated that he did so with great regret and with lively and grateful remembrances of the great kindness he had received from the Church whilst he had been its Pastor. He felt comfort, however, in the hope that if they applied to the Rev. John Robinson he would be willing to take the oversight of them. Having read the letter the Pastor retired from the meeting."

From the foregoing it will be seen that the Pastor took the initiative in every matter of Church discipline or Church reform and the Church was just beginning to look up and the old times were returning when he had to leave for Barisal. The admissions during the years of his Pastorate were as follows:—1859, 14; 1860, 5; 1864, 8; 1865, 11; 1866, 7; 1867, 11.

The following is an extract from his report for the year 1867, which appears in the Society's Annual report of 1868:—

"The schools have continued to aid our interesting Mission at Barisal. The Church and congregation besides making an annual collection for the Calcutta Auxiliary to the Baptist Mission has continued to support two Native Preachers. Help has also been rendered to our suffering native brethren in the South Villages. The cyclone of 1st November 1867, which rendered this help necessary also injured our place of worship very considerably. We have, however, completed the repairs rendered necessary and we hope soon to clear off a balance of about £20 still due on that account."

Number of members given as	...	133
Children in Sunday School given as	...	150

CHAPTER XXXVI.

THE ACTING PASTORATE OF THE REV. GEORGE KERRY.

(From 24th January 1861 to 1st December 1863.)



POTRAITS OF THE REV. G. AND MRS. KERRY AS THEY WERE WHEN THE
FORMER ACTED AS PASTOR OF THE CHURCH.

BEFORE detailing the events of the pastorate it will be necessary to give as much of a biographical sketch of each as is possible, as they were both jointly and separately so useful in the Church but the materials for this are very meagre.

THE REV. GEORGE KERRY.

He was born in the year 1826. He was already an experienced Pastor at Home before he offered himself as a Missionary. He was

ordained on the 20th August 1856, at Hastings as a Missionary at the same time as Mr. Gamble who went to Trinidad. Mr. Denham gave a description of Mr. Kerry's field of labor. The missionaries elect gave interesting statements of their experiences after which Dr. Angus offered the designation prayer and Dr. Hoby gave them paternal counsel. An Independent Minister closed the meeting with prayer. He arrived in India in January 1857 and was posted on arrival to Howrah to replace Mr. Morgan who went to England for the first time after seventeen years of labor at Howrah. After that he had charge of the Entally Institution for several years and also the supervision of the City Mission.

In 1880, he was appointed the Indian Secretary of the Baptist Missionary Society, which office he held till his retirement from the Mission in 1897. Through the Press and by appeals to the Government he rendered great service to the Native Christians and the rural population of Bengal in times of distress and oppression.

On the 11th January 1894, his partner in life died at Calcutta and is buried in the Lower Circular Road Cemetery. Mr. Kerry married again in course of time and, in 1897 on his retiring from the Mission, he proceeded to England in his 70th year, where he settled down, and where he served the Society till his death on the 12th December 1906 at the age of 80.

MRS. ANN KERRY.

She accompanied her husband to India in 1856 and shared his labors wherever he was stationed. For several years previous to her death she devoted herself to the work of looking after the Native Christian girls and women at Entally. She was also a Mother in Israel.

The events of the Pastorate will now be detailed.

When Mr. Sale was about to proceed to England the Church addressed the following letter to Mr. Kerry on the 8th January

1861, asking him to take the oversight of it during Mr. Sale's absence:—

DEAR SIR,—

You are aware that the Lall Bazar Baptist Church will shortly be without a Pastor owing to our Pastor, the Rev. Mr. Sale, leaving us for a temporary sojourn, in England.

The Church being desirous to have one to take the oversight of them during Mr. Sale's absence, we the undermentioned Deacons of the Church in the name and on the behalf of the Church take the liberty to ask you if you will have the kindness to become our Pastor till Mr. Sale is again in the Providence of God, brought back to this country and to us the Church.

We need hardly assure you that we shall be but too happy should this application to you meet with your cordial consent.

We remain, Dear Sir,

On behalf of the Church,

Yours sincerely,

(Sd.)	L. MENDES,	} Deacons.
„	R. W. CHILL,	
„	W. YOUNG,	

CALCUTTA, 8th January 1861.

To this Mr. Kerry replied as below:—

MY DEAR BRETHREN,—

Having received your invitation given in the name of the Church, to assume the Pastorate of the Lall Bazar Baptist Church and prayerfully considered the same, it has appeared to me that under present circumstances I ought to accept it, subject of course to the approval of the London Committee of the Baptist Missionary Society.

In order to an efficient discharge of the duties of a Pastor it will be necessary that you should furnish me with some means of moving about the City, otherwise I shall not be able to pay that attention to the sick and the members of the Church and congregation which I shall wish to do, and which, I trust, you also will desire. You will kindly take this matter into consideration and make what arrangements shall seem most suitable.

You will, I trust, remember me daily in your prayers to God that He may aid and assist me in the faithful and efficient discharge of the duties to which you call me, that you yourselves may

be blessed abundantly and that many may be brought to the knowledge of the Truth as it is in Jesus.

I am, My dear Brethren,
Yours in Christian love,
(Sd.) GEO. KERRY.

CALCUTTA, 23rd January 1861.

The first Church Meeting which Mr. Kerry attended was held on the evening of 30th January 1861, but on the 23rd idem the Church had met, considered his letter, and sanctioned a monthly grant of Rs. 30 to meet the expenses of his pastoral visitations.

On the 26th June it was decided to send out a Circular to every member of the Church regarding the proposal to introduce a harmonium, and on the 27th July, as the voting was in favor of the proposal, one was presented to the Church.

In May 1862 passed away, Mr. Jabez Carey who had been re-admitted as a member of the Church on the 10th September 1837. He was a remarkable man in many ways.

On the 21st November 1863, Mr. Kerry wrote resigning the pastorate as Mr. Sale had returned from England and on the 25th idem, after the letter had been read, the Church resolved to make a presentation to him and they sent him a letter offering him and his beloved partner the most sincere and hearty thanks of the Church. The presentation comprised a purse containing Rs. 200 and the works of Howe the Divine.

The entries in the Church Minute Book are very meagre, but the following were the admissions for the three years, viz., 1861, 13; 1862, 10, 1863, 6.

The following account of the work of the Church at this period appeared in the *Missionary Herald* of November 1861, apparently based on information, Mr. Kerry himself must have communicated:

Since Mr. Sale's departure the Rev. George Kerry has had charge of the Church meeting in the Lall Bazar. This street is one of the main thoroughfares of Calcutta, and is especially frequented by sailors and by Europeans having to do with the Shipping of the Port. Thus it becomes an important sphere of labor,

both in relation to Europeans and Natives, and the Church has usually consisted of both these classes. Originally founded by the Serampore brethren the congregation has had as its successive ministers, Drs. Carey and Marshman, the Revs. W. Ward, E. Carey, J. Lawson, W. Robinson and J. Thomas, under whose ministry many souls have been brought to God.

At the present time there are encouraging tokens of the Divine blessing in the ministry of the Word. The congregation continues gradually to increase and there are gratifying proofs of an increased zeal and of the growth of spiritual life among the members of the Church. The vestry at the week-night services is often most inconveniently crowded, so that seats cannot be provided for all the attendants. One very pleasing feature is the large influx of sailors and other seafaring people from the lodging houses of the neighbourhood. Thirty or forty men of this class are sometimes present on Lord's Day evening and nearly as many on Monday and Wednesday evenings. This has now continued for the past two months, but there is a constant change in the individuals, and although it is known that many have received spiritual benefits from this cause, but few can be added to the Church. Their stay is too short, but they carry with them the seed of eternal life.

On the last Sabbath in June, Mr. Kerry had the pleasure of baptizing three women, one of them was a Bengalee, the wife of one of the Native Preachers: one was the daughter of the senior Deacon and the second was the daughter of our aged and esteemed Assistant Missionary, Mr. William Thomas. Other interesting candidates are preparing for the sacred rite. One of these is a Burman youth, a scholar in the Benevolent Institution, who gives every sign of sincerity and true piety. He has desired to be baptized for the last three months.

The Sunday School is also going on very well. Mr. Kerry pays it a monthly visit, when he conducts a Children's Service.

Since his removal to Calcutta, Mr. Kerry has made it his duty to go out as frequently as possible with the Native Preachers. There are two who act under his direction and they are sometimes joined by others. The street congregations vary much in numbers, but generally, they appear to increase. In the presence of the Missionary the native brethren preach with more confidence and are less interrupted by adversaries. Street preaching in Calcutta has somewhat increased lately. Mr. Kerry often meets Goolzar Shah, pastor of the Native Church in South Colinga, with some of his friends, and, two or three of the brethren of the Entally Church are active in the same way with Mr. Pearce.

A convert of the Free Church, also joins our brethren on a Monday evening in their labors at the gateway of the Lall Bazar Chapel, and preaches with great simplicity and power in Bengali. But a preacher is much wanted in Hindustani as there are large numbers of Mussulmans and North-country men who would prefer to be addressed in that language, constantly resident in or visiting Calcutta. The congregations at this spot may be from 20 to 200 persons. There is not, however, much that is encouraging in these street labors. The people generally do not seem to care about the Gospel. They do not appear to think that it concerns their everlasting welfare. Scarcely half a dozen persons will stay through an entire address, which never lasts more than a quarter of an hour. Even when a discussion arises, the man who originates it will sometimes go away without waiting to hear his question fairly answered. "It is a spiritual night," says the Missionary, "and the night is very dark. But the morning may be near at hand. I trust it is. Whilst the darkness appears to me to be exceedingly thick, I do not think there is any reason for relaxation of effort. I would that our efforts could be increased, and our laborers multiplied."

The following is an extract from Mr. Kerry's report for 1863, which was published in the Annual Report of the Society in 1864:—

"The congregation has kept up well. Several of the members of the Church have been in the habit throughout the year of visiting the sailors in their lodging houses in the neighbourhood of the Chapel, half an hour before the commencement of the Sabbath evening service and inviting them to Chapel: thus in addition to the usual congregation, from 50 to 80 sailors have frequently been brought under the sound of the Gospel.

"One of the sailors who attended for a while this year had about a year and a half previously when in Calcutta been in the habit of coming to the Chapel and seemed more serious than most of the men. He told me, and recalled the fact to my mind, that one of his shipmates in his previous visit to Calcutta had been deeply impressed by the word of God and, as I trust by the spirit of God. I was now informed that this man sickened and died on the voyage Home but died rejoicing in faith in the Lord Jesus Christ.

"The Sabbath School has gone on well during the year."

CHAPTER XXXVII.

THE STORY OF THE WILLIAMS' ESTATE.

It is rather a remarkable story, so will bear narrating:—

On the 15th March 1831, eight persons were proposed as candidates for baptism, three of whom were natives. Four out of the other five were received for baptism on the 12th April, *viz.*, Mr. and Mrs. Hayward, Mr. Edwards and Mr. Williams, and on the 5th May 1831, a Mr. Cook was also received for baptism. Mr. and Mrs. Hayward and Mr. Edwards were baptized on the 24th April 1831 and Mr. Cook and Mr. Williams on the 8th May following. This is the earliest record there is of Mr. J. A. Williams. He was only 15 years of age at the time of his baptism.

On the 26th May 1833, his three maiden sisters were baptized together. Their names were:—

1. Miss Sarah Williams, the eldest sister.
2. „ Matilda Williams „ second „
3. „ Anna Williams „ third „

but his wife Mrs. Catherine Matilda Williams was never a member of the Church.

Miss Anna Williams (the youngest) became Mrs. Hatton in 1834. On the 10th March 1835, Mr. Williams was permitted to withdraw from the Church, but no reason whatever is on record as to why he did so, and on the 14th May 1837, Mrs. Hatton's connection with the Church ceased, but no reason for this is on record either. The other two sisters Sarah and Matilda, however, retained their connexion with the Church till their death. The dates of their death were as below:—

- (1) 29th January 1860 Miss Matilda Williams.
- (2) 24th February 1863 Miss Sarah Williams.

Mr. Williams became sick in 1842, so, on the 11th January of that year, apprehending death to be near at hand, he made his

Will in which he described himself as "diseased in body, but of sound mind, memory and understanding." The end came not many days after, but the exact date is not procurable as it is not stated in the Burial Register of the cemetery concerned. That Register shows him to have been buried on the 19th January 1842, by the Rev. W. W. Evans, so that he must have died on that day or the previous one. This would imply that he had not joined any other Church in the interval between 1835 when he withdrew, and 1842 when he died. His age at death is given in the Burial Certificate as 26 years 10 months and 2 days, and he was buried in the Scotch Cemetery as desired in his Will, but the grave is no longer traceable.

A copy of the Will is given below for facility of reference as it is a document of some importance to the Church. It runs thus:—

In the name of God Amen.

I, John Adolphus Williams now of Ruffick Serang's Lane in the Town of Calcutta, being diseased in body, but of sound mind memory and understanding do make publish and declare this my last Will and Testament in manner following, that is to say:—

Firstly.—I desire after my decease my body be buried in the Scotch Burial Ground decently and in a *pucca* grave placing a small tablet to mark the spot with as little expense as possible.

Secondly.—I will that all just debts and funeral charges be paid as convenient after my decease.

Thirdly.—I will that as to my worldly goods and chattels I give and bequeath unto my wife Catherine Matilda Williams all my household and moveable property for her sole and proper use.

Fourthly.—I also give and bequeath unto my said wife Catherine Matilda Williams a monthly stipend of Company's rupees thirty (30) per mensem to be paid monthly and every month to her by my Executors hereinafter named out of the rent of my two houses Nos. 7 and 8 situated in Gunga Dhur Baboo's Lane, Bow Bazar, within the Town of Calcutta, as long as she remains a widow and does not swerve from the path of rectitude.

But in the event of my said wife Catherine Matilda Williams being married again, the said sum of Company's rupees thirty per

month is to be paid to my unmarried sisters Sarah and Matilda Williams share and share alike so long as they remain unmarried and live virtuously or to one or either of them that may so remain unmarried or to the survivor so long as she will not depart from the path of virtue, but in the event of the marriage or death of my said wife Catherine Matilda Williams and my said maiden sisters Sarah and Matilda, I request that the said sum of Company's rupees thirty out of the said income be appropriated through the medium of the Baptist Chapel at Lall Bazar to the cause of Missions particularly towards the maintenance of preaching the Word of God.

But in the event of my said wife Catherine Matilda Williams becoming a widow a second time and being left unprovided for, the said allowance of Company's rupees thirty a month is to revert to her, upon the conditions hereinbefore stated.

I also desire that my Executors hereinafter named will after payment of the above-noted stipend of Company's rupees thirty per mensem, reserve in hand all surplus rent or rents accruing from the said two houses towards meeting the disbursements of repairs, taxes, etc., of the said two houses as also to provide for the payment of the said stipend in the event of the houses remaining unlet, as far as these funds will permit.

Fifthly.—[This clause is omitted as it details certain legacies to domestics only and does not concern the family or the Church].

But these last four legacies are not to be paid until my Executors hereinafter named are enabled to do so from accumulations of funds in their hands.

Lastly.—I do hereby nominate and appoint Mr. Julien Louis Carrau and Lewis Mendes both of Calcutta to be joint Executors to this my last Will and Testament hereby revoking all former Will or Wills by me at any time heretofore made and do declare this to be my last Will and Testament. In witness whereof I have hereunto set my hand and seal the 11th day of January in the year of our Lord Christ one thousand eight hundred and forty-two.

Extract from the Will of Mr. L. Mendes of Bentinck Street, Calcutta:—

And I hereby devise and bequeath the house in Greo Babul Lane, No. 6, and the Company's paper for rupees eight hundred, which I hold as Executor of the Will of John Adolphus Williams to the Deacons for the time being of the Lall Bazar Baptist Chapel.

hold upon the Trusts declared by the Will of the said John Adolphus Williams, and etc.

(Sd.) L. MENDES.

Dated, 25th July 1873.

Witnesses.

(Sd.) CHARLES W. HOPKINS,

„ HENRY A. JEWETT.

Mr. J. L. Carrau had died at Hope Town in May 1873.

It will be seen from the foregoing Will what the terms and conditions were under which the widow and the maiden sisters of Mr. J. A. Williams were to get the monthly stipend of Company's rupees thirty (30). Well, Mrs. Catherine Matilda Williams married Mr. John Vallis, junior, in June 1844, after which, in accordance with the will, the allowance passed on to the two married sisters. She died on the 17th March 1854. Then Miss Matilda Williams died on the 29th January 1860 after which the allowance passed on to the sole surviving sister, Miss Sarah Williams, who died on the 24th February 1863.

This last "life-tenant" having passed away the Church became entitled to the allowance thereafter in accordance with the Will. It was intended that the Church should first be paid the allowance and then the surplus between that and the actual rent realized be left in hand to meet repairs, taxes, etc., so that the Church might have the allowance even when the house was empty. This arrangement, however, was deviated from frequently and the allowance was at times been withheld when the funds have not permitted or the house has been empty. In fact at one time the allowance was not paid for several years. However, all things considered it was a gracious Providence that inclined the Testator to make provision for the Church, which is more or less of a certainty towards the Pastor's support.

Mr. Lewis Mendes, from whose Will an extract is given above, died on the 22nd May 1876. At that time the Officers were called for, and none were designated Deacons. The consequence was that two of those Elders had to formally be appointed

as Deacons. The first one so appointed was Mr. Thomas Anstin, who was appointed on 28th June 1876. As Mr. Mendel had used the plural—Deacons—a second had to be appointed and Mr. F. P. Lindeman was so appointed on the 10th July 1876.

The affairs of the Estate were subsequently made over to the Administrator-General of Bengal in whose hands they have been for years and the allowance has been received for some years past without interruption.

It will be noticed from the Will that the *house* has not been left to the Church, but only the allowance of thirty rupees. This point has been raised more than once so that the Church might know for certain whether if the property were sold the proceeds of the sale would come to it or not, because, if the latter, the Church might fund those proceeds, and thus realize more than thirty rupees a month by the investment. To settle the matter finally a reference was made by the Administrator-General to Counsel towards the end of 1906 at the request of the Church and the following is an extract from the opinion he expressed in reply:—

“In the event of a sale, the Church authorities in my opinion would have no interest in the sale proceeds beyond a charge of the Rs. 30 a month upon them and would not be entitled to have the sale proceeds made over to them.”

(Sd.) THOMAS R. STOKER.

19th November 1906

This opinion finally settled the point involved and the Church had no alternative, but to accept it. It is however, very thankful to receive the allowance of Rs. 30 as regularly as it does and cannot be too thankful to the Testator for this provision in his Will by which the Church has benefited more or less for over 45 years.

CHAPTER XXXVIII.

THE PASTORATE OF THE REV. JOHN ROBINSON.

(25th March 1868 to 1st June 1876.)



PORTRAIT OF THE REV. JOHN ROBINSON.

BEFORE giving the details of the events of this period it will be necessary to give a brief biographical sketch of Mr. Robinson.

THE REV. JOHN ROBINSON.

He was the son of the Rev. William Robinson, the former Pastor of this Church, and was born at Batavia on the 11th December 1819, while his father was laboring in that mission field. He came up to Bengal with his father in the early part of 1825 when the latter had to

relinquish his work in the Eastern Islands. He received his education at Serampore. He was baptized in the Lall Bazar Chapel by his father on the 29th December 1833, when he was only 14 years of age. On the 26th December 1845, he was ordained to the Ministry in the Lall Bazar Chapel, his father being present on the occasion, having come from Dacca for the purpose. For several years he was Pastor of the Native Church at Serampore. He was appointed Marriage Registrar of Serampore on the 18th February 1856 and held the post of Bengali Translator to the Government of Bengal from the 18th January 1853.

When the Rev. James Thomas died in July 1858, Mr. Robinson offered his gratuitous services to the Church whenever he might be required, provided the Church sent up a Native Preacher to take his Bengali service at Serampore.

He proceeded on leave to England on the 8th June 1864, and left England to return to this country on the 18th September 1865 arriving in Calcutta on the 3rd November following. While in England he had married Miss Annie Grant at Scarborough on the 9th September 1865, who is alive at the present time in Scotland. She was his fourth wife.

When Mr. Sale resigned the Pastorate at the beginning of 1868, he suggested to the Church to apply to Mr. Robinson and he would probably be willing to undertake its oversight. Mr. Robinson consented, but no letters are on record. Being Bengali Translator to Government as stated above he was able to assume the Pastorate gratuitously.

For some time prior to his formally severing his connection with the Church his health was very poor and the Church had to depend on others, but on the 1st June 1876 he finally resigned the Pastorate and on the 21st December following, a testimonial and addresses were presented to him and to Mrs. Robinson in recognition of their services to the Church for eight years.

Mr. Robinson, however, remained on in Calcutta and at various

ous times took part in some of the meetings and especially at Mr Blackie's induction service on the 11th December 1877.

He died on the 28th August 1878, at Benares, where he had gone for a change and on the 8th September his funeral sermon was preached at the Chapel by his brother Rev. R. Robinson to a crowded congregation. On the 16th idem a letter of sympathy was sent by the Church to Mrs. Robinson, which was signed by most of the members.



PORTRAIT OF MRS. JOHN ROBINSON.

A Tablet was subsequently put up in the Chapel to his memory, the inscription on which is as below:—

In loving memory
of
Rev. John Robinson
For eight years Pastor of the Church
Meeting within these walls.

Born at Batavia on the 11th December 1819.

Died at Benares on the 28th August 1878.

The appointment he held for many years
of Bengali Translator to Government

enabled him to

“Preach the Gospel of God freely” being
“chargeable to no man,” and it was the
characteristic of his life to be “always
abounding in the work of the Lord.”

“He being dead yet speaketh” in the many
souls that have been redeemed and ennobled
by his earnest ministry and loving spirit.

“They that turn many to righteousness
shall shine as the stars for ever and ever.”

There is an affecting anecdote about Mr. Robinson in “Asia and Europe” by Meredith Townsend (1903) when he went in the place of his father, who was ill to visit a dying leper, which needs to be read in order to be appreciated.

Mr. Robinson took over the Pastorate on the 25th March 1868, and a recognition Tea Meeting was held in the Benevolent Institution on the 2nd April.

On the 29th April it was decided to adopt some measure for raising the money necessary to defray the expenses of the “Cyclone repairs” and as the outcome of this a Committee was appointed on the 13th of May to look into the accounts and take up the whole question of placing the finances on a satisfactory basis. Their report was presented to the Church on the 8th July when the best thanks of the Church were conveyed to them for their trouble.

At that meeting the election of three additional Deacons was recommended by the said Committee and it was decided to take the vote of every member by the issue of a Circular, but in the meantime two special prayer meetings were to be held that the Church might be guided to a right choice. The

voting was in favor of Messrs. W. Thomas, J. Derrick and G. J. T. Jefferson, and, on their expressing their willingness on the 5th August to accept office, it was decided to hold a special service for their induction, which duly took place on the 20th idem, when prayers were offered by Rev. Mr. Broadbent of the Wesleyans, Mr. Slator of the Congregationalists, and Dr. Wenger of the Baptists, and addresses were delivered by the Rev. Dr. Murray Mitchell of the Free Church and Mr. Williams of the Circular Road Church.

But on the 29th July, Mr. Mendes relinquished his connection with the Church as a member and as a Deacon. He had been baptized on the 30th December 1832, and had been a Deacon since 18th November 1838.

At this stage it became necessary to consider the state of the Chapel roof, and the building generally, and the advisability of general repairs and alterations, so a Committee was appointed for the purpose. In the following month the Committee stated that they thought that the present roof might be temporarily repaired until the question of the most suitable kind of new roof was decided upon. They also suggested a new pulpit or platform and its removal to one end of the Chapel and that the advice of Mr. Rowe of the Circular Road Church might be sought.

On the 30th September the Pastor brought to notice that there was no recognized rule as to membership, in consequence of which any person could attend another place of worship and yet retain his name as a member. The outcome of the discussion that arose was the passing of a Resolution that resident members, who absented themselves from the services of the Church for three months or more without assigning a sufficient reason should by so doing cause their membership to lapse.

At the Church Meeting of the 21st October 1868 some interesting statements were made regarding a work of grace on the ship *Alice Ritson* leading up to the conversion of four sailors, who sought baptism, one being an Italian. These were baptized on 25th October and two more on the 28th idem. Communications were

received from them after they left Calcutta intimating that they were all maintaining their consistency and that two more had been baptized at Rangoon.

It is necessary to explain that the ship *Alice Ritson*, had arrived in Calcutta the preceding month (September). She was commanded by a Captain Matches, who was a member of a Baptist Church in Sunderland and at the request of some of the members of that Church he sought out this Chapel. He was a good man himself and walked in the fear of the Lord and sought the conversion of his crew. His efforts were crowned with success; but the details are considered sufficiently interesting to permit of the following extract being made *in extenso* from the Minute Book of the Church:—

Wednesday, 21st October

A Church meeting was held this evening, Mr. Robinson (the Pastor) stated that he thought that it would be well to postpone the ordinary business of the Church in order that he might invite all present to remain to hear the interesting statements that were about to be made. He then said four men on board the ship *Alice Ritson* had applied to be baptized, and stated that he and some other friends had paid several visits to the ship and had had a good deal of conversation with the men, the result of which was that they felt persuaded that the men who sought to be baptized were subjects of Divine grace. He then invited Captain Matches, of the *Alice Ritson* to give the Church some account of the work going on in his ship, and also his opinion regarding the men who desired baptism.

Captain Matches then made a very interesting statement. It had been his practice for the last seven years to have daily worship with his crew; but, for the last two years, he had been led to make more earnest efforts for the good of his men, and all the good that had been done he felt was through the Sovereign mercy of God, and had been the result of earnest prayer. He firmly believed the promises of God and relied solely upon His help.

He spoke of the Sunday services he had on board and felt they too had brought a blessing. A monthly prayer meeting was regularly held on board in connection with the Bethel Mission and the earnest prayers from the men at those meetings gave much pleasure to all who joined in them. The effect of these efforts was

that everything went on pleasantly on board and he felt as if they were one family. With regard to the men who wished to be baptized he had every reason to believe that they were children of God, and he had found a very marked change in their behaviour, since they were under serious impressions.

Watson, an apprentice on board the ship, who was a member of a Baptist Church in England, gave his testimony respecting the four men, and stated that judging from their general conduct, he felt they were Christians.

One of the men being an Italian, Mr. Espino had been asked to visit him and he stated that he had a long conversation with him and found although he had but little knowledge of Scripture, yet from his replies to questions respecting baptism and his general views of religion he had no doubt that he possessed the true spirit of God.

Mr. Derrick, who had also visited the ship gave his testimony respecting those of the men he had spoken with.

Mr. Lindeman also gave favorable testimony.

Mr. Robinson then made some general remarks on the requirements of the Church respecting candidates for baptism and cordially recommended these four men for baptism. It was then arranged that these persons should be baptized the following Sunday, 25th October.

The names of the four men were Thomas D. Hudson, James L. Downing, Peter Grant and Leopoldo Pistoje.

Wednesday, 28th October.

In consequence of the sermon preached last Sunday on the occasion of the baptism, Mr. J. Scott and Mr. B. Butler of the ship *Alice Ritson*, who were both members of a Christian Church, deemed it their duty to be baptized and accordingly applied to Mr. Robinson that they might be baptized this evening, so as to enable them to sit down at the table of the Lord next Sunday with their shipmates. As Captain Matches was able to speak very favorably of their consistent conduct, their application was agreed to and they were both baptized after the usual lecture.

Sunday, 1st November.

This day the four men mentioned in the Minutes of 21st October and the two in that of 28th October, partook of the Lord's Supper, Mr. Robinson taking the opportunity of addressing to them some words of earnest counsel.

They are now approaching the period when special efforts were

made to reach the sailors in the Port, but it may be stated here that it is understood that 1868 was the year in which the largest number on record of *sailing* vessels visited the Port of Calcutta, as, after this year, more *steam* vessels came to the Port in consequence of the opening of the Suez Canal in 1869. The number of sailing vessels perceptibly declined after this and now the total number in the year can be counted on the fingers of one hand as they are so few in number. In 1907-08 only *one* sailing vessel entered the Port.

In 1868 there were 19 admissions in all to the Church. In his report to England on the work of this year Mr. Robinson stated:—

“The members are all hearty men and many of them spend the Sabbath afternoon preaching the Gospel and inviting sinners to come to Jesus.”

On the 28th February 1869, Mr. Robinson preached a sermon to children, when Mr. Rodway, the Head Master of the Benevolent Institution brought his scholars over to the service.

On the 28th March anniversary sermons were preached in connection with the Pastor's settlement, in the morning by Mr. Trafford of Serampore and in the evening by Mr. R. Robinson. The Anniversary Tea Meeting was held in a booth on the side of the Chapel on 2nd April when Rev. C. B. Lewis presided and addresses were delivered by Revs. T. E. Slater and A. Williams. A report was read by the Pastor, but no details from it are in record. The collection amounted to Rs. 218.

On the 12th September another service for children was held.

There were only eight admissions in this year. The following is an extract from Mr. Robinson's report to the Society of the work of the year:—

During the year, beside the Deacons, five or six of our brethren have been engaged every Sunday, and as opportunities have offered, during the week, in visiting the homes of the sick and the poor, and the hospitals, where, as well as among the wanderers in our streets, they have distributed tracts and offered words of exhorta-

tion. Three of the brethren are foreigners, and are able to converse with considerable ease in Spanish, Portuguese, Italian, Danish, Swedish and German, and have been able to distribute a number of tracts in those languages. They have also visited and conversed with many foreigners in our hospitals.

The Church also supports a Native Preacher and the Pastor has the general supervision of the labors of one of the city missionaries. These have been engaged generally in visiting and preaching twice a day, and the number that hear the Gospel through them averages between 800 and 1,000 weekly.

Number of members given as 136

Number of children in the Sunday School given as 155

On the 5th April 1870, it was resolved that the repairs, and the erection of a new vestry and lecture room, as stated in the estimate prepared by Messrs. Mackintosh Burn and Co., be carried out, with the exception of the new portico, and that the firm be requested to undertake the work forthwith. This they evidently did for the Church Meeting of 7th September, was the first after the repairs had been completed, when it was reported that the firm had successfully carried out the repairs, alterations, etc., at a total inclusive cost of Rs. 9,000, but as the Church had only about half that sum in hand it was proposed to borrow the balance from Mr. Lewis.

Mrs. Robinson, who was in Scotland showed a practical interest in the Church by sending out a remittance for £50, which she had collected in Scotland towards the Repair Fund. The announcement of this donation was made on the 26th December 1870.

The admission in 1870, were 3; in 1871, 8; and in 1872, 8.

Towards the end of the year, 1871, the piece of ground on the west of the Chapel gateway, viz., No. 30, Bow Bazar Street was rented by the Officers of the Church. This piece of ground had originally belonged to the Church, but slipped out of its possession many years before under circumstances, which are pretty well known, but no serious effort was made to establish

the Church's claim to it, so the holder continued to remain in possession of it.

At the beginning of 1872, Mr. Robinson began to find that his heavy official duties prevented him from giving as much time as he desired to the Church, so he proposed that the Rev. C. Jordan should join him in the Pastorate, and take an equal share with him in the oversight of the Church, which Mr. Jordan was willing to do. It was accordingly resolved to write to Mr. Jordan inviting him to the Co-Pastorship in the name of the Church. On the 31st of January 1872, Mr. Jordan accepted the Co-Pastorship conditionally, subject to the arrangements which might be made by his missionary brethren in regard to Serampore. At this point a diversion may be made to outline briefly Mr. Jordan's career.



PORTRAIT OF THE REV. C. JORDAN WHO WAS CO-PASTOR WITH THE
[REV. JOHN ROBINSON.

THE REV. CHARLES JORDAN.

He was born at Dulwich, Surrey, on the 1st October 1841. Was educated at Regent's Park College, London, and afterward took up pastoral work. Was designated as a missionary in August

1869, and arrived in Calcutta on the 8th November following. It was intended that on his arrival in this country, he should assist Dr. Wenger in his literary work. Accordingly, he was first stationed at Calcutta till 1871, was at Barisal in 1871 and 1872; was Co-Pastor at Lall Bazar with Rev. J. Robinson in 1872 and 1873. After leaving Lall Bazar, was Principal of Serampore College for 5 years, *i.e.*, from 1873 to 1878. Transferred to Calcutta and placed in charge of the Entally Institution for one year, which was at that time in a flourishing condition. From there, he went to England for 18 months on his first furlough after a residence in this country of over 10 years. On return to India was stationed at Howrah for 3 years. He then took up the Pastorate of the Circular Road Church, which he held for over 6 years. After that, he availed himself of a second furlough for 18 months. On return to India was attached to Calcutta and did vernacular and literary work. Availed himself of his third furlough in 1900 on account of ill-health and was away over 2 years. He returned at the end of 1902, but since then his health has not been good. He retired in consequence with effect from 1st April 1908, after a service of 39 years, and is residing in Calcutta.

On the 3rd April 1872, Mr. Jordan reported to the Church that the services of Miss Butler had been engaged by the Pastor and Deacons as a missionary to the neighbourhood in connection with the Church and Sunday School, and those present at the meeting signified their approval of the step taken.

On the 2nd October, it was agreed to hold a series of morning prayer-meetings during the first week of the ensuing puja holidays.

On the 3rd December 1873, the Deacons were authorized to obtain from Messrs. Mackintosh Burn and Co., the best description of roof that would be suitable for the Chapel, and an estimate of the cost of the roof that that firm recommended.

On the 23rd December Mr. Jordan wrote resigning the Co-Pastorship as it had been arranged for him to go to Seram-

pore, and when this letter was considered at the meeting on the following day the Church expressed great regret at his resignation and its high sense of his past services, and its thankful acknowledgments for his kind ministrations.

On the 24th December it was reported that Messrs. Mackintosh Burn and Co., recommended an arched roof on the principle patented by Mr. Clark, at a cost of Rs. 4,250, and it was resolved to ask them to undertake the work together with any slight repairs that might be needed.

On the 18th February 1874, a Committee was appointed to consider the estimates furnished by Messrs. Mackintosh Burn and Co., and Messrs Burn and Co., and to arrange for the new roof being proceeded with as soon as practicable by whichever firm might be selected.

On the 11th March, it was decided to entrust the construction of the new roof to Messrs Burn and Co., whose estimate amounted to Rs. 3,150.

At that meeting, Mr. Jefferson resigned his office as Treasurer of the Repair Fund, and also that of Deacon, and at the following meeting, which was held on the 25th idem, Mr. Derrick resigned his office as Deacon and withdrew from membership.

On the 13th April, Mr. Robinson was requested to ask Messrs. Burn and Co., to commence the construction of the new roof immediately, and it was arranged for the services to be held in the school room whilst the roof was being done.

On the 20th April, a vote of thanks was passed to Mr. and Mrs. Derrick for their kind assistance during the period of their connection (Mr. Derrick joined on the 20th December 1853, and Mrs. Derrick was baptized on 27th October 1861), and for their valuable services at the Choir.

On the 15th June, an estimate was accepted for altering the gas fittings, and the completion of the work was reported on the 8th July.

From the 8th to the 12th September, a series of prayer-meet-

ings was held, the last being in the body of the Chapel, which was now ready for use. At the conclusion of these services Miss Callow was presented with Rs. 100, and a set of Music Books for having presided at the harmonium three years.

The Chapel was re-opened for Service on Sunday, the 13th September 1874, when Dr. Rouse preached a baptismal sermon in the morning to a large, and overflowing congregation, in whose presence twelve individuals were baptized; Mr. Williams preached in the evening. It may here be mentioned that in 1873, twelve persons had been admitted, but 42 were admitted in 1874. Such a large number as 12 being baptized at one time had not occurred since 1837. This served as an incentive to further efforts, so evangelistic services were held from the 14th to the 19th September, when addresses were delivered by several ministers and laymen.

A wave of spiritual blessing passed over Calcutta in 1874, during which year the sister Church at Circular Road admitted 34 in all, *i.e.*, 30 by baptism and 4 by letter. The following is an extract from the report of the Pastor of the Circular Road Church for 1874:—

"In no year of the Church's history have so many baptisms taken place. The year has been one of great awakening throughout Calcutta, no less so perhaps than in Britain. Before the special services which were held in June, and which were continued with some intermission to the close of the year, a spirit of great earnestness, and prayer pervaded the different congregations in the City, and a great work of grace had been going on among our Methodist brethren. Many in our midst had been praying for a special outpouring of the Holy Spirit, and we believe that it is in answer to earnest prayer that we have been so blessed."

It may be mentioned here that 14 were baptized on the 2nd August 1874, at the Circular Road Chapel.

After the 30th September, the land alongside the Chapel on the west ceased to be rented.

On the 6th January 1875, Mrs. Charles Howatson was asked whether she would hold her school in the Lecture Hall for the

benefit of the Protestant girls of the neighbourhood, who could pay, the arrangement to last for at least a year. It was opened a few days after, with every prospect of success, but nothing further is on record.

From the 15th to the 28th February, a series of prayer meetings, and special evangelistic services was held. Again from the 14th to the 17th April another series of meetings was held. These were conducted by Messrs. Spurgeon and Mintridge, and, it is added, that in the course of these services several sailors were enlightened and professed faith in the Lord.

On the 26th May, it was decided to write to the members whose names were on the Church Roll, but who had discontinued attending.

At this meeting, Mr. William Thomas resigned his office as Deacon, and also his membership.

On the 9th June, Mr. Anstin was unanimously asked to keep the accounts, and the money of the Church and Mr. Gordon Robinson was also unanimously placed in charge of the Chapel premises, and asked to look after all matters connected with them. There was some correspondence he had during his incumbency regarding the east boundary wall of the premises on which an important decision was come to some twelve years later.

On the 15th June a tea meeting was held at which there was a large gathering of members and their friends. Afterwards the meeting adjourned to the Chapel to receive the Pastor's report on the state of the funds connected with the erection of the new roof, and to adopt measures for paying off the debt. It was stated that in the course of the erection of the new roof, it was found that some of the arches over the doors, and windows were cracked, and that the whole system of gas piping needed renewal so that the total cost had amounted to Rs. 6,570, instead of Rs. 4,500, as previously estimated. Towards this Rs. 5,000 had been raised and Rs. 1,500 had yet to be raised, which it was hoped would be

done by the 13th September, the anniversary of the re-opening of the Chapel.

From the 19th to the 25th July, evangelistic services were again held at which about 18 persons, almost all of whom were sailors, declared themselves on the Lord's side.

On the 18th August, it was resolved to strike off the Roll the absenting members, who had been written to but had not replied.

On the 13th September, a large tea meeting was held, and after it a public meeting at which General Litchfield, the United States Consul-General presided and Rev. J. Ross and Dr. Thoburn spoke.

On the 7th November, sermons were preached on behalf of the Baptist Missionary Society by Mr. Jordan in the morning and Mr. T. Evans in the evening.

On the 14th November, Mr. Robinson stated that under medical advice he would have to give up a portion of his Church work, and requested the appointment of a Committee to consult what measures should be adopted. On the 17th idem, the Committee presented their report when it was unanimously decided to invite Rev. C. C. Brown to work with Mr. Robinson for the present. The Committee thought the Church might get a Missionary Pastor for Rs. 100, payable by the Church and Rs. 150 by the Society with house, after a year Rs. 125, and so on until Rs. 250 was made up. Accordingly a letter was written to Mr. Brown on the 19th idem inviting him to share the pastorate with Mr. Robinson pending the decision of the Baptist Missionary Society, and on the 24th idem, Mr. Brown wrote accepting the above, and this acceptance was hailed with satisfaction; but Mr. Brown went to Barisal pending the receipt of the orders of the Committee from London.

On the 5th January 1876, it was decided that the officers of the Church, who were to be elected should be called *Elders*, and not Deacons. It was also decided that 5 should be elected, and the following were so elected:—

1. Mr. Anstin, who was appointed Treasurer.

2. Mr. Aratoon.
3. Mr. Francis.
4. Mr. F. P. Lindeman.

5. Mr. Gordon Robinson, who was to supervise everything in connection with the building, *viz.*, gas, repairs etc.; also to be the representative of the Church in the Sunday School.

It was also considered desirable to register the attendance of members at the Communion by Cards.

On the 17th January, the reply of the Society refusing to entertain any proposition for assisting Mr. Robinson was read at a special meeting. The Society ordered Mr. Brown's immediate return to the mofussil for vernacular work.

The Sykes Brothers having offered quarters free, Mr. Brown was asked on the 18th January, if he would remain on Rs. 150 plus quarters, to which he consented subject to his release by the Society. Accordingly, a letter was addressed by the Church to the Society on the 21st January, regarding this matter which was signed by all the officers and members.

Mr. R. Robinson consented to fill the pulpit until the return of his brother to Calcutta.

To cheer Mr. Robinson a letter was written to him on the 26th January, expressing the gratitude of the Church to him and their sympathy with him.

A letter of thanks was written on the same day to the Messrs Sykes for their offer of quarters.

On the 15th February, the Pastor personally thanked the Elders at his house for the Church's letter of 30th January, and asked them to continue to make arrangements for the services as he was too weak to take them up, so, on the 20th February, the Elders decided to ask Mr. Kerry to occupy the pulpit.

On the 1st March, Mr. Robinson wrote a letter to the Church thanking them for their good wishes and informing them that a friend had offered to make good the amount of the debt for the repairs so as to free the Church.

On the 22nd March, the Church wrote to Mr. R. Robinson, thanking him for all his acts of kindness to them.

On the 1st April, the letter of 10th March, from the Society consenting to Mr. Brown relinquishing the Society to become Pastor was received to which the Church replied on the 5th idem. On the 7th, Mr. Brown arrived in Calcutta and preached his first sermon on the 9th.

On the 12th April, Mr. Robinson wrote resigning the pastorate and his resignation was accepted, but a week later he was asked personally to withdraw it, which he consented to do. This was, doubtless, due to Mr. Brown tendering his resignation on that date owing to his views regarding eternal punishment, and his resignation was accepted.

On the 20th April, it was decided to ask 4 or 5 ministers to supply the pulpit once a month until permanent arrangements were made for a new Pastor, the expenses incurred by them being paid by the Church. A letter of thanks was written on that date to Mrs. G. Robinson, expressing the gratitude of the Church for all her services.

On the 1st and 5th May, circulars were sent to the members regarding the arrangements to be made for a Pastor, and on the 19th May, Mr. Lewis suggested an interview with Dr. Wenger and himself.

A special Church Meeting was held on the 24th May at which, after much discussion, it was resolved to ask Rev. R. J. Ellis to take Pastoral charge of the Church until some permanent arrangements could be made, and on the 31st idem, Mr. Ellis personally intimated his willingness to do so.

At the above meeting, it was pointed out that one of the Elders would have to be denominated Deacon for the purposes of the Williams' Estate.

On the 1st of June, Rev. J. Robinson wrote his letter actually resigning the Pastorate, but he did not despatch it till the 21st idem. In his letter he and Mrs. Robinson jointly took their leave

of each member individually. Mr. Robinson stated that his nervous system prevented his calling on them.

On the 10th July, a farewell address to Mr. Robinson was drawn up, and on the 30th August, it was resolved to present him with a gold watch and Mrs. Robinson with a silver milk jug and sugar basin, costing about Rs. 420 in all.

On the 21st December, a public meeting was held, presided over by Dr. Rouse when a testimonial and addresses were presented to Mr. and Mrs. Robinson in recognition of their services to the Church for a period of eight years, failing health having compelled Mr. Robinson to retire from Pastoral charge.

The following are extracts from Mr. Robinson's reports for 1874 and 1875, which are taken from the Annual Reports of the Society. In the latter Report a good deal is said about work among sailors:—

"When I last communicated with you about our affairs, it was to ask the aid of the Society at Home when our Chapel needed extensive repairs. With much gratitude, we acknowledge the grant of £50. A second sum of £60 at least—perhaps a little more—I have not the accounts near me—was also generously contributed by kind friends in Scotland. The repairs of the Chapel, and the erection of a large hall, where Sunday School children might meet for service, and where we might also have our week-day meetings, etc., cost something more than £900. We could not raise all the money at once, but through the persevering efforts of our brethren and friends, we were able in October last to pay up the whole amount. Scarcely, however, was this amount paid, before we found ourselves under the necessity of incurring an additional expense to put up a new roof to the Chapel. This new expense, we will have to meet immediately, and I hope we shall be able to raise the amount needed in a short time almost entirely among ourselves.

"Though our numerical strength is not great, yet, I am glad to say our congregations have kept up very well. I trust too, there is much of a spirit of life, and activity beginning to be manifested amongst us. Our sisters have had one or two meetings for prayer every week among themselves. Several of our young men too meet once a week in the Chapel for prayer.

"When I last gave you the number of members in our Church

it was stated at 136. Since then 32 have been added to us by baptism. But, a Church in India, especially one like ours, is subject to very great changes, and large deductions have been made from our number, 20 have been removed by death, and all, we have good reason to hope, have gone to join the general assembly above; 7 have been excluded or resigned their connection with us and no less than 36 have removed to other and distant lands, or have formed connections with other Churches away from Calcutta. Our number now therefore, is 105, yet of this number 19 have removed to other parts of the country who still retain their membership. The larger number of them are at places where there is a Baptist Church.

"Our Sunday School under the able superintendence of Mr. George Jefferson has kept up well, the number on the books is 144, and the average attendance during the year, 96.

"The open-air services in the grounds of the Chapel were commenced in October 1874, and kept up without intermission till April 1875: the addresses were delivered in English, Bengalee and Hindustani, according to the number of those present, who spoke and understood either of these languages. Our usual services in the Chapel have been regularly kept up and well attended. Among the European and African sailors, who resort to the Chapel several have we believe been savingly converted. A few have been baptized, but a large number left the Port after their conversion. The following incident, which occurred in March may prove interesting:—

"Bibles in different languages to the value of Rs. 20 (£2) were given as a thankoffering to be disposed of to sailors at half-price. A number of them were present when the parcels were opened. Some came forward, and made their purchases. Others looked and longed, but could not afford to pay and were unwilling to take the books on credit. Just at this time a young sailor named Donelly came up, and laying a five rupee note on the table said that was to pay, as far as it went, for those who could not pay. After distribution had been made Donelly spoke to them in a very interesting manner directing his address especially to his shipmates, who had often mocked and jeered at him, when he knelt down to pray in the fore-castle. He spoke of the blessedness of serving the Lord, and urged his companions to come to Jesus. His address was listened to with deep attention, and in the course of that week twelve sailors professed to find peace in believing. Donelly and two more joined the Church, and were baptized. (This was on the 28th March 1875). The others though not bap-

tized gave good ground for hope that they had been brought to a saving knowledge of the Truth.

"During the rains, we were not able to continue the out-door services, but they were again commenced in September, when the Brethren Spurgeon and Brown were with us. I cannot tell you how we missed dear brother Mintridge, who ever took a deep interest in these meetings and found them refreshing to his soul. Very early after the commencement of these services in September last, a sailor named Allen decided for the Lord, and on the day before he left this Port had the opportunity of telling what the Lord had done for his soul in the presence of about 130 sailors, who had come to a tea meeting. These meetings for tea and addresses deserve a passing notice. They are got up and the provisions supplied by our young friends, members of the Church, some of whom issue cards of invitation or use other means to bring the sailors in, while others wait in the Lecture Room to give them a welcome. And after the tea, during which much pleasant conversation goes on, addresses are delivered by ministers and others. Our dear young friends have found their reward in seeing many awakened, and being themselves made the means of their conversion.

"The number this year which at our meetings professed the determination to follow the Lord has exceeded 100.

"We have this year received by baptism and dismissal from other Churches 24.

"The Chapel roof which was constructed last year, and other expenses connected with the lighting, cost Rs. 6,750, nearly the whole of which, all but Rs. 150 has been cleared."

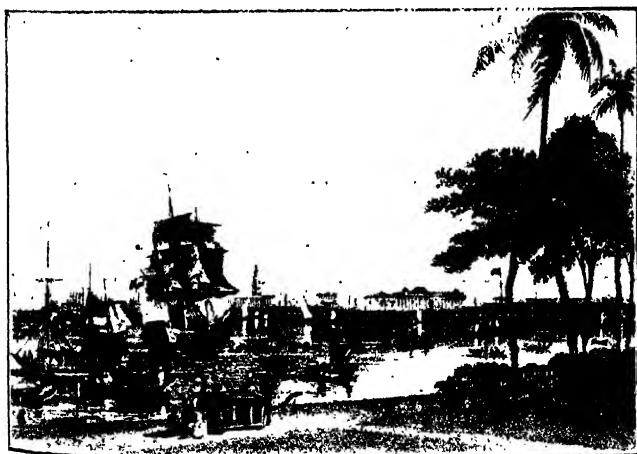
The number of members is given as 155.

CHAPTER XXXIX.

THE WORK AMONG SAILORS IN CALCUTTA.

For much of the information in this chapter the writer is indebted to "A Memoir of Lydia Miriam Rouse," by her husband; a good deal of the information contained in Chapter II. of that interesting biography concerns the Lall Bazar Chapel.

Calcutta is situated on the East bank of the river Hooghly, about 90 miles from the sea. Its rise as a Port has been steady ever since Job Charnock selected the site on the 24th August 1690. A sketch is given below from Daniell's "Oriental Annual," 1835, of Calcutta, as seen in his day from "Garden House Reach."



VIEW OF THE SHIPPING IN CALCUTTA FROM GARDEN HOUSE
REACH AS IN 1835.

Since then the number of vessels coming to the Port has very considerably increased. The number that entered it in 1883 is

given as 1,151 and in 1903-04 the number is given as 1,310. Of these 623 were sea-going and 687 coasting vessels, and the very next year the number rose to 1,367, or an addition of 57. Of these 1,367 there were 507 sea-going vessels and 860 coasters. The figures for 1867-68 were 982; in 1868-69, 887; and 1869-70, 928; but in 1907-08, according to the recently published report, there were 1,567 arrivals, so that the number seems steadily on the increase.

Such a large Port naturally has a large floating population. When the census of 1866 was taken there were in the Port on the Census Day 149 sailing-ships and only 20 steamers, whereas in 1881 the numbers were 70 sailing ships and 31 steamers. The number of sailing vessels began to fall off after 1869 owing to the opening of the Suez Canal in 1869 and from the figures given about it will be seen that the drop was 79 in 15 years.

As sailing vessels used to remain for months in Calcutta in those days there probably were quite 200 of them in the Port at one time for weeks together in 1867, 1868 and 1869. We have already seen that there were 149 actually in Port together on the Census Day of 1866. Two hundred sailing vessels represented a large number of sea-faring individuals, who were other than natives of India. Taking 40 persons as the lowest figure for the crew of all hands of a single sailing ship we get $200 \times 40 = 8,000$. This figure is probably under rather than over the actual. The largest number were always here in the cold season.

The vessels being moored in a quiet river it was easy for the men to get ashore when not on duty so that a large number of them were always found in the streets in town of an evening and on Sundays especially. In those days the Port Commissioners were not in existence, so that there were no jetties to land at, much less the Docks at Kidderpore. The Hooghly Bridge had not been constructed. The Port Commission was formed in 1870 and the Hooghly Bridge was opened on 1st October 1874, and, as to the Kidderpore Docks, the first vessel did not enter them until June 1892. The following extract from Statham's "Indian

Recollections," London, 1832, describes very faithfully the experiences of the sailors of those times:—

One of the covered *dinghies* is generally hired by the Commanders of merchant vessels to attend their respective ships whilst in harbour, hence most of the *dinghywallahs* (i.e., boatmen) speak a little broken English, in which all the oaths of sailors are mingled, and used without any idea of the meaning attached; by his partial knowledge of the English language, the *dinghywallah* is a person of great importance to the British sailor, and one of the many harpies, which pounce upon him as soon as his foot touches India's shores. The sailor leaves his ship cleanly dressed in white jacket and trowsers, with new straw hat tied round with blue ribbon, and sometimes with many rupees in his pocket,—the *dinghywallah* guesses when this is the case, and proffers his services as "master's interpreter," generally observing, "I go with master, else black fellows cheat him," to this the sailor (conscious of his total inability to make himself understood without an interpreter), cheerfully accedes. When landed at the Ghaut the *dinghywallah* assumes an air of importance as "master's headmen," chooses which *palankeen* master shall ride in; this, of course, is that the owner of which promises him the largest *dustooree* (custom); the sailor enters, and away they start for a grog-shop in the Old China Bazar or elsewhere, as the *dinghywallah* may direct. The consequence is the poor sailor is generally seen the next morning, dirty, forlorn and penniless, vociferating for the ship's *dinghy* to fetch him on board, swearing and blustering, at the many natives, who accost him, because they do not speak plain English, or endeavouring by hard words and still harder blows to force some poor fellow (into whose *dinghy* he has entered) to convey him to his ship, without first exhibiting the needful to his money-loving gaze."

At that time Jack's chief resort would seem to have been the Old China Bazar, but from a long time back, till within the last decade or so, Jack's chief resort used to be the street running at right angles from Tank Square—now Dalhousie Square—the first section of which used to be called Loll or Lall Bazar till as far East as Wellington Street; the next section used to be called Bow Bazar and the third section Boitakhana. In those old days the Chapel fell within the first section hence its name Lall Bazar Chapel, but many years ago the Lall Bazar section was reduced to its present restricted length, i.e., as far as the Chitpore Road only. The Chapel, therefore, fell in the Bow Bazar section,

thereby causing much confusion in the mixing up of the name, Lall Bazar Chapel in Bow Bazar Street. This is an anomaly which can easily be rectified now by changing the name of the Chapel to Carey Baptist Chapel, 31, Bow Bazar Street which has been decided upon. As long as the street was the resort of sailors, it was best known to them, and to Christian workers of the day by its slang name of Flag Street which it got through each grog-shop and boarding-house having its distinguishing flag by which it was known.

The following extract from the Rev. J. Long's article in the *Calcutta Review* on the localities of old Calcutta, which was written in 1850, describes this street at length with accuracy:-

Lall Bazar is mentioned by Holwell in 1738 as a famous bazar. Mrs. Kindersley in 1768 states it to be the best street in Calcutta, full of little shabby-looking shops called *Boutiques*, kept by black people. It then extended from the Custom House to Boitakhana. Bolts mentions a case of a Governor-General, about 1770, who finding that Europeans there retailed *parria* (inferior) arrack to the great debauchery of the sailors, "sent a guard of sipahis and gave them lodging for several days in the dungeon of the new fort. (It had just been constructed). Sir W. Jones, 1788, refers to the nuisance there of low taverns kept by Italians, Spanish and Portuguese."

From the above it will be seen how the old books on old Calcutta describe Lall Bazar Street, and, where punch-houses and such places form the resort of seamen, houses of ill-fame are never far off which gave the street its name Loll Bazar. The following extract from Mr. Statham's book which has already been cited shows what sort of stuff used to be sold to Jack some 80 years ago.

"A great quantity of damaged, or what is called rejected, ale is sometimes sold here (auction rooms), which is purchased by the keepers of the low taverns and punch-houses, and I believe that many lives are constantly sacrificed in consequence amongst the soldiers and sailors, who frequent these grog-shops in Calcutta, such persons not being able to purchase the prime ale, which generally fetches a rupee per bottle, and, having for months been deprived of their native favorite beverage, eagerly embrace the offer of a bottle of ale for four annas, or about six pence. The consequence is that after greedily swallowing several bottles, they

are often seized with an attack of dysentery or cholera morbus, and I have known many obliged to be carried from these drinking bouts to the hospital, and some have died on their passage thither. I once tasted some ale thus purchased and should certainly have preferred a glass of vinegar."

The locality had a bad name in those early days, so that it was no wonder that when the soldiers from the Fort began attending the services some of the better class of Officers conceived, the idea that they came to Lall Bazar for bad purposes. The following extract from the *Calcutta Christian Observer* of September 1837 from a letter signed G. Pickance dated Calcutta, 1st July 1837, shows the state of things:—

"What a sad spectacle does a ship's company present, hard at work on the Sabbath, the same as if it were any other day, and making that an excuse for not attending a place of worship. What an awful sight to see British sailors rolling about the streets of Calcutta drunk on the Lord's Day more than any other. What a paradoxical specimen of Christianity for the heathen to witness. May they not with propriety ask. "Do not these men come from a country calling itself Christian? Do not these profess to receive the Bible as the rule of life? to reverence the Sabbath as holy?"

At the period to which we have now come, *viz.*, 1875 to 1880, the locality still retained its bad name and continued to retain it for quite 20 years longer. Sailing vessels with European crews have been replaced by steamers most of which have lascar crews, and the Kidderpore Docks having been opened, the scene has shifted from Lall Bazar to Kidderpore and the sight of a seaman now in Bow Bazar Street is about as rare as it used to be common in the former days. Only *one* large sailing vessel came to the Port throughout the whole of the year 1907-08!

The punch-houses were succeeded by low grog-shops and lodging houses for seamen which literally used to abound in that part of the town. Almost opposite the Chapel where the large three-storeyed building, No. 285, Bow Bazar Street, has recently been constructed there used, even as late as the middle of last century, to be a row of low drinking saloons and chop-houses, which were much patronised by the seamen of those days.

Each lodging-house had its runner, who used to meet the seamen either on the ship when it moored or on the river bank as soon as they stepped ashore, and these poor fellows were often drugged, and, not infrequently, robbed. The drinking used to lead to fighting in only too many cases, and on Sundays especially the Police used to have a hard day's work, especially prior to 1875, whereas now, owing to the change in the locality, there being no grog-shop till beyond Phear Lane, they have literally no task of that sort to perform. Not infrequently in former days did the Police get badly handled and often it took three European Sergeants to overpower a drunken sailor. One house in Bow Bazar Street which is still standing could be pointed out as about the most notoriously bad, among the bad, 35 years ago, but it changed its character some years back and is used in other and better ways now. The whole aspect of Bow Bazar Street is gradually being changed by the erection of large and handsome places of business which more become one of the main thoroughfares of the City, so that the next generation will hardly believe the stories about the bad character of the locality in the former times.

In the Memoir of Mrs. Rouse it is stated that the spiritual condition of Calcutta prior to 1872 was not what could be desired. and, pointing out some of the defects in the Christian efforts of those days, it is stated :-

"Sailors had even less care taken of them," and then it goes on to say :-

"In Flag Street there was one witness for Christ, the Lall Bazar Baptist Chapel. Ever since its erection the Gospel had been faithfully preached in it, and being in the centre of Lall Bazar, sailors often dropped in to the services. In 1872 the pastor was John Robinson, son of one of the early Baptist missionaries. He was Bengali Translator to Government, and was hard-worked in that capacity. Yet he found time not only to act as Pastor of the Lall Bazar Church without any remuneration, but also to do evangelistic work not merely among the degraded population around it, but among the sailors who thronged the Streets. In this he was ably seconded by his wife, who was abundant in labors for Christ."

In the year 1874, the Methodists heard of the Women's Crusade in Ohio, America, so Dr. (now Bishop) Thoburn, who had recently come to Calcutta, to carry on their work, suggested that the ladies of their Church might commence similar work in Calcutta, but, though there were difficulties in the way, a band of their ladies started in October of that year to take up work in Flag Street. When Mrs. Rouse arrived in Calcutta in December 1874, she found this work going on, and at once threw herself into it, and from that time till she left India in 1880, it is stated, she never missed a Sunday in this grog-shop work except when absent from Calcutta. She joined herself with Mrs. May. The work at first was simple visitation of the grog-shops, the distribution of tracts, singing, prayer, and personal appeal. But at once the necessity arose of finding some place of worship to which the ladies could take the men. At first the most handy place was the Lall Bazar Chapel, right in the heart of the district, where Mr. and Mrs. Robinson and their people were active in seeking to lead the lost to Christ. There was a large tree (it is not so conspicuous now) at the entrance of the Chapel compound, and when the ladies could induce the men to come out of the drinking dens they would point to that tree and say "go in there." Many a soul was thus led to Christ. Tea-meetings were often held, and these as well as the Sunday services were much blessed.

The liberty will now be taken to reproduce some extracts from Mrs. Rouse's diary, which are in the Memoir on account of their connection with Lall Bazar: -

Sunday, April (1875).

The Irishman Donelly gave a most interesting account of himself. He went to California to the diggings; all he got he drank and gambled away, so that instead of improving he got worse and worse. He went to San Francisco, and, there, having gambled every cent, he walked, as he could not pay for conveyance, to the harbour, hired himself as a sailor again and went on board determined to make away with himself. Going on board one day he heard singing; he went to hear it and found that some persons were singing, "Jesus, lover of my soul," when they came to that

line, "Other refuge have I none," he said to himself, "That's my case, I have no refuge, I'll fly to Him." He did not obtain peace at once, but at last was able to rejoice in believing and was baptized about a month ago. He is a bright active Christian.

This is the very seaman mentioned by Mr. Robinson in his last report, and the incident therein mentioned should be read in conjunction with that mentioned above.

Thursday, 29th April (1875).

Heard a very satisfactory account of James D—Mr. Robinson (Pastor of the Lall Bazar Church) felt much pleased with his decision, and he prayed, so sweetly poor fellow. He is by this time no doubt far away—may the Lord keep him and teach him daily more of Himself.

Another sailor, a Norwegian, was seen sitting after the Sunday evening service. Mrs. Robinson asked him how it was with him? Oh I am so happy, Are you a believer? "Yes." Since how long? "Last Friday evening." "Were did you find Him?" Here, in this Chapel, sitting over there." "Did any one speak to you?" "No one but Jesus and now I am so happy." Thus the Lord is working.

This man would seem to have been one of those influenced for good by the special services conducted by Messrs. Spurgeon and Mintridge, from 14th to 18th April 1875.

Sunday, 1st August.

Called first at A's, several men about joined in singing and promised to attend Chapel. Some very attentive and seemed deeply impressed.

On Monday a man said to Mrs. Robinson, There's a Baptist Chapel down there and they are a devoted lot. A constable told me there are ladies go out on Sunday afternoon to look after the Jacks and young men come at night and lead them to Chapel and we have no rows now with the Jacks on Sunday night. Praise the Lord for His goodness. To Him be all the glory.

22nd September. The sailors recovered from cholera left the hospital the next day and went to Lall Bazar Chapel. One remained as a seker. When asked how long he had thought seriously of his soul, he said a "lady spoke to me in the hospital." He gave his heart to Christ. Praise the Lord O my soul!

Going to Dum Dum in July, at a tea we had, a young man named H. who said, Do you, remember seeing me and some others

in Flag Street? I was the mate of a vessel, and my companion a young man named O'Donnell. You spoke to us, and we were at a tea given at Lall Bazar on 27th January (1875). I have never forgotten it. O'Donnell has gone to Edinburgh and lives at home with his friends, he has turned over a new leaf from that day. I have now enlisted in the 40th and have decided for Christ.

Going to the Coffee-Room, on 15th September, a man came up looking very smiling, and said he wanted to come and see me. He said further, "You met me and another man on Sunday, 14th May, and took me to the Coffee-Room. I went to Chapel and gave my heart to Christ, and ever since I have been so happy."

April 1877. In another house spoke to a number of men. On inviting them to Chapel one said, No, I will not, I have not been there for years and don't mean to go, I have nothing to do with it. He added more in the same strain and said, What I want is a situation and money to take me to my wife and family in Melbourne whom I have not seen for four years. I lost my situation through drink. Its no use my trying. We then began to sing and, as the words of the old familiar hymn. "There is a fountain filled with blood" sounded out, he became very uneasy. We continued singing, hoping he might be completely broken down, but after a while he got up and went away. The next evening, however, he was at our Bible-Class at the Coffee Room, and said I wish to apologise for what I said yesterday. I did go to Chapel after all. That hymn upset me: I couldn't stand it. I am in great trouble. We saw him again, and on Sunday he said, "I have got a ship and I'm going on board to-morrow. Will you kindly give me your address as I wish to write to you." "Have you decided for Christ before you leave Calcutta." "Oh yes," he replied, "last Sunday in Chapel. I'm now going to try to go home to my family. That hymn broke me down." Thus surprised and thankful for the great blessing given upon a few words feebly spoken and sung we took leave of Henry A., trusting God would keep him faithful. Just another exemplification of the truth that if we seek God first, and are right with Him, all other things will be added."

One of the saddest incidents (if not *the* most sad) mentioned by Mrs. Rouse, is recorded thus:--

"Sometimes a drunken man will rush out into the street with a knife in his hand, driving all before him, and many a young life that night have been bright with hope and joy is suddenly quenched, while loving friends at home are brought to desolation and sorrow. Last July (1880) a young Scotch sailor, only 22 years of age, stabbed a native policeman while intoxicated and expiated his crime on the gallows."

In 1878, the Methodists opened their Coffee Room in Lall Bazar, and devoted themselves specially to sailor work, after which comparatively few seamen used to attend the services at the Chapel, so the work among sailors died out.

MRS. SELINA MAY.



PORTRAIT OF MRS. SELINA MAY WHO WAS A FELLOW-WORKER WITH
MRS. LYDIA M. ROUSE IN THE SAILOR WORK IN CALCUTTA.

It is fitting that something should be said about this energetic Christian worker before closing this Chapter, and for some of the facts about to be mentioned, the writer is indebted to Dr Rouse, but others are mentioned from personal knowledge of this good lady.

Mrs. May was born in Cornwall, England, but she never divulged the date of her birth, and always objected to her age being known, and her friends respected this feeling. She arrived in this country somewhere about the year 1870. Her husband was engaged in the establishment of a jewellery and watch-making firm for a few years, but he afterwards set up for himself

in business. Mr. and Mrs. May were at that time members of the Wesleyan Church, but subsequently joined the Methodist Episcopal Church, and were among those who first invited Bishop Thoburn, (then only Dr. Thoburn) to Calcutta. Mrs. May was for many years actively engaged in Christian work, and was one of the most prominent in the band of Christian workers, who in 1874, engaged in the Sunday-afternoon visitation of the Calcutta grog-shops in Lall Bazar, and its neighbourhood. This visitation was carried on for many years with very successful results. A number of the sailors and others, who frequented these grog-shops were led to Christ, and the Municipal authorities recognized the importance of this work in making the street more orderly than it was before. She used often in addition to conduct religious services on different ships in Port, and below is given a sketch of one such service, which shows Dr. Thoburn at her right hand.



SKETCH OF MRS. MAY CONDUCTING A SERVICE ON THE SHIP
"BATTLE ABBEY."

She had a bright face, a pleasant cherry address and tact in dealing with the men she came across, and these always took, and she was commonly known among the sea-faring class, and also among the soldiers as, "Mother May." Only in July 1908, the present writer had occasion to show her portrait to a man, an ex-soldier, who had not been in Calcutta for about 23 years, and he at once exclaimed, "Oh, That's Mother May," and seemed quite pleased to see a face that used to be so familiar in those days.

Mrs. May was as well suited to speak to soldiers as to sailors, and very frequently conducted Soldiers' Meetings, and was the means of leading many to Christ. She also engaged in other departments of Christian work as far as strength permitted.

In 1899, she went on a visit to Darjeeling with a view to recruit her health; but she was very feeble. The terrible Darjeeling Disaster occurred on the 25th September, while she was there. A number of children of the Calcutta Girls' School, whom she knew well were suddenly killed by the terrible storm of that date. She never got over the shock, but passed away a few weeks after it, on the 19th October. Her husband did not survive her many years.

The Tablet to her memory in the Thoburn Methodist Church, Calcutta, bears the following inscription:-

In loving memory of
Mrs. Selina May,
Wife of Fred. W. May.
Born in Cornwall, England.

Died at Darjeeling, 19th October 1899.

Mrs. May was one of the most active founders of this Church, who first invited Bishop Thoburn to Calcutta. She was a leading worker in the first Sunday School, the founder of the work among seamen in which she became widely known throughout the world, and for 25 years remained a tireless worker in her Master's name. Thousands knew her as "the succourer of many."

And the following is the inscription on her grave at Darjeeling

In loving memory of Selina, wife of Fred. W. May, born in Cornwall, England. Died at Darjeeling, 19th October 1899.

"The Succourer of many."

The following anecdote about Mrs. May, which has been mentioned to the present writer is of sufficient interest to find a place in this sketch. On one occasion, she was at the grog-shop just beyond Phear Lane, where she met an infidel, who was under the influence of liquor and using bad language, and wound up by saying that he did not believe in a God as there was no God. Mrs. May then told him, she had a book with his name in it. He seemed astonished at hearing this. She then opened her Bible, and read from Psl. xiv. 1. "The fool hath said in his heart, there is no God," and looking straight at him said, "There, that's your name" and closed the book. The man seemed dazed for a few moments, but, recovering himself, said, "All right Grannie, I'll go" in reply to her invitation to go to the Chapel.

CHAPTER XL.

THE ACTING PASTORATE OF THE REV. DR. ROUSE.

(From 1st January to 10th December 1877.)

BEFORE detailing the events of Dr. Rouse's acting Pastorate, it will be necessary to introduce to the reader the good Doctor, and his bright little wife, who has been in glory 24 years. It will also be necessary to retrace our steps in order to fill the gap from the 1st June to the 31st December 1876.



PORTRAIT OF THE REV. DR. ROUSE.

REV. DR. G. H. ROUSE.

He was born at Melton in Suffolk on the 18th November 1838
Was brought up in the tenets of the Church of England, but

embraced Baptist views, and was baptized in 1854. Studied for the Ministry in Stepney and Regent's Park Colleges. He married Miss Lydia Miriam Denham on the 17th September 1861, and sailed for India on the 2nd October of that year. It was intended that he should be specially engaged in the work of Bible translation in Bengal. He arrived in India on the 8th February 1862, and was posted to Soory, but in October of that year removed to Calcutta. Here after a time his health completely broke down necessitating a return to England. He accordingly left this country in May 1863, and was followed by Mrs. Rouse in July of that year.

He remained in London three years, and in December 1866, became Classical and Mathematical Tutor at the Baptist College, Haverfordwest. Dr. Rouse was highly esteemed and respected during his residence at Haverfordwest. He returned to India towards the end of 1872, after an absence of over 9 years, but Mrs. Rouse did not come out until December 1874. Early in 1875, he took up the acting Pastorate of the Circular Road Church, and, after the return of their permanent minister, Rev. A. Williams, he took up the acting Pastorate of the Lall Bazar Church for the period specified in the heading of this chapter.

Mrs. Rouse's health gave way so entirely that he had to accompany her in March 1880 to England, where she eventually died on the 9th November 1884. He had, however, come out to this country in the interval, but in consequence of Mrs. Rouse's death, had to go to England again in 1885. In course of time, he married again in England and then returned to India.

In the early part of 1892, in consequence of the ill-health of the Principal of the Haverfordwest College, (Dr. Witton Davies), Dr. Rouse, who happened to be at Home at the time relieved the Principal during the first session. This College removed in 1894 to Aberystwyth.

He returned over 18 months ago from his last trip to England, and during this period was as actively engaged as ever

in translation and literary work, until July 1908, when his health entirely broke down, so that he had somewhat suddenly to retire from the Mission and leave the country for good. He hopes, however, to do what he can for the Mission in England during the remainder of his days as far as his health and strength will permit



PORTRAIT OF MRS. LYDIA M. ROUSE.

MRS. LYDIA MIRIAM ROUSE.

She was born at Camberwell, London, on 19th October 1839 and was the second daughter of Rev. W. L. Denham of Serampore, but her father, at the time of her birth, was a teacher of languages in London. He had been brought up as a Roman Catholic, and, while studying for the priesthood had been induced by Mrs. Weitbrecht, a missionary's wife, who had called at his house on behalf of the Bible Society, to purchase and read the Bible. The reading of it led to his conversion as well as that of his mother, and a Jewish

friend, who resided in the house. He became a Protestant and a Baptist, and not long after this daughter's birth, he removed to Faversham in Kent, where he became Pastor of the Baptist Church in that town. Mr. Denham is stated to have had remarkable linguistic ability, and this attracted the notice of Dr. Angus, the then Secretary of the Missionary Society, who drew his attention to the claims of India. Mr. Denham assented, and in 1844 sailed for India with his family of four daughters, Lydia being at that time in her fifth year. On arrival at Calcutta, the family remained for some time in Calcutta, but in 1845, when Mr. Mack died, Mr. Denham was transferred to Serampore. Mr. Denham re-organized the College, and in time the number in attendance rose to between 200 and 300 pupils. For many years Mr. Denham was the only Missionary at Serampore, and he was also Pastor of the English speaking Baptist Church there. Mr. Denham is referred to in the highest terms in Mr. Summers' funeral, sermon of the Rev. R. Robinson, preached in December 1901. The family remained at Serampore from 1845 to 1855, when Mr. Denham's health failed, and it became necessary for him to return to England, which he did early in 1856, and, while in England, he did deputation work. He was returning to India alone in 1858, but died at Galle during this voyage out in October of that year.

On arrival in December 1874, Mrs. Rouse threw herself at once into "grog-shop work," as it used to be called, which she was engaged in from 1875 to 1880, some details of which have already been given. She also within the same period devoted her time to work among soldiers some interesting details regarding which are given in the biography, but cannot be reproduced in this narrative. She was also the Calcutta Secretary to the Baptist Zenana Mission.

From December 1874 to October 1878, she seemed always well and bright, but in November 1878, had an attack of dysentery, and the Doctor said, there was internal tumour.

In February 1880, her weakness assuming an acute form, she

suffered greatly and was much reduced in strength. In March 1880, she and Dr. Rouse went to England. In October 1881, Dr. Rouse returned to India alone and Mrs. Rouse remained behind in England doing whatever Christian work her strength permitted her to take up.

On the 23rd October 1884, she reached Plymouth with her daughter, but looked very frail, yet took part in some of the meetings. On the 26th idem, she was too weak to go out, but rallied on the 30th. After that she gradually sank, until she passed away on the 9th November at the early age of 45.

Her life work was practically confined to the brief period of a trifle over 5 years, *i.e.* from December 1874, to March 1880, so well might we be reminded (in the words of the title of her life) to "work while it is day."

At the Church Meeting of the 24th May 1876, it was decided that the Rev. R. J. Ellis be asked to take Pastoral charge of Lall Bazar Church till next cold season, or until more permanent arrangements could be made, and at the meeting of 31st May, Mr. Ellis intimated his willingness to accept temporary Pastoral charge of the Church.

On the 13th June, Mr. Robinson's resignation was accepted, and on the 24th June a letter of thanks was sent to Mr. Kerry for services rendered in March and April.

On the 28th June, Mr. Aratoon was appointed Minute Secretary, and Mr. Anstin, Deacon, for the purposes of the Williams' Estate.

On the 10th July, an address to Mr. and Mrs. John Robinson was drawn up, and Mr. F. P. Lindeman was appointed second Deacon for the Williams' Estate.

On the 6th August, all the Elders tendered their resignation as some members did not like their appointment, and kept many away from the services, but their resignation was not accepted. On the 27th September, it was resolved that the Elders and

Deacons should continue in their appointments until the new Pastor arrived or was selected.

On the 1st October, Mr. Ellis, after the Communion service signified his intention of retiring from the Pastoral duties on account of the existence of dissatisfaction, but he would find people to occupy the pulpit until the 15th, after which he would cease to attend altogether. Thus it will be seen that after years of quiet, troublers in Israel again began to let their presence be known and felt.

On the 1st November, a Committee was appointed to confer with Mr. Lewis, and to take the necessary steps to secure a Pastor for the Church.

On the 22nd November, Mr. Lindeman stated that Mr. Lewis had informed him that he believed that the Title-Deeds of the Chapel Building were null and void, and that the Society desired the Church to procure and support its own Pastor.

The reply of the Society to the application of the Church for the services of Rev. R. Spurgeon was read.

It was suggested to draw a code of rules for the government and discipline of the Church, but the suggestion was set aside for the present.

On the 4th December, the Church addressed a letter to the Society asking for the services of Mr. Hallam as Pastor, and on the next day they addressed Mr. Hallam.

On the 21st December, a testimonial and address were presented to Mr. and Mrs. John Robinson at a public meeting presided over by Dr. Rouse.

On the 27th December, Mr. Anstin resigned his office as Deacon and Treasurer as he was about to leave Calcutta. (He settled down at Agra, where he died).

On the 7th January 1877, Mr. Francis and Mr. Gordon Robinson were elected Deacons.

On the 28th March, a letter was read from Mr. Hallam declining the Pastorate. Dr. Rouse then offered his services, and his offer was gratefully accepted.

It was proposed to amalgamate the Gospel Hall with the Church, but the matter was deferred for further consideration, and never brought up again. The Gospel Hall was where some of the Plymouth brethren used to meet. It was suggested to ask Mrs. Rouse to come and work in connection with the Church. On the 18th April, Dr. Rouse asked for some members to stand a short time before each service at the gate to invite passing soldiers and sailors to come in.

On the 23rd May it was decided to cement the floor of the Chapel, and it was resolved to keep under consideration the project for building a preaching shed near the gate. This project was evidently lost sight of for it has never been carried into effect. A preaching hall would be a great centre for Christian work.

On the 10th July Mr. Ellis died at Madras and on the 25th much regret was expressed at his sudden death and a letter of condolence was sent to Mrs. Ellis on the 1st August.

On the 13th September the Church received copy of a letter from the Rev. J. Smith, of Delhi, in England, dated the 17th August, offering to bring out a Pastor for the Church on exceedingly easy terms, and on the 17th idem, Mr. Smith's letter was considered, and a reply sent thanking him for his interest in the Church and stating the pay offered.

On the 26th September, Mr. and Mrs. Jefferson were admitted as members and Miss Gonsalves on the 31st October.

On the 2nd December the Church received Mr. Smith's letter intimating that a very suitable young man in the person of Mr. Blackie was with him, who would make a good Pastor and stating that they hoped to land in the first week of December. On the 3rd December the letter of the Society came to hand intimating that Mr. Blackie was sent out by the Rev. C. H. Spurgeon and his friends. The steamer *Dorunda* with Mr. Blackie on board arrived on the 7th idem and on the next day (8th) Mr. Smith, of Delhi, preached in the morning and Dr. Rouse in the evening. On the 11th idem a Tea and Public Meeting was held to

welcome Mr. Blackie who was from the Pastor's College. Dr. Rouse was in the chair and, as retiring Pastor, welcomed Mr. Blackie. The Rev. J. Robinson gave a brief history of the Church and recounted some of his experiences while Pastor. Mr. Smith, of Delhi, then spoke and was followed by Mr. Williams and the Rev. R. Robinson: Dr. Phillips closed the meeting with prayer. On the 26th December a letter of thanks was directed to be sent to Mr. Spurgeon and another to Mr. Smith of Delhi.

The following is Dr. Rouse's report for the period he held the acting Pastorate.

When Mr. Williams relieved me of the charge of the Circular Road Church in December 1876 I began to supply regularly the pulpit at the Lall Bazar Chapel, as that Church was at that time destitute of a Pastor. In February it was found that neither Mr. Jordan nor Mr. Hallam would be free to take the Pastorate to the Church and I therefore consented to act as Pastor for the present, there being no one else available for the post. The arrangement was not a desirable one on either side. I had so much of other work in hand that I could not attend properly to the affairs of the Church, and at the same time the Pastorate of the Church formed an additional burden which I found it hard to bear. I had neither time nor strength for Pastoral work, but with occasional help I preached both on Sundays and in the week until relieved by the arrival of Mr. Blackie in December. The congregation was thus kept together and, I think, rather improved towards the end and I hope the seed sown by preaching will prove to have borne fruit. We generally had a good number of sailors at the service as the result of the ladies' work in the neighbouring grog-shops, and many of them afterwards came to our house (though 2 miles off) where tea was provided for them and an hour or two spent in singing hymns and pleasant converse. Some of the men were thus impressed, and I hope converted. One person was baptized during the year. Mr. Blackie has now commenced his work as Pastor of the Church and his prospects are encouraging. He could not have a finer field for evangelistic work than he has at Lall Bazar.

CHAPTER XLI.

THE PASTORATE OF THE REV. H. G. BLACKIE.

(From 11th December 1877 to 30th November 1879).



PORTRAIT OF THE REV. H. G. BLACKIE.

It is hardly possible to give a biographical sketch of either Mr. or Mrs. Blackie. There is no book from which the record can be drawn, and they were here for such a limited period that it seems almost like ancient history to say anything about them after thirty years. As it is, very little indeed can be said about Mrs. Blackie.

THE REV. H. G. BLACKIE.

He was quite a young man, as his photograph shows, when he was sent out by the Rev. C. H. Spurgeon and his friends for the

Pastorate of the Lall Bazar Church. He was thought to be only 22 years of age. He was trained for the Ministry at the Pastor's College, and this was his very first Pastorate. The whole of life was before him and he had all his experience to gain. As Dr. Rouse stated in his report to the Society, Mr. Blackie could not have had a finer field for evangelistic work than he had at Lall Bazar. He was Pastor for scarcely two complete years, but he tried to make the most of his opportunities for usefulness during that period. On the 16th September 1878 he was married to a young lady who came out from England for that purpose. All too soon he some-



PORTRAIT OF MRS. H. G. BLACKIE.

what suddenly severed his connection with the Church from the 30th November 1879 to take up the Pastorate of the Baptist Church in Bombay. He remained connected with the Bombay Church from December 1879 to September 1880 when

he suddenly changed his views and went over to the Plymouth Brethren and returned with Mrs. Blackie and infant to England. He came out again in connection with the Plymouth Brethren and remained in Calcutta 2 or 3 years, when, on a visit to Darjeeling, Mrs. Blackie died there. A grassy mound is all that marks the spot in the Darjeeling Cemetery where her remains rest.

In course of time Mr. Blackie married again and is at present settled down in New Zealand, it is understood, as Pastor of a Church there and has a growing family of several children. He still takes an interest in this old place by writing to former friends here enquiring about the work.

Dr. Rouse as retiring pastor, welcomed Mr. Blackie to the Pastorate on 11th December 1877 and on the 26th idem letters of thanks were directed to be sent to the Rev. J. Smith, of Delhi, and the Rev. C. H. Spurgeon.

On that day Mr. Gordon Robinson resigned the Secretaryship and Mr. James Callow was appointed in his place. Mr. Blackie was asked to become the President of the Sunday School and it was decided to hold a meeting for sailors on New Year's Day, 1878.

On the 23rd January 1878, it was decided to have a Tea Meeting for sailors on the 27th idem. This is evidently the Tea Meeting referred to in Mrs. Rouse's diary as leading to the conversion of a sailor named O'Donnell and the other man who became a soldier.

It was resolved to immediately repair the floor of the Chapel in the best possible way and at the lowest price. It was also suggested for consideration to have a Coffee Room connected with the Church. Nothing, however, came of this project as the Methodists opened their Coffee Room in Lall Bazar during this year.

In February, estimates were called for from Messrs. Burn and Co., and Mackintosh Burn and Co. for general repairs to the Chapel.

On the 1st March a Tea Meeting was held for sailors, and on

he 29th idem a social Tea Meeting was held for members and their friends.

On the 24th April Messrs. Jefferson and Kemp were elected Deacons and the latter was appointed Treasurer in place of Mr. Gordon Robinson who resigned. Mr. Callow resigned his office as Minute Secretary.

On the 22nd May, Messrs. Kalberer and Bowling were elected Auditors and Mr. Gordon Robinson and his wife resigned their membership. At this meeting Mr. Blackie's pay was fixed at Rs. 150.

On the 18th June Deacon Jefferson died and on the 26th idem Mr. F. P. Lindeman was elected Minute Secretary.

On the 21st August it was unanimously resolved that the gallery at the East end of the Chapel should be removed; the pulpit removed from its present position to the East end: a new baptistery built in front of the pulpit and the old one filled in, care being taken to have its site marked with marble tiles. Although the work was ordered to be put in hand at once it was never carried into effect.

On the 28th August news was received of the death of the Rev. John Robinson at Benares that morning and it was decided to send a letter of sympathy to Mrs. Robinson. On the 8th September a funeral sermon for him was preached in the Chapel by the Rev. R. Robinson to a crowded congregation. On the 16th idem a letter of sympathy from the Church was sent to Mrs. John Robinson which was signed by most of the members.

On the 15th October a public welcome was accorded to Mrs. Blackie at which about 300 persons were present and addresses were delivered by different ministers.

On the 22nd October, Mr. Kalberer resigned his office as Auditor.

On the 3rd November—a layman—Captain Passingham—preached at both services.

On the 18th December it was decided to sell by auction the

carriage shelter on the West side of the compound on the understanding that the purchaser took down and cleared all away. Thus passed away a landmark of the premises which is shown in the old picture of the Chapel which forms the frontispiece. It was similar to the one which still exists in the premises of the Circular Road Chapel.

On the 21st May 1879, Deacon Kemp resigned office.

On the 18th June there was a Tea entertainment which realized Rs. 222 on behalf of the Church funds.

On the 3rd August, Mr. Aratoon was allowed to resign.

On the 27th August, Messrs. Wheeler and Nicol were elected Deacons and the former was appointed Treasurer.

On the 29th October it was decided to address letters to Rev. C. H. Spurgeon and the Society about securing a Pastor for the Church and these letters were issued on the 31st idem.

On the 27th November Mr. Lindeman resigned his office as Deacon, also his membership, and Mr. Blackie severed his connection as Pastor with effect from the 30th idem to take up the Pastorate of the Bombay Church.

The admissions to the Church during Mr. Blackie's incumbency were as follows: 1878, 38; 1879, 6. Most of those admitted in 1878 were soldiers, there being 14 from the 54th Regiment alone; there were also 5 sailors of the ship *Great Victoria*. Mr. Blackie had a sphere of great usefulness before him in Calcutta when he gave up the Pastorate.

CHAPTER XLIII.

THE PASTORATE OF THE REV. G. H. HOOK.

(From 21st March 1880 to date.)



PORTRAIT OF THE REV. G. H. HOOK, THE PRESENT PASTOR,
AS HE WAS IN 1885.

MR. HOOK is still in Pastoral charge of the Church, so a biographical sketch of him is hardly required. All that need be said is that he was born on 8th January 1847 at Exmouth, Devonshire; that he was brought up in the tenets of the Church of England, but, having embraced Baptist views, was baptized by Rev. C. H. Spurgeon in the spring of 1869. He was in business for a time but gave it up and entered the Pastor's College under Mr. Spur-

geon. From there he was posted first to the charge of the Baptist Church at Keynsham near Bristol as Co-Pastor, and from there as full Pastor to Thaxted in Essex, which he joined in 1872. When Mr. Spurgeon knew that a Pastor was required for Lall Bazar he selected Mr. Hook, who at very short notice was sent out. He sailed for Calcutta on the 7th February 1880 and preached his first sermon as Pastor on Sunday, the 21st March. On the 24th idem, a Public Tea Meeting was given to welcome him. Since then he has held the Pastorate continuously without even a trip to England throughout the whole of the 28½ years that he has been in this country.

On the 26th February 1887, he married Mrs. G. J. T. Jefferson, the widow of Deacon Jefferson, who had died on the 25th June 1878 and on the 4th March, she was welcomed at a Tea and Public Meeting. Mrs. Hook was very useful in the Dorcas Society and in work amongst the poor, but after three or four years her health compelled her to go to England and she has not been able to return since.

Mr. Hook's Pastorate having already extended over such a long period of time it will not be possible to treat it in the same manner as the shorter pastorates have been treated. It will therefore be dealt with as a whole and the points noted below will be taken up one by one and all the important matters that have transpired during the 28½ years under each head will be so dealt with. The points will be:—

1. Anniversary Meetings and Annual Reports.
2. Special preachers at different times.
3. Special Evangelistic Services.
4. Open-air and Vernacular Services.
5. Church Discipline and kindred matters.
6. Miscellaneous matters.
7. Surroundings favorable for Mission and Evangelistic Work.
8. Repairs executed at various times.
9. Sunday School.

10. Work among soldiers.
11. Work among West Indians.
12. Tract distribution.
13. Survey of Premises
14. Parsonage.

Although the interval between Mr. Blackie's departure and Mr. Hook's arrival was so short yet various ministers had to be asked to occupy the pulpit.

Mr. Hook preached his first sermon on Sunday, the 21st March 1880, and a recognition Tea and Public Meeting was held on Wednesday, the 24th idem, to welcome him. The Rev. G. Kerry was in the chair and the Revs. R. Robinson, W. Norris and W. Milne were the speakers.

The first Church Meeting after Mr. Hook assumed the Pastorate was held on the 31st March 1880 at which it was unanimously resolved to give him a salary of Rs. 150 a month as from 1st idem.

As the Chapel had not been repaired for some years the Officers of the Church were authorized on 30th June to obtain estimates for general repairs and for any improvements that might be thought necessary and, on the 25th August it was decided to entrust the repairs to Messrs. Mackintosh Burn and Co., and to accept their estimate for Rs. 4,500, which included the cost of substituting cast-iron pillars in the Chapel for the wooden ones which were considered unsafe. On the 22nd September it was further decided to hold the services in the Benevolent Institution while the Chapel was under repairs. The repairs were commenced by Messrs. Mackintosh Burn and Co. on the 4th October 1880 and the Chapel was re-opened after the repairs on Sunday, the 28th November, when the Rev. W. Johnson of Bhowanipore preached in the morning and the Rev. W. Norris of Circular Road in the evening. The morning collection brought in over Rs. 600. On the 2nd December 1880 a Public Tea Meeting was given in connection with the re-opening. Mr. Dear of Monghyr gave a Donation of Rs. 1,000 towards these repairs. It was announced at this

meeting that the repairs had been paid for. The Rev. G. Kerry presided at the public meeting. Several missionaries were present and the Tablet to the memory of the Rev. John Sale was unveiled on this occasion, Mrs. Sale, his widow, having come out from Scotland especially to be present at the ceremony.

In spite of these heavy repairs it was decided on the 22nd December 1880, to accept Messrs. Mackintosh Burn and Co.'s estimate for the drainage of the Chapel compound at a cost of Rs. 775.

On Friday, the 20th August 1880, Dr. Wenger died and on the 25th idem, a Resolution was unanimously adopted expressing the loss the Church had sustained in his death. A social meeting was to have been held on the 20th idem, but out of respect to the memory of Dr. Wenger it was postponed to the 16th September when the approaching repairs to the Chapel were discussed and collection books issued.

In October 1880, the Pastor wrote about the heavy cost of the repairs to the Treasurer of the Baptist Missionary Society, who sent a donation of £10.

At the meeting of the 2nd February 1881, it was reported that the Treasurer had received through the Administrator-General of Bengal the following legacies from the Estate of the late Mr. T. J. Brown, *viz.*, Rs. 300 to the Repair Fund, and Rs. 50 for the Sunday School. At the same meeting it was reported that Mr. James Young had promised a donation of Rs. 500 to the Repair Fund.

At the meeting of the 2nd February 1881, Mr. Wheeler resigned his post as Treasurer and Mr. A. L. Sykes was appointed in his place, and at the meeting of the 23rd idem, Mr. Wheeler's resignation of the office of Deacon was accepted.

The first Anniversary Tea and Public Meeting in celebration of Mr. Hook's settlement was held on the 18th March 1881 when Mr. Hook was given a Lamp and kind wishes were expressed. The schoolroom was also refurnished. The Rev. G. Kerry presided at

this meeting when the report for the past year was read showing that all the expenses connected with the Repairs and Improvements had been duly paid and that the Church was free from debt. There were 17 admissions during 1880. At this meeting it was reported that Mr. W. E. S. Jefferson had given a donation of Rs. 50 towards the drainage. On the 20th March 1881, anniversary sermons were preached by Mr. Hook.

Up to this time Mr. Hook had been living in rented rooms here and there, or with friends, which arrangement besides being inconvenient had not suited his health, so, on the 25th May 1881, it was decided to alter the small rooms at the back of the schoolroom for his accommodation; also to put sunshades and glass sashes on the west windows of the schoolroom to keep out the rain and a small bathroom was added. There is no need to go further into this matter as all the details are given in a separate chapter about the Parsonage and its donor, Mr. H. Dear.

On the 27th July 1881, Mr. Nicol resigned his office as Deacon, and on the 16th September Mr. W. T. Kemp, who had recently been a Deacon, died quite suddenly at his own house while talking to Mr. Hook, who had gone to pay him a visit.

On the 25th November, a Meeting was held to welcome Mr. A. H. Baynes, the then General Secretary to the Baptist Missionary Society in London. The Rev. G. Kerry presided at the public meeting and addresses were delivered by Messrs. Norris, Willams, Dr. Phillips and Mr. Baynes himself. Mr. Baynes paid another visit to India in the cold season of 1889-90 and on the 20th January 1890, he went to see the Chapel and Parsonage and stated that he was greatly pleased at the great additions made to the Chapel property in the 8 intervening years since his last visit, in the Parsonage, new Porch to the Chapel, new Pulpit and other alterations he had noticed, and he wished the Church continued prosperity and blessing.

At the meeting of the 22nd February 1882 doubts were expressed as to whether the Chapel belonged to the Church or to the

Mission and steps were taken to clear these doubts. On the 15th March it was reported that an examination of the Trust Deeds of the Chapel showed that it and the grounds belonged to the Church and not to the Missionary Society, Mr. J. C. Marshman having transferred his purchased right title and interest in the land and Chapel by the Mortgage, by a nominal payment of Rupees ten to the Trustees of the Church. It was therefore decided to serve notices on

(1) The Rev. G. Kerry, as Secretary of the Baptist Missionary Society in India, and (2) the Rev. J. W. Thomas as Superintendent of the Baptist Mission Press in Calcutta, drawing attention to the fact that the Society had no interest in the Chapel or grounds.

Also to send letters setting forth the above facts, together with a copy of Mr. G. S. Sykes' Abstract of the Deeds, to (1) The Secretary to the Baptist Missionary Society in London, and (2) Mr. H. Dear of Monghyr.

On Friday, the 17th March 1882, a Tea-and-Public-Meeting was held to celebrate the second anniversary of Mr. Hook's pastorate, when the Rev. Dr. Rouse presided and some of the Calcutta ministers spoke. The Deeds of the Parsonage were presented and a gharry and horse given to the Pastor with a monthly allowance for the maintenance of the turn-out. A report of the Church work for the year was read. No copy is on record in the Church Book, but Mr. Hook in his report to London of the work of 1881 stated that open-air services had been held at the Chapel gate which helped to increase the attendance on Sunday evenings, also that between 30 and 40 attended the meetings of the Mutual Improvement Society. He gave the number of members at the end of the year as 86. The anniversary sermons were preached by Mr. Hook on the 19th March 1882.

On the 22nd idem, it was reported that Mr. Dear had offered to defray the expense of removing the railings round the seats in the Chapel, but was informed that the Church preferred their

remaining as they were. These, however, were removed years afterwards and their removal greatly improved the appearance of the interior of the Chapel.

On the 21st February 1883, the Church adopted certain rules for the distribution of the Poor's Fund with effect from that date, based on the principle that distribution can only be made on the sum actually available for distribution at the time.

On the 1st March 1883, a Tea Meeting was held to bid farewell to Mrs. C. C. Brown, the wife of the Rev. C. C. Brown, who had been Co-Pastor for a brief period with the Rev. John Robinson, when a gold watch, chain, locket and brooch, were presented to her as a small token of regard for her and appreciation of the interest she always took in the Church.

On the 21st idem, Mr. W. Francis resigned his office as Deacon, which was accepted and a vote of appreciation of his services was passed. He, however, did not live long after this as he passed away to rest on the 11th December following.

On Friday, the 23rd idem, the Third Anniversary Tea-and-Public-Meeting, was held to celebrate Mr. Hook's settlement and the completion of the Parsonage. It was in reality the housewarming for the occasion as Mr. Hook had taken up his residence in the Parsonage just a few days previously, *i.e.*, at Easter-time. The Rev. G. Kerry presided at the Public meeting and the Rev. A. Williams spoke. No Annual Report is on record, but Mr. Hook in writing to England reported that the open-air services at the Chapel gate had been kept up well during the year. He gave the number of members as 100. The acquisition of the Parsonage was referred to, as also the presentation of the gharry and horse at the last Anniversary. On Sunday, the 25th idem, Mr. Hook preached the anniversary sermons.

On the 11th December 1883, the Calcutta International Exhibition was opened which was a grand opportunity for preaching at the Chapel gate and the distribution of Scriptures and tracts during the entire period that it lasted. Until the last week of the

Exhibition, which closed on 1st March 1884, the services at the gate used to be held only on Thursday evenings of each week, but during the last week of the Show the services were held every evening when the crowd grew greater and greater each evening until the services were given up.

The Pastor wrote thus in 1884 to England about these services and the distribution of Scriptures and tracts at them:—

“Last December the International Exhibition was held in Calcutta, and it gave an opportunity for distributing tracts and Scriptures, and preaching the Gospel in various languages, such as had never been before, as so many people of different nationalities were then in Calcutta for the Exhibition. One of the friends set to work to get subscriptions for this object and to obtain supplies of tracts and Scriptures from all parts of India, and from England and China. After a good supply of tracts and books had been obtained they were exposed for sale and distribution at the Chapel gate, and so many were thus distributed that the stock had to be replenished again and again. So much delight was expressed by those who received them that they would come and say, we have read the book with much pleasure and we want to get another

“While the distribution of tracts and the sale of books was being carried on, a vernacular service was also held, and addresses were given in English, Bengali, Burmese, Tamil, and Hindustani, and in all these languages there were tracts, Scriptures, and books for sale and distribution, as well as in French, Russian, Dutch, German, Spanish, Italian, Telugu, Kaithi, Urdu, Hindi, and Chinese. In all these languages was the Gospel made known either by preaching or by the Scriptures, tracts and books and not a man came to the service without receiving a tract, and with it a few earnest words in English or Hindustani, either of these two languages being understood by them all. Surely it seemed as it was on the day of Pentecost, when ‘they all heard in their own tongue of the wonderful works of God.’ Indeed it seemed as if we had better machinery to work with than had the Apostles: for we could give them the Scriptures in their own native tongue: all we wanted was the outpouring of the Holy Spirit to set on fire the material that had been collected, and who knows but that even now in some distant village, or far off land the light may be burning that was kindled here.

“No praise can be too great to give first of all to the ladies who so cheerfully helped all the time, *viz.*, Mrs. Kerry, Mrs. Page, Mrs. Ellis, Miss Leslie, Miss Hunt Cooke (who subsequently

became Mrs R. A. Williamson), Miss Bush (who subsequently became Mrs. Smith) and others, all helping in the singing, or speaking in the vernacular or giving away tracts to the people.

"And then the brethren who so willingly assisted, words will not convey to them the sense of thankfulness there is to think that God has such workmen in his vineyard, who so cheerfully and readily responded to the call made upon their time and strength *viz.*, the Rev. I. Allen, who nearly every night gave an address in Bengali, Rev. G. Kerry, Dr. Rouse, Rev. C. Jordan, Rev. Dr. Thoburn, Rev. Dr. Vinton (of Burma), and others who are too numerous to mention, but whose names are written in heaven."

In another account which was written for "the Sword and the Trowel" the Pastor mentioned the following interesting incidents connected with the above distribution of tracts:—

"All the tracts and books are stamped with the name and address of the Chapel and also the hours of service, so that if a book falls into the hand of a man desirous of getting more books he is guided by that to the place where they can be obtained. In the hospital crowded with the sick of all nations was found a poor dying Chinaman reading one of our books that had been given to him at the Chapel gate, for there was the stamp upon it.

"In going through the streets of Calcutta we are often met by men, who have read the tracts given them at the Chapel gate, and they have followed us again and again, saying 'If we come to the Church will you give us another book?' Two Mahomedans met us while we were on foot visiting some of the sick members of the Church, and they suddenly said. 'Are you the *sahib* (gentleman) that gave us these good books? We have read them. Will you give us more if we come to you? We have given them to our father, and he is telling us to listen to your words, and bring away some more books.'

"Only this week a letter came from the very South of India, a thousand miles away, saying they had obtained a tract in English for 'Educated Natives' from our distribution, having upon it the address of the Chapel, and so, putting that address upon the letter, they had written, entreating us to send on some more to them

"The Ooriyas, of whom there are great numbers in Calcutta, are all very eager to get books and when they get one of the Gospels in the Ooriya language, they hold it in their hands with such reverence and care as if it were to them a great possession. Many a time we have said to them. 'You will be careful over the

book, because the name of God is written in it. You will not throw it away nor destroy it?' And they have said in return 'Ah *sahab* (Sir) do you think that we are Satan's children, to throw away God's books?'"

On the 8th January 1884, a Tea-and-Social-Meeting was held to celebrate the Pastor's birthday, with a view to reduce the debt on the Parsonage. Mr. James Young presided and the Rev. Messrs Kerry, Brown, and Jordan spoke. Mr. Dear promised a cheque for Rs. 500 and Mr. Young promised Rs. 1,000.

On the 21st March the fourth anniversary Tea-and-Public-Meeting was held when the Rev. G. Kerry presided and the Annual Report was read. The Rev. Dr. Thoburn spoke comparing the present with the past state of the Church. A Fancy Sale was held during the Tea which realized Rs. 150 towards the debt on the Parsonage. It was stated in the report that the Parsonage had cost in all Rs. 16,600 for purchase and alterations. The report showed progress all along the line, but one thing is not mentioned, which is, however, touched upon by Mr. Hook in his report to England. The paragraph runs as below:—

"One thing more seems to deserve notice and that is the kind sympathy shown by friends at Monghyr for the poor and suffering of Lall Bazar. Throughout the year many boxes of clothing have been sent for the poor and destitute, and, to crown all, Mrs. Neil and General Murray got up an entertainment in Monghyr for the purpose of purchasing and making clothes for the poor, and sent us over Rs. 88; towards this, James Young, Esq., sent Rs. 50 in so kind a way as to make one feel how good God can be through his children. Ah! if you could see the poverty and suffering amongst the poor here, you would say there was the 'bitter cry of outcast Calcutta' as well as 'the bitter cry of outcast London.'"

It may not be out of place to mention here that this "bitter cry of outcast Calcutta" attracted the attention of the authorities before many years more had elapsed and they appointed a Pauperism Committee on which they gave Mr. Hook a seat.

On the 26th March, a suggestion to introduce the system of pew-rents was respectfully negatived.

On the 21st May the question was raised as to what should be done in the case of a candidate for baptism, who applies for

the protection of the Insolvency Court while his case was before the Church, but its consideration was deferred and never brought up again.

On the same date it was reported that the late Mrs. O. T. Cutter had left the Church a legacy of £50, equal Rs. 540. This led to the appointment of Messrs. Wenger and D'Souza as Deacons.

On the 23rd July, Mr. Wenger was requested to devise some scheme of certificating members leaving Calcutta and keeping a record of their addresses, etc. On the 27th August he read a paper on the subject of absent members and it was resolved that it should be carefully revised by the Pastor and Officers and then printed with a list of members and their addresses and a copy sent to every member for consideration. It was discussed on the 26th September, but a consideration of the suggestions was deferred to the next meeting, so, on the 22nd October it was decided that it was not possible, to retain on the Church-Roll the name of a member who avowed his intention to take no part in any of the proceedings of the Church.

On the 24th December the following important decisions were arrived at:—

(1) To remove from the list the names of all members who absent themselves from the Communion Service for six consecutive months, without assigning any reason, but not until every practicable attempt to win them back shall have been made.

(2) To correspond at least once a quarter with members of the Church, who are absent from Calcutta so as to keep them in active sympathy with the Church.

On the 26th September it was considered advisable to cancel the separate registration of No. 19, Zig Zig Lane and amalgamate it with the Chapel as No. 31, Bow Bazar Street, and for this purpose the Municipality wanted to inspect the Title-Deeds, etc. On the 26th November it was reported that the Municipality could not include the Parsonage in the same number as the Chapel, on the ground that as they had separate exemption certificates they

must have separate numbers. On the 21st January 1885, the Municipality stated that the Chapel and Parsonage would be called No. 31, Bow Bazar Street and not 31/1 as previously stated by them.

On the 31st October, Captain W. May, the senior member of the Church, died at Cooly Bazar, (Hastings).

On the 3rd December it was decided to publish a yearly Handbook of the Church. Only three such were ever published *viz.*, in 1886, 1887 and 1888 for each of the preceding years. At this meeting the importance of exercising the utmost caution in admitting candidates to Church fellowship was recognized for future action. A Resolution was also adopted at this meeting expressing the deep sympathy of the Church with Dr. Rouse and his family in respect of the death of Mrs. Rouse.

It was decided to have a Fancy Sale in liquidation of the debt on the Parsonage, and a detailed statement of the whole of the Parsonage Account was printed and circulated to every member. In accordance with the above resolution a Fancy Sale was held on the 22nd December 1884, which realized Rs. 541.

On the 18th February (1885), it was decided to collect money for the purchase of a new Harmonium to replace the one that had been in use for 25 years. An American Organ was purchased for Rs. 550.

Mr. W. E. S. Jefferson presented the Church with a carpet to cover the baptistery when closed.

On the 15th March, anniversary sermons were preached, in the morning by the Rev. J. M. Thoburn, junior, and in the evening by the Rev. J. Brown. The new organ was used for the first time. On the 20th idem, the Fifth Anniversary Tea-and-Public-Meeting, was held which was presided over by the Rev. G. Kerry. The following ministers spoke, *viz.*, the Revs. C. Jordan, J. E. Payne, of Bhowanipore and Dr. Rouse, besides the Pastor. No Annual Report is on record, but 17 were admitted during 1884.

On the 12th April a service for children was held and another on the 11th October following.

On the 22nd July, the matter of the persecution of the Christian soldiers by some of the higher Non-Commissioned Officers was discussed and the men were assured that they might rely on the moral support of the Church. Another matter relating to the soldiers came up on the 26th August, which was their registration regimentally as "Baptists." It was discussed at some length but action was deferred and the matter was never brought up again.

At the meeting of 26th August, the Ewing family and Miss Ewing in particular were thanked for their exertions in the recent purchase of the American Organ.

On the 23rd September the circular about absenting members, which was signed by the Officers and Deacons, was unanimously agreed to with the recommendations made therein and it was ordered to be placed in the Minute Book. These recommendations referred to the removal or retention of certain names, which are specified so that there is no need to detail them.

On the 21st October (1885), Mr. Wenger mentioned that the Officers were endeavouring to ascertain whether any course likely to prove successful in obtaining a grant from the District Charitable Society to swell the Poor Fund of the Church was open to them. It was then mentioned that Protestant Nonconformists seem not to be admitted to the benefits of this Society, although it is generally considered unsectarian. It may be mentioned here that a Christian Union was subsequently formed in order to secure seats on the Committee of the Society for Nonconformist Ministers or others so as to have a voice in the administration of its funds, but when a representation was made to the Society on the subject in March 1887, it was thrown out on the ground that as the arrangements by which the money was administered through the Anglican parishes had worked well for 50 years, the Committee did not see the need for making any change.

At this point it may be as well to go back to the origin of the District Charitable Society in 1830, to see whether it was started on a sectarian or unsectarian basis, but it will have to be borne in mind that there was not at the time of its origin the same sectarian spirit that there is at the present day. The following extract is taken from Carey's Oriental Christian Biography from the sketch about Bishop Turner of Calcutta:—

“The next important step taken by the late Bishop was the formation of the District Charitable Society. There was already in Calcutta a Charitable Fund for the relief of distressed Europeans, and others established in the year 1800, chiefly by the exertions of the Rev. David Brown, which continued to be administered by the select vestry of St. John's Cathedral, but however, well adapted the vestry may have been for the distribution of the Charitable Fund of Calcutta some years before, the number of European paupers had multiplied to so great an extent, that it became necessary to provide for the more full investigation of the cases of applicants for relief. Frauds, the most gross were practised on the public with such facility, that impostors, speculating on the benevolence of the community, and making, as it were, mendicancy a trade, had found no difficulty in procuring from money-lenders advances proportionate in amount to the probability of success, which the acquisition of certain leading names to their applications for relief justified a reasonable expectation of ultimately obtaining. To remedy these inconveniences some comprehensive arrangement was obviously required, and, at the Bishop's suggestion, the Society alluded to was established. It consists of several Subordinate Committees, corresponding in number with the Ecclesiastical Districts into which the town is divided, and of a Central Committee of Superintendence.”

On the 21st December a Fancy Sale was held in aid of the Repair Fund which brought in Rs. 759 profit. On the 23rd idem, the children of the Sunday School collected about Rs. 90 for the Repair Fund which was to be used towards repairing the school-room and putting glasses and sunshades to the remaining windows in it.

On the 19th May 1886, Mrs. Caroline May, the senior member of the Church, died at Cooly Bazar. She had been baptized on the 31st October 1839.

On the 27th January 1886, Mr. E. H. Pascal presented the Church with two silver candlesticks for the new American Organ.

By the 24th February glasses were fixed to five windows of the Schoolroom and it was decided to fix glasses to all the windows of the Chapel at a cost of Rs. 346 as the inconvenience of not having them had been experienced in the rainy season.

On the 14th March, Anniversary sermons were preached in the morning by the Rev. J. Wesley Davies and in the evening by the Rev. C. Jordan. The Sixth Anniversary Tea-and-Public-Meeting was held on Thursday the 18th idem, but there is nothing on record to show who presided or who spoke at it. The pastor was too unwell to be present on the Sunday, but recovered sufficiently to be present at the Tea-Meeting.

As already stated the Annual Reports for the years 1885, 1886, and 1887 are in print, so that it will be easier to piece together information regarding those three years under the several heads concerned which will now be done.

The number of members on 1st January 1888 is given as 115 Members, of whom 57 were men and 58 women.

The Church, although not pecuniarily in a position to assist materially other religious organisations with Collections for which it most deeply sympathised, has yet made these objects. some small efforts in this direction which are considered worthy of record. Thus in 1885:-

(1) On the 25th January it made a special collection towards defraying the expenses of Lord Radstock's meetings which amounted to Rs. 20 which was forwarded to the Committee concerned.

(2) On the 27th September the Rev. J. A. Macdonald preached on behalf of the British and Foreign Bible Society when the collection amounted to Rs. 30.

In 1886 the Rev. Dr. K. S. Macdonald preached a sermon on the 30th May on behalf of the Religious Tract Society when the collection amounted to Rs. 25.

In 1887:—

(1) On the 31st July a collection was taken up in aid of the Tract Society and amounted to Rs. 21.

(2) On the 9th October, which was set apart as Missionary Sunday, in aid of the Baptist Missionary Society, sermons were preached in the morning by Rev. J. Stubbs, of Patna, and in the evening by Rev. R. Spurgeon of Madaripore. A sum of Rs. 40 was sent to the Society as the proceeds of the two collections.

The Rev. C. Jordan, as Pastor of the Circular Road Church, readily agreed to sign jointly with Mr. Hook a circular to Pastors of the Baptist Churches in Seaport Towns in England and elsewhere, bringing to their notice the existence of our two Baptist Churches in Calcutta, and inviting them to give letters of recommendation to sailors and other members of their congregation coming to Calcutta, so that on arrival here the necessary attention might be paid to them. The Association Secretary of the Baptist Missionary Society very kindly distributed copies of the Circular in Great Britain and Mrs. George Kerry did the same in Australia during their visit there.

The easiest way to deal with this subject is to give in extenso what is on record in the printed report for 1886, which runs thus:—

Repairs and additions and alterations of 1886 and subsequently.

“The Church Meeting held on the 21st April (1886) authorized the Officers to consider and obtain estimates for all work that appeared necessary and desirably, but the difficulties—chiefly in respect of the new Porch and sanitary requirements—were such, that they were unable to make any recommendations before 21st July, when estimates were accepted, collecting-books issued, a number of Circulars printed and distributed, and steps taken to get references made to the undertaking free of cost in various religious magazines and publications, and to those Editors, who so made them, the thanks of the Church are hereby gratefully rendered.

The New Porch with iron architraves and joists was erected from the second design submitted by Messrs. Mackintosh Burn and Co., strictly matching the somewhat elaborate architectural front

which the worthy Serampore missionaries adopted when they built the Chapel 78 years ago (it was opened for Public Worship on 1st January 1809), and the two large architraves that required removing in the verandah have similarly been replaced by iron ones. Changing these last meant rebuilding all the superstructure at a large outlay, and on this account iron was preferred to wood. There now remain only two wooden architraves in the verandah, and at present they are sound.

The arched roof of the Chapel and the flat one of the verandah were not watertight so both were, on the recommendation of the contractors, half-terraced and the interior of the former was replastered. Sanitary requirements were imperfect and have been remedied, and amongst the minor improvements effected, mention may be made of the substitution of good-sized frosted windows for venetians in the arch at either side supporting the roof, thereby letting more daylight into the Chapel, and the alteration made in the aisles round Pulpit and Baptistry to provide a direct entrance from Chapel to Schoolroom.

As will be noticed a large sum has been expended on gas-fittings. A new 2 inch main was laid down from the gasometer at entrance gate to the east of the Chapel, an extra sunlight and a pair of new pulpit standards were provided in the Chapel, two new lamp-posts were supplied in the compound (one of which was the gift of Mr. J. B. Norton, who did the gas work) all pendants and brackets on the premises were cleaned and refixed in different places as required, and the lighting of the premises leaves now nothing to be desired.

The Church is very deeply indebted to, and thankful for, the generous help rendered it in this undertaking by Mr. H. Dear, who contributed towards it in the month of September the princely sum of Rs. 5,000, he further promised to bear the whole expense of enlarging and lowering the Pulpit, which came to Rs. 257-10 and was effected at his suggestion, but instead of the sum just named he most liberally sent a cheque for Rs. 2,000 on 13th November.

The two pairs of new swing doors at the entrances of the Chapel from the front verandah were the gift of Messrs. Mackintosh Burn and Co., and they have been, together with the Pulpit, regarded as adding in a marked degree to the improved appearance of the place.

The Church applied in June last for some assistance from the Baptist Missionary Society in London, and desire to take this opportunity of expressing their warmest thanks for the response received in the shape of an order for Rs. 1,000 and for the very

valued expressions of interest and sympathy that characterised the letters received from Mr. A. H. Baynes (the Secretary of the Society) in the name of the Directors. Equally, too, mention is made with much gratitude of the generous donation sent by Wm. Bucknell, of Philadelphia, U. S. A. This good friend writes that the fact of the late Dr. Judson, with whom he was intimately acquainted, having been baptized in our Church (6th September 1812) makes it doubly interesting to him.

The New Porch was commenced on the 20th July; the repairs to the Chapel and Parsonage were put in hand on 13th September, and the Chapel was reopened on Sunday, 31st October, and a Public Meeting was held on the following Friday, 5th November. While the Builders were doing the Chapel, the usual services were conducted in the schoolroom up to Sunday, 17th October, inclusive, so that on only one Sunday—24th October—were they discontinued."

As there is not much more to say about repairs the whole subject might as well be dealt with out of hand. On the 25th September 1889 Mr. C. Gellett was asked to undertake the necessary repairs after the rains, the cost was subsequently estimated to be only Rs. 200 from which it can easily be inferred that there was not very much to be done. But in consequence of the owner of No. 30, Bow Bazar Street, not abating the nuisance about his hut regarding which he was served with a notice, a new boundary wall had to be built up on the west side of the Chapel, and this, it was reported by the Treasurer on 20th November, had raised the Bill for the repairs to Rs. 650.

On the 26th December 1894 the Pastor spoke about the necessity of repairing the Chapel after the next rains and on the 20th October 1895 the Chapel was re-opened after repairs, which cost Rs. 5,000, but there is nothing on record to show what was done. The Pastor has informed the writer personally that a great deal of the wood work in the Chapel and Parsonage had to be changed, two of the upper rooms in the Parsonage were re-floored, the coach house and stable were re-roofed and much polishing of furniture and upholstering had to be done. This was all supervised by Mr. G. Trusler who, although not a member, gave much time and attention to the work free of charge, thereby showing that he was a

friend to the Church. The Parsonage was also repaired at that time.

Again, on the 21st February 1906, the Pastor stated that the time had come to repair the Chapel, so he hoped all the members would do their best to raise funds for it. On the 5th August following the Pastor reported that the repairs had been begun and that a friend had *given* the electric installation of lights and fans for the Chapel and schoolroom and that the work had been completed. These repairs cost over Rs. 5,000 as patent-stone flooring had been laid down throughout the Chapel and schoolroom and all the railings to the pews were removed. The Pastor himself superintended the repairs or the figure would have been much higher. He was thanked for all the trouble he had taken in the matter. The Parsonage was included in these repairs. A gentleman in America (Mr. Ambrose Swasey of Cleveland) sent a donation of Rs. 1,000. He had visited the Chapel the previous year when on his tour round the world and seemed then much interested in the old place. The Chapel was re-opened on the 4th November.

In 1907 marble flooring was put down in some of the rooms in the Parsonage and patent stone in others; besides the level of the floor of the lower rooms was raised quite 4 inches. The work was completed by the 3rd August of that year.

Now that the centenary celebration is upon us the Chapel and Parsonage have been cleaned up a bit with fresh coatings of white-wash and paint, but no heavy repairs have been done. Some new mural Tablets which are considered necessary have been fitted in.

The re-opening services after the heavy repairs of 1886 were held on the 31st October when the Rev. J. Brown preached in the morning and the Rev. C. Jordan in the evening. The Tea-and-Public-Meeting was held on the 5th November at which Mr. G. S. Sykes presided and the Revs. J. Brown, W. Milne and J. W. Thomas spoke.

No re-opening services appear to have been held after the repairs of 1889 or 1895. On the 4th November 1906, when the

Chapel was re-opened after repairs, no special services were held, the Pastor conducting both services himself.

It will be best at this stage to say all that has to be said about the few Anniversary services that have been held since 1886. On Friday, the 11th March 1887, a Tea-and-Public-Meeting was held to celebrate the Seventh Anniversary of Mr. Hook's pastorate and to welcome Mrs. Hook whom he had married on the 26th February. The Rev. G. Kerry presided, and the speakers were the Rev. C. Jordan, Mr. W. C. Madge, and Dr. McCoy. Mr. Hook himself preached the Anniversary Sermons on the Sunday following (13th).

On the 18th March 1888 Anniversary Sermons were preached in the morning by Dr. Rouse and in the evening by the Rev W. Johnson, of Bhowanipore, but the public meeting was not held till Friday, the 23rd idem, which was presided over by Mr. James Young, the Rev. Mr. Paton Begg, of Bhowanipore, and other ministers and friends spoke of the Church sending its roots down deeper into the soil by the poor peoples' meeting on Wednesday when nearly 100 persons are fed and clothed weekly.

No further Anniversary Meetings were held until the 8th March 1895, when the Fifteenth Anniversary was held at which it was said 300 must have been present. This was presided over by Mr T. C. Ledlie and the Revs. Ferrier, Reid, Warne (now Bishop Warne), Hart and Brockway were advertised to speak.

Since then no further Anniversary Meetings have been held but there are two notable services which must be chronicled. These were (1) the late Queen's Jubilee Service on Wednesday, the 16th February 1887, when Mr. Hook preached both times, and (2) The late Queen's Diamond Jubilee Service, which was held on Sunday, the 20th June 1897. These services were held in accordance with the orders of Government. On the 23rd June 1897 the Church met and recorded its gratitude to God for the Jubilee and echoed from their hearts most loyally "God save the Queen."

Other occasions on which others have preached or conducted the service some of whom were individuals of some note in the religious or missionary circle are given below :—

(1) *On the 21st March 1886* a service for children was held by Rev. W. A. Carroll.

(2) *Pastor George Muller of Bristol* preached on the following occasions in 1889, Mr. Hook being ill at the time.

February	3rd	...	...	Morning and evening
March	10th	...	...	Morning and evening
„	24th	...	...	Morning only
„	31st	...	...	Evening only
April	21st	...	...	Morning and evening, and, on his return from Darjeeling, on
June	30th	...	...	both Morning and evening

(3) *On the 15th December 1889* missionary sermons by the Rev. R. Robinson in the morning and the Rev. A. McKenna in the evening.

(4) *On the 14th December 1890* missionary sermons by the Rev. W. J. Price in the morning and the Rev. J. G. Dann in the evening.

(5) *On the 21st December 1890* Mr. W. S. Caine, M.P., preached in the evening.

(6) *On the 28th December 1890* the Rev. Dr. G. Pentecost preached in the morning and Mr. W. S. Caine, M.P., in the evening.

(7) *On the 12th and 19th April 1891* the Rev. Dr. A. Garden Fraser, the father of Sir Andrew Fraser, late Lieutenant-Governor of Bengal, preached in the evening only on both dates.

(8) *On the 1st May 1891* the Rev. Dr. J. L. Phillips, of the India Sunday School Union, preached in the morning and the Rev. A. J. Maclean in the evening.

(9) *In 1901* the Rev. A. Haegert preached in the evening on 27th January and again in the evening on the 10th February.

These details have been given as some of the persons named have entered into their eternal rest.

On the 21st July 1886 the use of unfermented wine at the Communion Service was sanctioned as long as Church matters. available and has been used ever since.

On the 27th July 1887 it was decided that the Pastor at the Wednesday evening service, preceding the Communion Service, should establish the practice of making special reference to the approaching Communion Service and the duty devolving on Church Members to attend it, so that any who may have been remiss in this matter might be invited to attend.

On the 23rd November 1887 it was decided to send letters at the commencement of each cold season to the Baptist Missionaries working in stations where there are soldiers, asking them to let this Church know of any men coming to Calcutta, who had been attending their services.

On the 4th July 1888 a letter was received from the five Officers, *viz.*, Messrs. Sykes, Tuck, D'Souza, Purcell and Wenger stating that they wished to resign because the majority decided against them at the last meeting. Their resignation was accepted with regret. The present writer is the only one out of the five who has rejoined, which he did on the 21st February 1906.

On the 20th April 1892 a paper, which the Pastor had drawn up, was printed and circulated for the spiritual guidance and counsel of the members of the Church.

On the 2nd March 1898 the Church mourned the secession of several of its members to the Seventh Day Adventists.

The Survey of the premises in 1887 was a tedious and troublesome matter, but naturally it was regarded by the Officers and members of the Church as an important one inasmuch as the site, being in the heart of the city and on one of the main thoroughfares, is of considerable value. As the writer represented both the Church and the Trustees and had so much to do with the matter personally.

Survey of the entire Premises in 1887.

and there is so much to record, in order that it may not be lost sight of hereafter, he thinks it best to devote a separate Chapter to the subject.

As far back as 1819 the young men of the Church formed themselves into a Society for the purpose of starting a Sunday School. No details can be traced as to what was done after that, but it can only be presumed that after having carried on for a while the effort died out, because in February 1843 the depressed state of the Sunday School was brought to the notice of the members.

The next entry that can be traced does not occur till 24th August 1854, which was just the time that the Young Men's Christian Association was started in Calcutta. On that date it was resolved to have a Sunday School if one could be raised, and on the 15th October 1854 it is stated that the Sunday School was started from that date, implying that the Sunday School had been revived.

The next entry is on the 30th March 1859, within a very short time after Mr. Sale took up the Pastorate, which runs thus:—

"A Resolution was passed that the Sunday School should be recognized by the Church. Mr. Mendes was appointed Superintendent and Mrs. Sale Lady Superintendent."

This would imply that the work had been carried on regularly since 1854, but had not been recognized by the church, and those interested in it wanted this defect remedied.

The Annual Reports that were sent to England by Mr. Sale, Mr. Kerry and Mr. John Robinson show that the work was pretty vigorously carried on, as will be seen from the following:—

Mr. Kerry wrote in 1861: "The Sunday School is also going on very well." In 1864 he wrote: "The Sunday School has gone on well during the year."

Mr. Sale in his report for 1867 gave the number of children in the Sunday School as 150.

Mr. Robinson in his report for 1869 gave the number as 155. In his report for 1874 he stated the number to be 144 and the average attendance during the year as 96.

But unfortunately the three printed reports already referred to show a considerable falling off from the last figure. Thus,—

1884 ...	The average for the whole year is given as ...			39
1885 ...	Ditto	Ditto	...	42
1886 ...	Ditto	Ditto	...	34
1887 ...	Ditto	Ditto	...	39

and eventually by slow degrees the attendance became smaller and smaller, until the School died out altogether some few years ago, and, sad to say, has never been resuscitated since.

1. *On Sunday evenings.*—These used to be well attended all the weeks of the cold season, but were given up in the hot season. In 1885 Captains Lloyd and Williamson of the (sailing) ships *Ru jon* and *Brownrigg*, respectively, frequently spoke at them, but in 1886 they were mostly conducted by members of the Church and congregation.

2. *On Friday evenings.*—At this service an English address was usually given at the outset followed by others in Bengali or Hindustani, with hymns in English, Bengali and Hindustani intermixed. They used to begin with the approach of the cold season and close with the approach of the hot season. At the commencement of the season beginning with November 1885, an awning was purchased so as to keep the dew off and this was the means of causing more Office Babus to come in and to stay longer as benches were arranged in rows and quite 80 people could be seated together at one time. These men used to sit all through the service and, of course, others had to stand but although the meeting lasted an hour and a half the men seemed unwilling to go away.

When the meetings were resumed from 6th November 1885, the attendance was double what it had been during the first quarter of the year. Over 1,000 persons (of all classes) must have

heard the word preached each week during the hour and a half that the meetings lasted and quite 1,200 tracts used to be given away at each gathering, but this tract work will have to form a separate Section as there are some interesting facts to mention. As the result of the preaching this season several young men had serious talks with the Pastor and some even asked for baptism.

At the last meeting in March 1886, the attendance seemed wonderfully large and when the meetings were resumed on the 12th November of that year the large attendance kept up. The rest of the report for 1886 is so interesting and encouraging that the writer must be forgiven for quoting it *in extenso*.—

“Towards the end of March (1886) a young Mahomedan stopped in as he was passing down the street with a companion, the impressions then received leading him to come the next time, especially as that was to be the last service of the season. From this closing service he felt more than ever his need of Jesus, and decided to become a Christian. He sought interviews with the Pastor, who at the time was laid aside by sickness, necessitating the deferring of his visits till the Pastor's recovery. The young man came regularly, was kept under observation for some weeks, and given Christian instruction, was baptized in the Chapel on the 25th April and was taken up the next day to Serampore for further instruction. Here he remained for about four months, when a suitable temporary appointment was offered him which he gladly accepted; since then he has been supporting himself and has maintained a consistent Christian life and is respected by those with whom he has worked.

A few months after his baptism we had the pleasure of baptizing in the Chapel another young Mahomedan who is of a good family. He, too, has maintained a consistent Christian life and is supporting himself. As may be inferred, both these young men have had to give up all for Jesus.

In the early part of April a Missionary mentioned that as he was preaching a little while before that at a *mela* (fair) about 40 miles from Barisal, a Babu spoke to him at the close of the discourse about his message and seemed in an anxious state. On questioning him further the missionary elicited that he had first heard the Gospel at these open-air services at our gate.

We have now before us the case of a young Jew, who has attended these meetings and who has expressed a wish to become

a Christian. As he reads Hebrew he has been furnished with a tract in that language and has been supplied with a New Testament in English, which he can also read, and we pray God to lead him to trust in Jesus unreservedly.

We have been much encouraged by some Babus continuing to attend now who used to attend in 1883 when we first started these services and we have reason to believe that there are many secret disciples among those who are present weekly.

Without hesitation we can say that thousands have heard the Word preached at these meetings, and when the seed is sown broadcast in this manner some must fall into good ground, but only the Last Day will reveal all the good that has been done.

When the services were resumed in November 1887 the awning was extended by 10 feet so as to accommodate a larger number of people, and even this extension has proved insufficient and it will have to be still further extended.



THE OPEN-AIR SERVICE UNDER THE AWNING AS SEEN FROM THE
CHAPEL VERANDAH.

Of the two Mahomedan converts referred to above the first continued to maintain a consistent life and continued to support himself. The other worked his way to England and was received as a member into the Adelaide Place Baptist Church, Glasgow, and was studying at the Glasgow University under the auspices of the Baptist Union of Scotland with a view to coming out as preacher to the Mahomedans of this country.

Further details will now be given about the latter. He was the nephew of a Nawab. His father had a Bible given to him which he used to read in secret in the palace of his brother the Nawab. The son used at times to see his father reading this Bible and talks ensued, so when the father died the young man's mother, thinking he might like to have the Bible gave it to him. Through reading it he came to see the truth of Christianity. It came, however, to be known by his uncle the Nawab that he was in the habit of reading the Bible so spies were set to watch him and report to the uncle. One day when he was having a quiet read of the Word of God he was astonished to see his uncle suddenly enter the room. The Bible was immediately seized and burnt before the young man, who was told by the enraged uncle that his father had become a Christian at heart by reading it and that he would rather kill him than have him become a Christian and thereby bring disgrace upon the family. The uncle then left the room locking the young man up in it. He, however, by some means managed to escape and come down to Calcutta. Arrived here he enquired where he could meet with Christians who would teach him the truths of the Christian religion and was directed to the Chapel in Bow Bazar where preaching went on every week to the gate. So he came, as stated previously, and remained in hiding as members of the Nawab's family had come down in search of him. They even asked Mr. Hook of his whereabouts, but he could not give them the information they sought for. As already stated after his baptism he went on boardship to escape pursuit and worked his way to Scotland. He remained at the Glasgow

University for quite two years and while there all his expenses were paid by Sir Peter Mackinnon. Through the influence of the latter he was eventually sent out as a missionary to the Mahomedan slave dealers on the East coast of Africa among whom he labored some few years, but with what result is not known. Eventually he contracted a fever which necessitated his immediate removal, but he died on his way back to Scotland and was buried at sea.

The following interesting incident relating to these services is mentioned by the Pastor in his report for 1891: -

"Then the faithful testimony of those who have found Christ is working silently like the leaven and we see men strangely moved by these unseen forces. One tall fine, up-country Hindu, belonging to the Viceroy's Bodyguard, came to our vernacular service some three or four years ago, and I gave him a copy of the Gospel of Matthew in Hindi and talked with him and prayed for his conversion. That man found Christ. The next year when the Bodyguard came down from Simla with the Viceroy, he came to me as a believer in Christ and brought another soldier of the Bodyguard. Then I gave them the Gospels of Luke and John in Hindi, and sat while they read to me the story of the Prodigal Son. Then we prayed together, and when leaving they said, we go to Simla, and we shall read this story again, as I have read it to my comrades when gathered round the camp fire at night. Some of them used to come for years running."

These services were successfully carried on for some years more but in course of time the attendance fell off and the services died out.

The first season after the present writer rejoined the Church, *i.e.*, in November 1906, the services were re-started, but, as is well known, a marked change had taken place in the spirit of the people in the interval.

As none of the Office Babus would come to them the English address had to be given up and the attitude of the men was very antagonistic to the Word preached, so that attention was directed more to the lower classes, and of these only a few could be persuaded to come in. It was only when the ladies sang

Bengali that some few ventured in. Tracts were flung away. All seemed to be afraid.

This evil spirit grew instead of abating and when the meetings were resumed in November 1907, just after the Squares were closed to public meetings by an order of Government, it was found that the attendance was still smaller and then mostly of the cooly class. Tracts were given only to those who asked for them. It was frequently found that some individuals were habitually spitting *mu* (b-tel) on the Chapel Tablets at the gate as a mark of insult, and generally on a Saturday night so as to be seen on Sunday. As soon as they were cleaned under the direction of the Pastor this was the signal for a fresh desecration. The Superintendent of Police next door was duly informed and he said this was being done to the signboards of all Europeans in those parts. He set constables to watch and the Chapel servants were on the alert, yet no one was caught in the attempt. This went on for several weeks after which the said individuals got tired of the game and gave it up, only to adopt a more dangerous attitude.

One morning in May 1908 the servants discovered a suspicious looking shining round article on the west side of the Chapel to the South of the small verandah on that side and reported the matter to Mr. Hook, who had it sent to the Superintendent of Police next door. The Superintendent did not take long to discover what it was. The Pastor was now on the alert, when, to his astonishment, a week after he himself when going round the premises discovered a similar package in the very same spot where the previous one had been placed the week before. This also was sent over to the Superintendent. Both were dangerous live bombs. This was very soon after one had been placed against St. Andrew's Bengali Church in Lower Circular Road, almost opposite the new St. John's (Roman Catholic) Chapel, Sealdah. The matter was kept quiet, so that it should not appear in the newspaper lest the members of the Church and congregation should get alarmed and only three or four persons were informed of the

fact by the Pastor. Thus the good Lord mercifully preserved His house from being damaged by adversaries as there would seem to be no doubt that something that was said in some recent preaching at the gate must have given offence. This would indicate that there was not a good feeling towards Christians and the Christian religion and all should ask the Lord to bring about a speedy change.

But to turn the subject, let us now look at the Tract work that was done in the three years, 1885, 1886 and 1887. The report for 1885 stated.

"Over 1,200 tracts are given away at each meeting. Those mostly in demand are Bengali, but a large number of English, Uriya, Urdu and Hindi ones have been given away and enquires have been made for Hebrew and other kinds that do not happen to be in stock. Since the starting of the Burma Expedition there has been a steady demand for Burmese tracts, also several Scripture portions have been sold as well as copies of the Life of Christ in Bengali.

"A tract with the Chapel stamp seems to have found its way down to a large city in South India. The reader wanted another copy so sent a post-card addressed to the Lall Bazar Chapel. It happened to be one of a set which had been obtained from Madras and, as the stock had run out, a fresh supply had to be obtained and on receipt of the same, the applicant was duly furnished with the one he wanted, which he promised to read carefully. A few months later came a letter from two young men from a place in the vicinity of the same city expressing a wish to come up to Calcutta to be baptized, but as for several reasons, this was not considered advisable they were discouraged from taking this step.

It is estimated that over 1,200 tracts are now distributed every Friday and about 500 every Sunday and in other ways, so that quite 35,000 tracts have been distributed during 1885, making a total up to date of 65,000 since the work was vigorously undertaken."

* The report for 1886 is best given *in extenso*; for although it is somewhat long its interesting details will not make it seem tedious. It runs thus:—

The tract work is one of the features of the Friday evening meetings, but has branches in various directions which makes a separate report desirable. A tract is a silent messenger, which

has its own mission to accomplish in God's time and way, both of which will be revealed hereafter.

These silent messengers have been distributed in the houses of some people near to and far from the Chapel and the distributors have been much cheered by the eagerness with which they have been sought for.

Packets have been sent at varying intervals to our soldier members of the Liverpool Regiment in Burma, and we have received abundant testimony in writing of the welcome they have met with. We have also had the pleasure of hearing from one who has returned from Burma, of the readiness with which they were received as soon as ever the packets arrived.

A number are distributed every Sunday evening at the Chapel gate while the open-air service is going on. As each is given away it is accompanied with an invitation to come to the service, and many a stroller down the street, or stranger, has come in who might otherwise have passed on without entering. On one occasion a tract was offered to an individual who seemed a stranger. Seeing the Chapel stamp on it he remarked, "How strange, I was wondering how much further I should have to go in search of the Chapel, and here I am at it." He seemed quite struck with the coincidence.

The largest number, however, are distributed at the Friday meeting, and it is no easy matter to get together such a large number as we need. A small supply of English ones was ordered out from England, and was added to by a grant from the well-known firm of Messrs. S. W. Partridge and Co., and the local Tract Society has, as usual, generously supplied us to the utmost of their ability; about 3,000 in English for educated Natives have been given us by the Madras Tract Society, 2,200 in Uriya by the Mission at Cuttack, and a large number in English and Bengali by the Methodist Publishing House of this city. One friend sent up some in Burmese from Rangoon, another from Calcutta has supplied a few in Hebrew for our immediate use. A third sent up a good supply from Barisal, and two ladies furnished us with a lot of Bengali ones when they left Calcutta. In this way God has met our wants, but as these are very large, we beg Christian friends not to forget us.

In our last report it was stated that "over 1,200 are distributed every Friday." This statement seemed to astonish some, so to satisfy ourselves about the number a pretty strict tally was kept at one of the services in the early part of the year, and we were surprised ourselves to find that over 3,000 were distributed on

that particular occasion without any special inducement or attraction being put forth. This satisfies us that our estimate can safely be raised to an average of 2,000 for each service, which will give at least 36,000 for the 18 Friday evening meetings of the year. The joy manifested by people of different nations or races at seeing a book in their own tongue has to be seen to be realized, the eye sparkles and the face brightens as the tract is put into their hands, and they stand for a few moments eagerly reading the opening lines.

At one meeting the tract entitled "The Sinless Prophet" in Mussulmani-Bengali was given to a Mahomedan employee of an office, he appears to have taken it home and read it that very night to a company of Mahomedan friends in his village, all of whom were so struck with it that several copies were asked for the very next day. Some Burmese ones were sent to one of the Christian soldiers in the Field, and when he distributed them to some of the friendly Burmese the cry was for more as these were so nice.

Sufficient stress, cannot be laid on the importance of tract work as these "silent messengers" go where probably the living voice may never be heard.

The report for 1887 runs as below:—

There is a growing desire for Hebrew tracts and they are much asked for, but are difficult to procure. Supplies of various kinds have been kindly sent by Colonel Millett (M. M. P. M.) of the Punjab, and other friends, who takes an interest in such work. The Babus treasure up their tracts and bind them up when they have collected enough for the purpose. A good sign is that specific tracts are now being asked for, clearly showing that they are carefully read and pondered over. Though there are tracts in about 37 languages and dialects always in stock, now and again a particular kind is asked for which does not happen to be on hand. Large supplies have to be kept in hand to meet the large demand.

For a considerable time Miss Bush (who subsequently became Mrs. Smith) conducted a Cottage Meeting for West Indians and was the instrument in the hand of God of the conversion of many of them, who subsequently were baptized and joined the Church. After she left Mr. J. H. Belchambers carried on these meetings and appears to have won the affection and respect of the men. Though Mr Belchambers has been dead several years, yet as the writer was

walking to Chapel one Sunday morning in July 1908, he was greeted by one of these West Indians and addressed as "Mr. Belchambers" although he does not bear the slightest personal resemblance to that departed servant of God.

For years Miss Gonsalves had charge of this work, which was subsequently taken over by Mrs. Hook. In 1885, 430 garments of various kinds were given to 20 men, 64 women and 104 children. In 1886, 429 garments were given away to 32 men, 106 women and 94 children and in 1887, 524 garments were given away to 550 men, women, and children, besides 300 loaves of bread with cheese, tea, etc.

There was also a District Visiting Society, which did good work in the seasons 1884-85 and 1885-86. One District was allotted to each member for visitation and tracts distributed amongst the residents of the Districts.

In December 1886 a Mutual Improvement Society was started, the object of which was set forth as being "the mental, and spiritual improvement of young men above the age of 15." It held on its way some few years and then died out.

Miss Bush, who has been previously referred to, also carried on work among soldiers and used to gather a pretty good number to her meetings, but eventually she had to leave Calcutta for Fyzabad when the Regiment to which her soldier-husband (Lance-Corporal Smith) belonged was transferred there. After an interval of a few years Mr. J. H. Belchambers took up the work among the soldiers and used for years to go down to the Fort to conduct meetings among them.

There are now some miscellaneous items to note.

In December 1886 the Rev. G. Kerry offered to give a lecture on Australia in aid of the General Fund. The title of the lecture was Britain in the Southern Hemisphere. It was

delivered on the 26th January 1887 and brought in about Rs. 70 to the Fund.

It was decided to give the members an opportunity to bring a New Year's Offering for special mercies received, on the first and second Sundays of January 1887. The same thing was repeated on the second Sunday of January 1888.

On the 9th October 1887 Mr. H. Dear, of Monghyr, died at Munsooree and in him the Church lost a truly valuable and generous friend. and, on the 25th January 1888 the Church was informed that he had in his will left Rs. 5,000 for the Poor's Fund.

On the 26th of March 1890 it was reported that the Tablet to the memory of the Rev. J. Penney, which used to be in the Benevolent Institution had at the request of Rev. A. McKenna his son-in-law been placed in the Chapel.

On the 18th April 1891 Mr. Hook was appointed a member of the Pauperism Committee, the work connected with which he found very trying.

On the 6th March, 24th April and 2nd October 1892 there were large gatherings in the Chapel at baptizing services. On the first occasion seven Europeans and two Bengalis were baptized and many were unable to get inside the doors. On the next occasion six Europeans, five Madrassies and one Assamese were baptized and no standing room even was left. All these, however, did not join the Church.

On the 29th June 1892 there was an all-day prayer meeting from 6 A.M. to 9 P.M. when the Pastor was in the Chapel all the time to unite with all who came to intercede with God for a blessing.

On the 24th August following the Pastor stated that he hoped to hold three months' revival services commencing from the first Sunday of October.

On the 24th January 1894, the Pastor stated that the Rev Miles Grant, evangelist from Boston had offered his services for

three months' evangelistic services, with a Bible School for week nights and the Church accepted his offer.

On the 21st March the Pastor reported that the Municipality was about to raise the rate of taxation on the Chapel and Parsonage and Mr. Belchambers was asked to see the Municipal authorities about it and on the 25th April he reported that the matter had been settled with the Municipality and he hoped for a reduction of the present rates. On the 25th May they consented to reduce them.

On the 20th November 1895 the Pastor stated that Mr. Cunningham from America had been assisting him in the work of visiting the poor and the members.

On the 12th June 1897 the Great Earthquake visited Calcutta. The cornice of the Chapel verandah fell and several of the arches, besides the roof, were cracked.

On the 5th August 1906 the Pastor stated that on the 10th May he had received a Notice from the Municipality that the taxes would be doubled and to appear on the 16th idem if he wished to raise any objection. This he had done when it was decided that *no* taxes should be paid thereafter on the Chapel and Parsonage.

On the 2nd September 1906 the following individuals were appointed Deacons: (1) Mr. F. A. Brown (to be Treasurer), (2) Mr. E. S. Wenger (to be Secretary), (3) Mr. N. Morris, (4) Mr. T. E. Alexander, (5) Mr. F. Sunder, (6) Mr. E. J. Brown and (7) Rev. G. C. Dass. This last has since died.

On the 2nd February 1908 Mr. Wenger asked the members to furnish him with any information they could for his projected Centenary History of the Church. He also wished them to consider whether the Centenary would not be a suitable occasion for the following:—

- (1) to change the name of the Chapel to "Carey Baptist Chapel" instead of Lall Bazar Baptist Chapel as at present, which is confusing.

- (2) to put a commemorative tablet on the front wall of the Chapel as Government has put up on the front of the Mission House at Serampore, to indicate date of opening.
- (3) to put up a second tablet similar to Dr. Judson's to commemorate Rev. Luther Rice's baptism.
- (4) to put a third tablet on the front wall of the Parsonage to commemorate its Donor Mr. H. Dear.

On the 29th March Deacons' Meetings were re-started, the first being held on that date.

The following is the list of admissions since 1880:—

1880	...	...	...	17
1881	...	...	...	9
1882	...	...	...	13
1883	...	...	...	16
1884	...	...	...	17
1885	...	...	...	18
1886	...	...	...	6
1887	...	...	...	11
1888	...	...	...	20
1889	...	...	...	9
1890	...	...	...	21
1891	...	...	...	10
1892	...	...	...	33
1893	...	...	...	3
1894	...	...	...	12
1895	...	...	...	10
1896	...	...	...	13
1897	...	...	...	11
1898	...	...	...	13
1899	...	...	...	9
1900	...	...	...	10
1901	...	...	...	18
1902	...	...	...	8
1903	...	...	...	3
1904	...	...	...	6
1905	...	...	...	8
1906	...	...	...	2
1907	...	...	...	<i>Nil</i>
1908	...	...	...	2

Some 52 others have also
been baptized within the
above period, who did not
join the Church.

Grand Total ... 326

CHAPTER XLIII.

THE PARSONAGE AND ITS DONOR MR. H. DEAR OF MONGHYR.

A PARSONAGE, or residence for the Pastor of the Church, had been a long-standing want. The Rev. John Robinson had conceived the idea of trying to procure one, but at the end of his Pastorate expressed regret that he had not been able to carry it into effect. The Church during his pastorate had erected the schoolroom at the back of the Chapel and had also given the Chapel a new roof on Clark's patent principle. As these two projects demanded a good deal of money and attention, its hands were pretty fully occupied throughout the whole of Mr. Robinson's pastorate. As Mr. Robinson gave his services to the Church gratuitously, the Church was thus able to set apart for other purposes money which under ordinary circumstances would have been expended on the Pastor's salary. But in the fulness of time and quite unexpectedly the Lord himself opened the way in regard to a Pastor's House without the Church having to worry itself over the matter.

Mr. Hook states that the acquisition of the Parsonage came about on this wise. He went to live in the Schoolroom in the early part of 1881 and one day quite unexpectedly Mr. Dear of Monghyr happened to call on him. He saw the uncomfortable way in which he was living and enquired if it were not possible to build or procure a residence for him, promising to give something himself towards the cost. That very day as soon as he went back to his Hotel he sent a cheque for Rs. 2,000. On another day Mr. Nicol, the Secretary of the Church, called on him in great distress of mind as he was without a situation. They had prayer together after which Mr. Nicol seemed relieved by the assurance that he would get a situation, which he did shortly after. Mr. Hook mentioned about Mr. Dear and his gift and they then

sallied forth to the regions at the back of the Chapel to see if there was any suitable house near at hand. When near the gate of No 19, Zig Zag Lane, Mr. Jore, the occupant of the house, saw them and invited them in. He then enquired of them what had taken them out and Mr. Hook mentioned that they were in search of a house that would be suitable for the minister's residence. On this Mr. Jore told them that as his sister had recently died they were thinking of selling that house, so Mr. Hook immediately asked him to let them have the first refusal of purchase for the Church, to which Mr. Jore readily assented.

What followed is given in the order of sequence.

On the 25th May 1881 it was decided to alter the small rooms at the back of the Schoolroom for Mr. Hook's accommodation, when a small bathroom was added for his use.

Also to ask Messrs. Mackintosh Burn and Co. for an estimate for the building a Pastor's House within the Chapel compound

On the 27th June the estimates of Messrs. Mackintosh Burn and Co. were reported to be as below:--

1. For a lower roomed house ...	Rs. 13,000
2. „ Upper „ „ ...	„ 22,000

At the same meeting it was stated that No. 19, Zig Zag Lane would probably be for sale within a year at a figure below Rs. 8,000 and it would be better to buy it and modify it than to go to the expense of erecting a new house.

Mr. Kerry, the Indian Secretary of the Mission, was asked to write to the Society at Home to enquire to what extent they would help the Church about the Pastor's House. On 27th July was reported that Mr. Kerry had written Home making the enquiry.

On the 24th August Mr. Hook reported that Mr. Jore, the owner of the house, had promised him the refusal of it and that Mr. Dear had promised a donation of Rs. 2,000 towards the purchase money.

On the 22nd February 1882 it was reported that Mr. Jore had agreed to sell No. 19, Zig Zag Lane for Rs. 8,500 and it was decided that the property was to belong to the Church and not to the Mission as the Church accepted all responsibility for it.

On the 15th March it was reported that an examination of the Trust Deeds of the Chapel showed that it and the grounds belonged to the Church and not to the Missionary Society, Mr. F. C. Marshman having transferred his purchased right, title and interest in the land and Chapel by the mortgage to the Trustees of the Church. He had in fact been asked specifically by the Church in their letter of March 1839 to make it over to them which he did by the nominal sale of the property for Ten Rupees.

All this having been explained to Mr. Dear it was reported on the 22nd March that his misapprehensions having been removed he wished the house No. 19, Zig Zag Lane to be conveyed to the Church on similar terms to those in the Trust Deed of August 1839 so that it might, with the Chapel premises, form one property.

On the 24th May it was reported that Mr. Jore, the owner of No. 19, Zig Zag Lane, wanted the house taken over at once by the Church, so Mr. Dear on being written to consented to advance the remaining Rs. 6,500 on condition that the house would be mortgaged to him at a fair rate of interest which he would forego if the principal were paid within 12 months. It was resolved that the house should be conveyed on behalf of the Church to such surviving Trustees of the Chapel as are residing in or near Calcutta and that they be authorized to sign the mortgage to Mr. Dear on behalf of the Church.

On the 21st June it was reported that Mr. Dear had engaged to give the Rs. 6,500 which was required for the purchase of the Pastor's House instead of lending it, but it was necessary to appoint some one to intervene between the Church and the Trustees to receive the house, so Mr. A. L. Sykes was nominated.

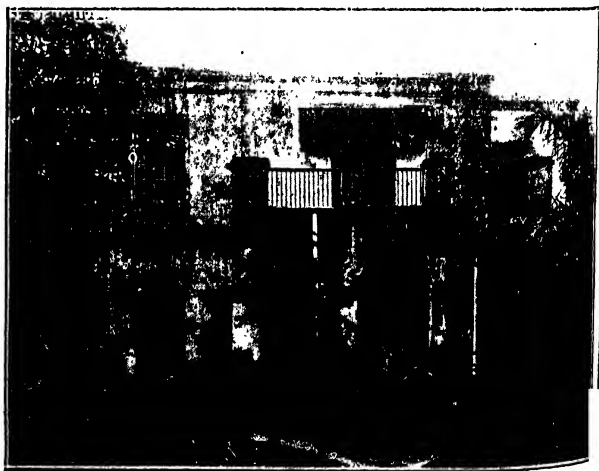
A Committee was appointed to consider and arrange for such repairs and alterations as should be done when the Pastor's House

should come into the possession of the Church. The Committee comprised the Pastor, Deacon Francis, Mr. F. P. Lindeman, Mrs. Kerry, Miss Gonsalves and Mr. A. L. Sykes as Treasurer and Honorary Secretary.

On the 5th July it was decided that the Trustees should have an opportunity for perusing the draft Trust Deeds before they were "faired" and submit their suggestions to the Church Meeting. On the 26th July the said draft Deeds regarding the Pastor's House were after modification approved and were ordered to be sent for engrossment.

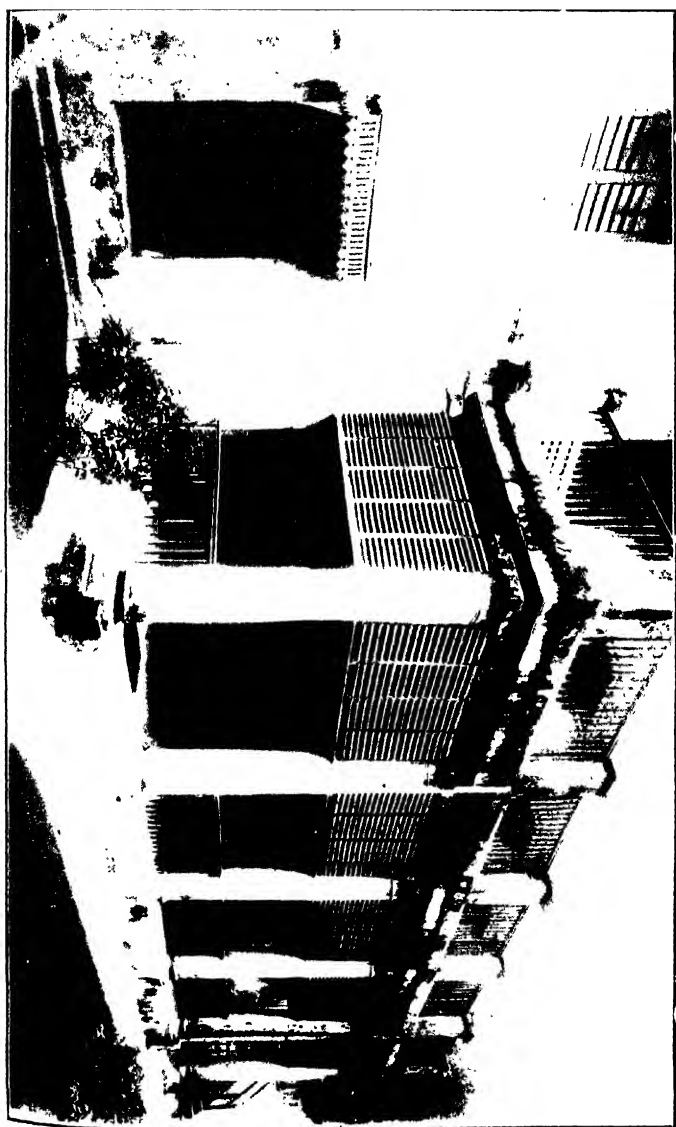
On the 22nd August the Parsonage was conveyed to Mr. A. L. Sykes and on the same date given over in Trust to the Trustees named.

A view of the North verandah of the Parsonage is given below and another of the South verandah is given on the opposite page



VIEW OF THE NORTH VERANDAH OF THE PARSONAGE.

The amount of land was 10 cottahs, 4 chittacks and 16 square feet.



On the 23rd August Mr. Sykes reported that the Deeds of Conveyance of the Pastor's House had been signed and that the house was now fully the property of the Church.

On the 20th September a letter was received from the Secretary of the Society in London expressing their interest and sympathy in the effort to provide a Pastor's House and conditionally promising a sum not to exceed Rs. 1,000 if it should be absolutely necessary.

On the 25th October the Bill of the Attorneys (Messrs. Beeby and Rutter) for the conveyance to the Church of No. 19, Zig Zag Lane, amounting to Rs. 700 was reported to have been paid.

It was decided that the Superintendent of the Baptist Mission Press be asked to receive into his hands for safe custody in the iron safe of the Society on behalf of the Lall Bazar Baptist Church, the Deeds of the recently acquired minister's residence; that the same may be kept, together with the other Deeds belonging to the Lall Bazar Baptist Church, which are already in the custody of the Society on behalf of the Church at the said Press.

On the 22nd November the Secretary reported that the Deeds of No. 19, Zig Zag Lane had been deposited at the Baptist Mission Press, Calcutta, and a receipt for them given by the Superintendent of the Press.

The estimate of Messrs. Mackintosh Burn and Co. for repairs and alterations to the Pastor's residence amounting to Rs. 9,750 was discussed and certain items were eliminated reducing the estimate to Rs. 6,496 and they were asked to put the work in hand at once.

As there was sufficient old material in good order from the Pastor's residence it was decided to get a native mistry to build a pucca stable for Rs. 100 instead of a tiled one.

On the 21st March 1883 it was reported that the gift of the Baptist Missionary Society, *viz.*, Rs. 1,000 to the Pastor's House Fund had been received and it was suitably acknowledged.

It was about Easter of this year that Mr. Hook took up his residence in the Parsonage. On the 23rd March a tea and public meeting was held to celebrate the third anniversary of the Pastor's settlement and the completion of the Parsonage.

On the 23rd May Messrs. Mackintosh Burn and Co.'s extra charges for the Parsonage were passed.

On the 8th January 1884 a tea and public meeting was held with a view to reduce the debt on the Parsonage. Mr. Dear sent a cheque for Rs. 500 and Mr. James Young promised a donation of Rs. 1,000.

On the 21st March 1884 the fourth anniversary tea and public meeting was held comprising a Fancy Sale during the tea which realized Rs. 150 towards the debt on the Parsonage. It was reported that Mr. James Young had sent in his donation of Rs. 1,000 towards the fund.

It was also reported that the Parsonage cost in all Rs. 16,600 for purchase with alterations.

The alterations that have been made in the Parsonage within these 26 years have so much improved it that it is now an altogether different building and is a calm and quiet retreat in the very heart of the city and just suited for a minister's residence where all is perfectly still, being away from the noise of the traffic of the busy thoroughfare in which it stands.

MR. H. DEAR OF MONGHYR.

He was born at Dobrozyn in Russian Poland on the 1st January 1812 of Jewish extraction. He came to this country when young, *i.e.*, about the year 1825, and eventually settled down at Monghyr, where he came under the spiritual influence of Rev. A. Leslie while stationed there, by whom he was baptized in 1840. When steamers began to run up-country Mr. Dear was appointed at first Steamer Agent at Monghyr and afterward became a successful timber contractor when Railways were first opened out in this country and thus accumulated a considerable fortune. He was always sympathetic towards the poor and most of his

benefactions were for their benefit though his bounty also flowed in other social and religious directions. His name first occurs as a donor to the Benevolent Institution in 1845 and as a contributor to the Lall Bazar Church in 1864. When the proposal was mooted for the purchase of a house as a Pastor's residence, he generously paid all the expenses for the purchase and the securing of it legally as the property of the Church and contributed in all nearly Rs. 10,000 out of the Rs. 16,600



PORTRAIT OF MR. H. DEAR, THE DONOR OF THE PARSONAGE.

actually expended in purchase and alterations. A few years later, when the Church contemplated the new portico which is such a handsome feature of the Chapel and other heavy alterations and repairs, he contributed several thousand rupees towards the cost. In fact at that time he seemed raised up of God to be the stand-by of the Church, and, whenever the Church asked his help, he gave it generously. The charities in his will were large, as he left a large fortune.

A tablet is erected to his memory in the Baptist Chapel at Monghyr, where he worshipped for 47 years, the inscription on which reads as below:—

Sacred
to the Memory
of
Herschell Dear,
Born at Dobrozyn, Russian Poland,
January 1st, 1812,
Died at Mussoorie, October 9th, 1887,
and buried at Monghyr,
December 9th, 1887.

This Tablet
is erected to his memory
by the members of the Church
and Congregation
worshipping in this Building
(of which also he was a member 47 years)
and other friends,
as a token of love and esteem
for his Christian Character,
Catholic Spirit,
and Philanthropic Benefactions.

“The memory of the just is blessed.”

As there is no tablet to his memory in the Lall Bazar Chapel it would seem appropriate to put one up on the front wall of the Parsonage stating that he was the donor of it.

CHAPTER XLIV.

THE OLDEST CHURCH MEMBER AND HER SISTER.

THE name of the oldest Church member as to both age and Church connection is Miss Catherine Virginia Gonsalves. She was born at Cochin in the Madras Presidency on the 15th February 1830. Very little is known of her father Bernard Gonsalves as she was very young when he was lost at sea. He was a Spaniard by birth but was brought up as a Protestant. He was the Chief Officer on board the Brig *Britannia* which traded to Calcutta and the various coast ports. This vessel was lost in a terrific cyclone with all hands in the latter part of 1831 *i.e.*, within a few months after her sister's birth. Her mother Mrs. Catherine Gonsalves was born at Penang on the 14th July 1813. Her maiden name was David but Mr. Gonsalves met her in Calcutta on one of his voyages and married her here towards the end of 1828. She accompanied him on his first voyage after the marriage and was away eleven months. After that she settled down in Cochin, where Catherine was born. After her husband was lost at sea Mrs. Gonsalves remained in South India visiting different friends in turn. The second daughter, Elizabeth Marian, was born at Coringa, in the Madras Presidency on the 15th June 1831. There was no other child, for only 5 months after the birth of this one Mr. Gonsalves perished. After spending 5 years in South India Mrs. Gonsalves considered it best to join her own people at Calcutta where she arrived in 1836 with her 2 girls.

When the latter were considered old enough to go to school they were sent to the Benevolent Institution where Mrs. William Robinson (formerly Mrs. Lish) was the Head Mistress, and Miss Gonsalves still remembers her although she was then under 9 years of age. Mrs. Robinson died in May 1838 and was succeeded by Mrs.

Robert Bayne, whose health failed after only a short residence in this country, when she had to go Home. Then came Mrs. W. W. Evans, whose memory is still cherished by Miss Gonsalves who had become a teacher herself in the school under Mrs. Evans before that good lady died and it was under her influence that she was led to consider the concerns of her soul.

Special attention was always given to instructing the girls and young women of the school in needlework, woolwork and every thing of that sort so that they might, if necessary, earn a little money for their own livelihood and this practical instruction has come in very handy to Miss Gonsalves, who for many years past has been able to add something every month to her precarious income by the sale of fancy articles made up by her.

Mrs. Gonsalves was baptized on the 28th February 1841, Miss Gonsalves herself on 27th February 1848 and her sister on 24th November 1850.

From the dates given above it will be seen that as to age Miss Gonsalves is near completing her 79th year and that she has been connected with the Church nearly 61 years.

Mrs. Gonsalves married Mr. R. W. Chill on the 5th March 1841 who had been baptized on the 31st December 1837. Miss Gonsalves' sister married on 12th May 1859 Mr. William Thomas who had been baptized on 29th September 1850.

There is a short break in Miss Gonsalves' connection with the Church for a little over 2 years, *i.e.*, from 18th August 1874 till 30th October 1877. As she felt that she could not conscientiously retain her membership she seceded along with several others, but when the trouble that occasioned this had blown over, she rejoined on 31st October 1877.

The portrait on the next page shows her as she was in 1870 prior to her secession from the Church, when she was in the prime of life, her age then being just over 40. Of course she is very different now in appearance, but there is no later portrait of her.



PORTRAIT OF MISS C. V. GONSALVES, THE OLDEST MEMBER, AS SHE
WAS IN 1870.

Mrs. Chill (previously Mrs. Gonsalves) died on the 4th June 1861 and Mr. Chill on the 6th February 1865.

Mrs. William Thomas died on the 7th September 1896 and Mr. Thomas on the 26th May 1904 but they had no children.

After the great cyclone of 5th October 1864 Miss Gonsalves and her sister Mrs. Thomas were appointed custodians of the Chapel and grounds which they continued to look after until they seceded from the Church in 1875. On the 7th February 1866 Miss Gonsalves was asked to take charge of the accounts for 3 months and when Mr. Hassell died in the early part of 1867 she was appointed from 27th February 1867 to take charge of the accounts in addition to her other duties. After May 1888 she was again

asked to look after the Chapel and to take charge of the accounts once again and she has been the collector of the funds ever since.

In the earlier days of her connection with the Church she was an active worker and an enthusiastic Sunday School teacher. In her Sunday School class there used to be a lady who was baptized in the latter sixties. Not long after her baptism she married and went up-country where she remained for over 31 years and, on her



PORTRAIT OF MRS. WM. THOMAS, THE SISTER OF MISS C. V. GONSALVES.

return to Calcutta after that long interval of time, the meeting between the pupil and the old Sunday-School teacher was very affecting.

Miss Gonsalves naturally can give a good deal of information about the past, and, considering her age, her memory is still very clear and retentive. It is from her that the present writer has gained most of the information given about the changes in the

Chapel building. She is vigorous and active for a person of her age and is very regular in her attendance at the services. May she be spared yet awhile to encourage the younger generations in the new century of the Church's history upon which we are now entering.

Mrs. William Thomas was of the same meek and gentle spirit as her sister Miss Gonsalves, but she did not have very much to do with the Church after seceding in 1875, as she resided for years with her husband at Barrackpore. She died at the age of 65 only.

The Pastor has recorded the following remark against her name in the Church Roll:—

“Died 7th September 1896. A good woman who in the long sickness before death was patient and full of peace. She is at rest now, the rest she longed so much for.”

CHAPTER XLV.

A CHAPTER OF VARIETIES.

THE old Church Register of 1825 as also those of later years contain some interesting remarks, but there are also some interesting particulars which might be noted regarding members, who joined at Serampore prior to the opening of the Chapel in Calcutta. Thus:—

1. *Siam Dass*.—Who was baptized on 4th April 1802, “was murdered near Chinsurah in September 1802, when returning to Serampore from a preaching tour. Thirteen persons were arrested as being implicated, but none could be convicted.”

2. *Bharat*.—An old man of the Soodra caste, who was baptized on 4th July 1802, “was converted through a conversation with Siam Dass. Died in Calcutta in January 1815 at the age of 96.

3. *Petumber Mittra*.—Who was baptized on 4th July 1802. Suspended: became insane.

4. *Boodhesa*.—A Mahomedan convert, who was baptized on 22nd January 1803: Suspended on 17th January 1806 and made great opposition to the Gospel, but repented afterwards.

5. *Seetaram*.—Who was baptized on 27th February 1803: Was the means of the conversion of several others.

6. *A male*.—Baptized on 3rd July 1803: Excluded for immorality on 30th May 1806.

7. *Pubma Nubhu*—from Assam.—Who was baptized on 23rd October 1803: Relapsed into idolatry, 1804.

8. *Totaram*.—Baptized on 25th March 1804: Died in the faith on 5th July 1804.

9. *Hurree*.—Baptized on 1st April 1804: Went back and hence excluded.

10. *Deep Chand*.—Baptized on 6th January 1805: Relapsed into idolatry but was restored to Communion in November 1808. Died on 16th September 1813.

11. *Lochan*.—Baptized on 23rd June 1805: Died among the heathen in the early part of 1806.

12. *Bishoonaut*.—Baptized on 18th August 1805. Relapsed into idolatry.

13. *Giridhur*.—Baptized on 1st December 1805. Abandoned his faith and was excluded in the early part of 1806.

14. *Seeboo Roy*.—Baptized on 1st December 1805. Died in the faith in June 1806, but his corpse was forcibly burnt by the people of his village.

15. *Ram Nul*.—From Lucknow—baptized on 6th April 1806, Excluded on 5th September 1806, as he turned a Mahomedan.

16. *Santhiram*.—Baptized on 3rd August 1806. Denied Christ and died afterwards.

After the date of the opening of the Chapel, we have:—

1. *Umuree*.—Baptized on 1st April 1810. A very excellent woman.

2. *Mrs. M. D'Rozurio*.—Baptized on 30th December 1810. Missing.

3. **Mrs. A. Petrusse*.—Baptized on 28th July 1811. Excluded on 21st February 1826 for having two children sprinkled.

4. **Mrs. Thomson*.—Baptized on 27th October 1811. Excluded on 21st February 1826 for non-attendance.

5. *Mr.*———.—Baptized in 1811. Excluded for denying the doctrine of the Trinity.

6. *Joseph de Sylvia*.—Baptized in 1812. Died happily at Sylhet in 1827, leaving behind him a character honorable to his profession.

7. *Mary*.—Baptized in 1812. Blind. At Cooly Bazar in 1826.

8. *Mrs. Trilute*.—Baptized on 15th August 1813. Was drowned on her way to Meerut.

9. **A female*.—Baptized in 1819. Excluded on 22nd November 1825, for fornication and for regularly breaking the Sabbath by going to market on that day.

10. *A female*.—Baptized in 1810. Excluded for intoxication on 12th February 1828.

11. *Charles Chodron*.—Baptized on 25th March 1821. An English seaman. Immediately after his baptism he went forth into different parts of Bengal preaching the Gospel. Latterly he returned and settled among us as a Bengali preacher and died deeply regretted in September 1832.

12. **Miss* ————.—Baptized in 1822. Excluded 16th February 1830. She had declared that she would not attend the Chapel again and she seemed to have lost all concern about religion.

13. *George*.—A Malay—Baptized on 29th May 1825, blind Born at Tapemooli.

14. **A native named Roop* was refused admission to the Communion in July 1825, because he was Rs. 300 in debt and was not making any effort to pay it off.

15. *Mrs.* ————.—Baptized in 1826. Excluded in April 1828. She died a few weeks after her exclusion.

16. *Ramkishur*.—Killed at Sulkea in September 1826 whither he had gone to preach the Gospel.

17. *Mr. James Williams*.—Baptized on 26th November 1826. Missing for several years, January 1832.

18. *Mary Gordon*.—Baptized on 27th December 1829. Died happily on 7th January 1831.

19. *Nicolas Lambros*.—Received in 1830. A native of Greece who died happily in Calcutta on 8th February 1832.

20. *Mr. William Robinson*.—Baptized on 30th September 1832. Went to Assam and after many years of a godly course, died on the 27th August 1863.

21. *Mr. John Todd*.—Baptized on 29th September 1833. ^A

^{*}All these took place during the Pastorate of the R. v. W. Robinson, who is stated to have been a strict disciplinarian.

consistent and spiritually-minded man. Died on the 13th May 1836.

22. *In 1834 a gentleman is stated to be too fond of Balls and Plays. He had been reproved "for attending a Ball and the Theatre, but he will not submit to reproof. To prevent further admonition he wished to withdraw."

23. *Mr. Jones*.—Baptized 24th September 1837. Died trusting in Christ, 10th May 1838. +

24. *Mr. E. Roberts*.—Received in 1839. Killed at Delhi in the Mutiny of 1857.

25. *Miss Jessie Wells*.—Baptized 28th June 1840. Died happy in the Lord on the 26th August 1863.

26. *Mr. W. J. Ruper*.—Received on the 15th August 1840. Died in the Lord on the 19th February 1870, after a long and useful life, at the age of 67 years and 8 months.

27. *Mrs. Julia Hill*.—Received from Dacca on the 9th November 1842. Died very happy on the 3rd November 1869. [The present writer used to visit this aged saint in her room in the General Hospital, Calcutta, regularly every Sunday for months before her death and was always greatly refreshed spiritually by his visits to her as she was always so bright and cheerful].

28. *Mrs. Pascal D'Rozario*.—Baptized on the 26th October 1845. Died on the 6th December 1870, after a consistent course. Her hope was firm to the end and she died happy in the Lord.

29. *Mrs. McLean*.—Received on the 3rd April 1845. Died very suddenly on the 8th October 1870, after a correct Christian course.

30. *Mr. John Hendrie*.—Baptized on 26th October 1861. Died of apoplexy on 14th April 1871, and was found dead in his bed.

31. *Mr. Callow*.—Received from the Agra Church on the 26th March 1862. Died after a godly and consistent course trusting in Jesus, on the 9th February 1874 at Hastings.

32. *Mrs. Benson*.—Baptized on 24th September 1865. Died

"very happy" in the Lord on the 3rd August 1875. "Very happy" were her last words on earth.

33. *Captain William May*.—Baptized at Circular Road Chapel on May 1821. Died on the 31st October 1884, after a long life in the service of Christ.

34. *Mrs. Caroline May*.—Baptized on 31st October 1834. Died on the 19th January 1886. A good quiet woman, who feared God.

35. *Miss Mary Ann Carlow*.—Baptized on 25th June 1848. Fell asleep in Jesus on the 14th November 1890, sweetly and peacefully after severe suffering; but to the last she was full of triumph and peace and now she is for ever with the Lord.

36. *Mr. W. Francis*.—Baptized on 29th March 1863. Died on 11th December 1883. He was a useful man and did much good in his visits among the poor and the sick.

37. *Mrs. Crowley*.—Received from the Dum Dum Church on the 30th June 1880. She lived to a great age—nearly 100 years—and was always a quiet good woman. She died quietly and full of peace on the 18th August 1898.

38. *Mrs. Blake*.—Baptized on the 26th September 1880. Died on the 14th December 1886. The 27th Psalm was her joy and comfort all through her long illness and now she sleeps in Jesus.

39. *Mr. W. H. Martin*.—Baptized on 28th November 1880. Died on the 6th March 1889, after years of suffering from gout. He was a man well versed in Scripture and it was a comfort to him.

40. *Mr. W. T. Kemp*.—Re-admitted on the 24th August 1881. Died on the 16th September 1881, of heart disease in the arms of the Pastor while conversing with him and so passed away.

41. *Mrs. J. Ensell*.—Received from the Church at Bimlipatam on the 26th November 1883. Died at Coconada on the 31st July 1886 of typhoid fever supposed to have been contracted during Street preaching.

42. *Mr. H. J. Dessa.*—Received on transfer from the Church at Cuttack on the 23rd May 1888. After lingering for some months in great pain and weakness, which he bore with unwavering patience he fell softly asleep in the arms of Jesus on the 30th December 1888.

43. *Miss Phillips.*—Received from the Church at Rangoon on the 24th August 1892. She was a devoted Christian woman, who volunteered to go as a Doctor to the Bombay Plague Hospital and died at her post there in August 1898, deeply regretted by all.

44. *Miss Isabel Gladys Brown.*—Baptized on 1st July 1894. Fell asleep suddenly in the midst of work for Jesus in August 1894.

45. *Miss Mary Lilian Freeman.*—Baptized on 25th April 1896. Died at her post as Nurse in the Medical College, Calcutta, on the 12th December 1901. She was a meek and quiet Christian woman.

Some disciplinary rules and regulations have been adopted at sundry, and various times, but they have not been as strictly adhered to as such matters used to be in the earlier years of the Church's history as for instance in Rev. W. Robinson's time. In those days it was more or less of a real ordeal to an ordinary person, man or woman, to enter the Church as the candidate had to appear personally at the Church Meeting and be prepared to answer questions from any of the members present.

Among other sad remarks is "committed suicide," and it is remarkable that several who were excluded died not long after their exclusion leading one to attribute it to mental remorse.

Among the more encouraging notes, are, "became a Missionary," "became a Deacon." It is a very remarkable thing how many of the early members of the Church became Missionaries and were taken on as such by the Serampore Missionaries or by the Missionary Society.

As is the case in every Christian Church there have been

seasons of spiritual prosperity and adversity: seasons of harmony and peace, as also seasons of dissension and turmoil, to say nothing of temporal prosperity and the reverse. The hearts of the several Pastors have been full of joy and gladness at times, but just the opposite at other times. But through all, the Church has been upheld and has been in existence for over a century and it remains for those who are now connected with it and for those who are interested in its existence, to make the second century of its existence, upon which we are now entering a continuous season of joy and gladness in regard to its spiritual, moral, temporal and social prosperity, and God grant that this may be the sincere desire and earnest prayer of every pious heart.

Until the 17th February 1839, the Church was termed a *mixed* Church, *i.e.*, because it comprised Indians and others and the two languages, —English and Bengali—were used in the service, and at the Church meetings, but from that date the Indian Christians were at their own request, given a letter of dismission so as to form a separate Church of their own with Headquarters at one of the villages to the south of Calcutta. Even at the present time it may still be called a mixed Church, but in another sense. All the services are in English, but some of the members since 1839 have been Indian Christians, who were sufficiently educated to follow a service in English. There have also been Burmese, Chinese and Karen Christians, who could follow a service in English. At present there are European, East Indian, West Indian and Indian members.

It is a remarkable fact that Mr. W. H. Carey, a son of Mr. Jabez Carey, who was a member of the Lall Bazar Church for years, has omitted all reference to the Chapel in his list of Chapels on page 227 of Volume II. of his book *The good old days of Hon'ble John Company*, which was published as recently as 1882. A reprint of it was published in 1907.

CHAPTER XLVI.

THE DEEDS AND DOCUMENTS OF THE PARSONAGE.

THE first document is the Lease and Release dated respectively 1st and 2nd April 1816 from Elliott Voyle to Rodney Cotterell Statham with power of attorney annexed thereto from Lieutenant-Colonel Voyle to Messrs. Palmer and Co.

The Lease and Release from R. C. Statham to James Oliver Jore are dated respectively the 14th and 15th September 1821.

Power of attorney from Mrs. Gilchrist to Colonel Voyle dated 11th February 1827.

Release by way of Mortgage—James Oliver Jore and Ann his wife to Edward Harris is dated 21st March 1827.

After that there is no document till the 9th October 1850, when there is the attested copy of the Will of James Oliver Jore.

The Pottah from the officiating Collector of Calcutta to Mrs. Ann Jore is numbered 86 and bears date the 29th June 1853.

The attested copy of the Will of Mrs. Ann Jore bears date the 13th March 1871.

The attested copy of the Will of Jane Olivia Clarke bears date the 20th May 1881.

The case with Opinion of Mr. T. R. Stokoe *re* Lall Bazar Baptist Church bears date the 23rd June 1882.

The conveyance between Mr. C. E. Jore and others, and Mr. Arthur Leslie Sykes, (2) the Bond of Indemnity from Mr. C. E. Jore and others to Mr. A. L. Sykes and (3) the Declaration of Trust and Conveyance and Deed of Trust from Mr. A. L. Sykes to the Rev. J. W. Thomas and others, all bear date the 22nd August 1882.

The Bills of Messrs. Beeby and Rutter Nos. 1149 and 1,150, both bear date the 22nd September 1882 and are for Rs. 107-6-0 and Rs. 857-6-6 respectively.

Since the 22nd August 1882 no fresh Trust Deed has been drawn up as several of the Trustees are still alive, and long may they live.

The Redemption Certificate for the Parsonage land bears date the 13th September 1888.

The extent of the property is 10 cottahs, 4 chittacks and 16 square feet.

The old entrance having been in a back blind lane the property was acquired at a somewhat cheap figure. The Chapel itself unfortunately suffers from the disadvantage of only a narrow frontage on Bow Bazar Street. A wider frontage there would materially have enhanced the value of the property.

CHAPTER XLVII.

THE SURVEY OF THE ENTIRE PREMISES.

IN February 1887 the Local Government passed their Act for the Survey of Calcutta and not long after, appointed Lieutenant-Colonel William Barron of the Survey of India Department to carry on the Survey and also set apart a Deputy Magistrate for special duty to enquire into disputed matters and make awards in his judicial capacity.

This survey was an important matter to the Church and there was so much that had to be done, and so much correspondence that had to be carried on that it is considered necessary to give up a whole chapter to the subject.

The first entry in the Church Minute Book runs thus:—

20th April 1887.—The Secretary [Mr. A. N. Tuck] stated that in the course of the discussions that arose last year over the general repairs then effected, the need of having an authentic plan of the premises came into prominence the Church officers deemed it advisable, however, to await the erection of the new portico, and, as soon as the repairs were all paid for in January last they desired Messrs. Mackintosh Burn and Co. to make a survey of the premises. On the 12th March that firm submitted a plan of the premises with a certificate, copies of both of which will be found at pages 197 and 198 of the Church Letter Book (Vol. III). the original plan being submitted at the meeting and the certificate read. The Secretary proceeded to state that Messrs Mackintosh Burn and Co. were asked if, from reference to old maps. etc., they could give an opinion as to whether any encroachments on the premises had taken place and, if so, in what direction. Their reply, dated 13th April (page 199, Letter Book) was read and as this certifies that none had taken place since 1854, the present generation at any rate is not responsible for having permitted any to have taken place and the supposition seems reasonable that the measurement of the land, was incorrectly taken when it was acquired by the Serampore missionaries in 1806 in the first instance, and has not been verified subsequently until the present time the original Trust Deed having been drawn up by a son of one of them who would have no reason to question the measurement in making the premises over to Trustees, and the

short renewal Trust Deed of 1877 does not re-capitulate the terms of the Trust which it is not necessary that it should do, but this may be taken to imply that legal formalities being complied with no further investigations were considered necessary at that time. A reference to the Church Roll showed that there were only six members of the Church who were in that position in and previous to 1854. The Secretary, in conclusion, submitted Messrs Mackintosh, Burn and Co.'s Bill for making the survey and proposed.

(1.) *That the Church approves of its action of its Officers in having secured an authentic plan of the Chapel premises, and requests the Treasurer to pay Messrs. Mackintosh Burn & Co.'s Bill of Rs. 961-0 for the survey from the Repair Fund.*

(2.) *That the original plan of the Chapel premises, and the accompanying certificate from Messrs. Mackintosh Burn & Co., dated 12th March 1887, together with their letter, dated 13th April 1887, and their receipted Bill for the Survey, be deposited with the Chapel Trust Deeds in the Custody of the Superintendent of the Baptist Mission Press, Calcutta, on behalf of the Church; copies being retained by the Church Secretary in the Church Letter Book.*

(3.) *That a copy of the plan of the Chapel premises be sent to the Officer in Charge of the Cadastral Survey of Calcutta now in progress, and that he be asked as a special favor to have his survey of the premises made as soon as possible, and compared with ours, returning our plan as soon as done with.*

An animated discussion ensued as to whether this was a duty devolving on the Church, or upon the Trustees of the property, half of the Trustees being in England, presented additional difficulty, whilst communicating with them would cause much delay, the point was also raised of the possibility of the official survey not coinciding with that furnished by Messrs. Mackintosh, Burn and Co. and the desirability of delaying registration until it was known that the two surveys agreed with each other.

It was eventually resolved.

(4.) *That we defer the question of registering the survey plan drawn up by Messrs. Mackintosh Burn & Co. until receipt of a reply from the Officer in Charge of the Cadastral Survey, Calcutta, which shall be brought before the Church before any further action with regard to registration be taken.*

Messrs. Mackintosh Burn and Co.'s certificate of 12th March 1887 runs as below :—

"We have carefully surveyed the Lall Bazar Baptist Chapel and Parsonage premises, No. 31, Bow Bazar Street. The area of land contained within these premises is by actual measurement two biggahs, thirteen cottahs, thirteen chittacks twenty-three and three-fourth's square feet.

B.	C.	Ch.	Sq. Ft.
(2	13	13	23 $\frac{3}{4}$)

We have also perused the documents connected with these premises in the custody of the Superintendent, Baptist Mission Press, and find that the area of premises No. 31, Bow Bazar Street, is stated to be, both in the original conveyance of 1806 and in the Trust Deed of 1877, two biggahs four cottahs and eight chittacks a little more or less, and the area of No. 19, Zig Zag Lane (now the Parsonage and incorporated with premises No. 31, Bow Bazar Street) is stated in the conveyance of 1882 to be ten cottahs, four chittacks and sixteen square feet a little more or less. The area of the premises as now found by actual measurement is therefore fourteen chittacks and thirty-seven and a quarter square feet less than the area given in the documents. We herewith submit a plan of these premises prepared by us and return the "Abstract of Title Deeds" relating to these premises."

The following is a copy of Messrs. Mackintosh, Burn and Co.'s letter of 13th April 1887 :—

We have pleasure to enclose herewith plan of the Chapel premises Lall Bazar and beg to inform you with reference to your enquiry that we have carefully gone into the matter of encroachment and have consulted the Municipal Survey Map of 1854 and are certainly of opinion that no encroachment has taken place in the above premises.

On the 26th April it was decided to send a copy of Messrs. Mackintosh, Burn and Co.'s plan to the officer in charge of the Cadastral Survey of Calcutta and ask him to have a survey made as quickly as possible of the Chapel premises to compare with that plan. It was further decided not to register that Firm's plan until receipt of a reply from the Survey Office, which, when received, should be laid before the Church before further action was taken in regard to registration. On the 4th May an important discussion

took place as to whether the Church or the Trustees should register the Survey plan and assume the responsibility of pointing out the boundaries. It was thought that the Trustees should do this so the Secretary was instructed to communicate with them.

On the 19th May the Trustees resident in Calcutta met the Secretary and discussed the situation and Mr. Wenger was deputed to meet the Surveyor because of his position as a Deacon of the Church, and they recommended the Church to procure a Government Survey plan of the premises and deposit it with the Trust Deeds, which would obviate the expense of registration. At this meeting Mr. Wenger was appointed by his fellow Trustees as their Secretary.

On the 25th May it was reported that the Survey papers had been placed with the Chapel Deeds in the Baptist Mission Press. At this meeting the Church authorized Mr. Wenger to act as he might think best in its interests in the matter of the Official Survey. On the 23rd January 1888 Mr. Wenger received a printed notice from Lieutenant-Colonel Barron, the Superintendent of the Calcutta Survey to attend at the premises on the 27th idem, bringing bills for rent paid to the Collector or Pottah for rent-free land.

On the 25th January it was decided to redeem the Ground Rent of Rs. 1-14-10 per annum payable on the Parsonage on 30 years' purchase and to place the Redemption Certificate when granted with the Parsonage Deeds in the custody of the Superintendent of the Baptist Mission Press. At this meeting Mr. Wenger informed the Church about the notice having been served on him. He asked for further instruction and was informed that they had none to give him.

On the 27th January Mr. Wenger met the Surveyor at the Chapel premises and pointed out to him the boundaries claimed as below :—

- (1) A narrow strip of footpath in front in a straight line from

the Police premises to East buttress of gate pillar and strip from the West pillar in a straight line West as far as wall adjoining Cabinet Shop then South to join the wall. The representative of the Municipality consulted his map and seemed satisfied that the claim was valid.

(2) Boundary foundation of wall on West alongside Cabinet shop as far South as servants' out-offices. On this being explained to the representative of No. 30 Bow Bazar Street (a peon) he disputed the claim on his master's behalf and was instructed to tell his master to submit his claim in writing.

(3) Boundary wall on East of Chapel and North of part of Parsonage which was re-built by the Church in 1886 was told that the owner of No. 33 Bow Bazar Street claimed this wall as his as being a part of a continuous wall all round his premises, so Mr. Wenger was told by the Surveyor to present his claim in writing within a week.

On the 29th January Mr. Tuck and Mr. Wenger in going over all the Documents concerned found the following discrepancies in regard to the Chapel land :-

	B.	C.	Ch.	Sq. Ft.
Original Pottah No. 98, dated 22nd October 1789, gives	2 16 8
Trust Deeds and Conveyance of 1806 give	2 4 8
Redemption Certificate No. 373, dated 15th September 1860, gives	2 1 2 33
Messrs. Mackintosh Burn & Co.'s Survey plan, dated 12th March 1887, gives	2 3 10 7 $\frac{1}{4}$

An examination of Simms' Map of Calcutta of 1849 on the 11th February gave the impression that the West boundary of the premises as shown in that map included the Cabinet shop and an examination of an old map of 1820 on the 22nd idem confirmed that impression. This would imply that the encroachment must have taken place between 1849 and 1854.

On the 22nd February Mr. Wenger reported to the Church what boundary walls he had claimed and what action he had taken about Pottahs and Deeds; also that in conjunction with Mr. Tuck all the Chapel Deeds had been very carefully gone through, and what further action he proposed to take.

On the 12th March the Deputy Commissioner of Police furnished copy of the correspondence of 1877 regarding the East boundary wall.

On the 21st March Mr. Wenger stated that he and Mr. G. S. Sykes would appear before the Collector of Calcutta on the 3rd April with documents in connection with the application to be permitted to redeem the Parsonage ground.

At this meeting Mr. Wenger made a further report about the projected survey and stated among other things that the quantity of land mentioned in the Redemption certificate corresponds with that shown as belonging to the Church in Simms' Map of 1849, and is the same as the Church is now in possession of, but the measurements given in that certificate, the Trust Deeds and Messrs Mackintosh Burn and Co.'s recent Survey differ. Also that correspondence with the Police in 1877 regarding the East boundary wall showed that the wall belonged to the Church.

On the 25th April the Secretary (Mr. Tuck) reported that he and Mr. Wenger had completed the case on behalf of the Church to lay before the Judicial enquiry or arbitrators by which it was hoped to substantiate the boundaries claimed.

On the 2nd May, Mr. Wenger reported the result of his visit to the Collectorate on the 28th April with Mr. G. S. Sykes. The 30 years' rent had been paid in as well as the ground rent for the current year and a receipt had been given for the money. The Redemption will take effect from the 1st April 1889 and the Redemption Certificate will issue about July next.

On the 23rd May, Messrs. Tuck and Wenger presented their report on the Church Deeds and Documents and three carefully prepared lists of Documents were appended to it.

On the 30th July, the Deputy Collector appointed for the purpose came to investigate the boundary disputes and gave the following decisions regarding the boundary walls:—

1. That the whole of the wall East of the Chapel and North of part of the Parsonage belongs to the Church.

2. That the right to rebuild the boundary wall between Nos. 30 and 31 Bow Bazar Street belongs to the Church.

3. That a Notice had been served on the possessor of No. 31 to remove the roof of the hut, which rests on the Church's pillars and to prevent the water running over into the Chapel premises within 15 days.

4. That the Church may claim from the Municipality some compensation for the two strips of land in the front footpath.

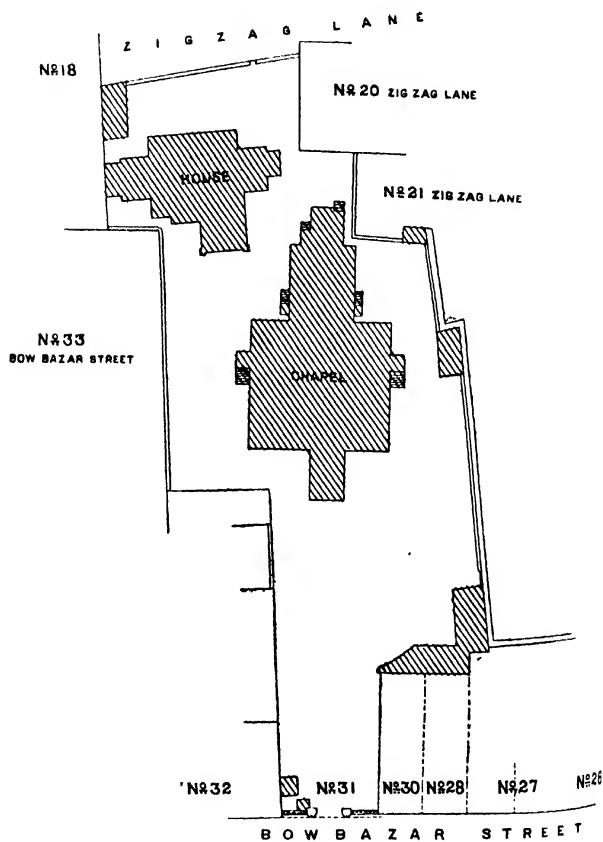
The Redemption certificate of the Parsonage land bears date the 13th September 1888, and shows the quantity of land as 10 bighas 4 chittacks and 16 square feet.

On the 26th September, Mr. Wenger sent in his report on the boundary dispute and was thanked for his trouble.

On the 9th November, the Appeal of the possessor of No. 30, Bow Bazar Street, for the Boundary wall was dismissed by the Board of Revenue, L. P., and on the 21st idem it was reported that the Appeal against the Superintendent of Survey giving the Church the boundary wall to the East of the Chapel and North-East of part of the Parsonage was dismissed by the Board of Revenue, L. P.

On the 24th July 1889, the Pastor stated that the piece of land at the Chapel gate known as No. 30 Bow Bazar Street had been offered to them for sale and it was very desirable for them to get it for vernacular and open-air services. On the 21st August Mr. Belchambers stated that Rs. 4,000 had been asked for No. 30 and he had offered Rs. 3,600 and thought that the Church might get it for that figure if it did not seem too eager to purchase.

The matter therefore fell through.



PLAN OF THE ENTIRE PREMISES

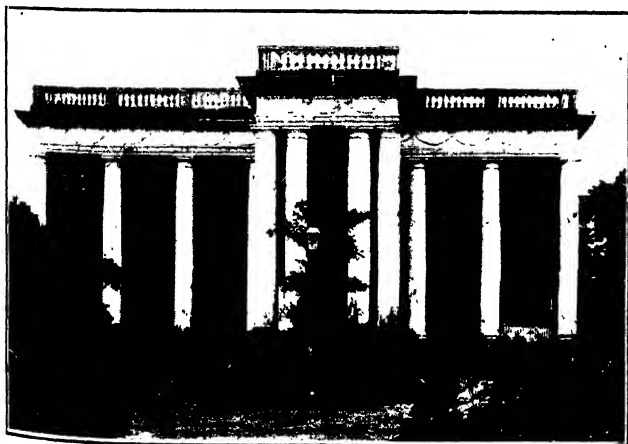
No plan of the premises was ever furnished by the Surveyor and the plan in the Survey sheet is too technical for reproduction so a copy of Messrs. Mackintosh Burn and Co.'s Survey plan is given above.

CHAPTER XLVIII.

THE CHANGES MADE IN THE EXTERIOR AND THE INTERIOR OF THE CHAPEL AND PARSONAGE.

THE date on which the foundation-stone of the Chapel was laid has not been traced: but the Architect was Mr. James Rolt, and in the old books it is stated that the construction of the Chapel did him credit. It took years however to reach the stage of completion, what with the opposition of Government and the insufficiency of funds.

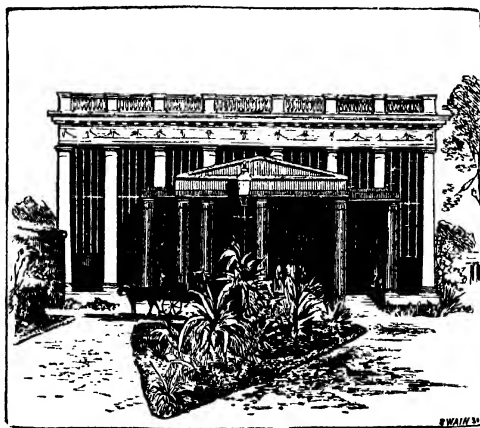
The sketch which forms the Frontispiece shows the Chapel as it looked on the 1st January 1809, when it was opened for Divine service and the one below shows what it looks like at the present time. Its appearance is more imposing now than it used to be in 1809.



VIEW OF THE EXTERIOR OF THE CHAPEL AS AT THE PRESENT TIME.

Dr. Carey stated that it would be 70 feet square with galleries on three sides and that general description will hold good at the present day, the figures being 71×61 as measured recently. The *main* building is just as it was in 1809. The outer walls are over three feet thick, and though there have been severe storms and earthquakes within these 100 years they have remained intact and have at no time been injured.

A good many changes, however, have been made in the exterior of the building. To begin with the frontage. At first *jhilmils* (screens) were placed over the front steps only part of the way down, but later on they were brought to where they are now. Then *jhilmils* were placed on the East and West sides and had to be renewed when blown down by storms. After that the steps were shortened and later on they were made still shorter in 1854 and a flat-roofed portico was thrown out. The sketch below shows what the flat-roofed portico looked like.



EXTERIOR OF THE CHAPEL AS IN 1854 WITH FLAT-ROOFED PORTICO.
(By kind permission of the Baptist Missionary Society, London.)

In 1886 the steps were still further shortened and rounded off and the above flat-roofed Portico being reported unsafe, it

was pulled down and replaced by the present handsome portico which gives the Chapel rather an imposing appearance from the street and sets it off so well that it is the admiration of all visitors and even passers down the street. This handsome Portico cost over Rs. 4,000 owing to the difficulties experienced in constructing the grand pillars which support it. After these pillars had been partially constructed they began to sink and it was then discovered that they had been constructed on wells the tops of which had been merely built over, but the wells had not filled in and the covering gave away when this weight was put on it. The wells had then to be dewatered and among the things brought up were many little earthen cups such, as are used in grog-shops at the present day, clearly showing what sort of structures there must have been on the adjoining grounds, *viz.*, places where drinking used to go on. Some of these vessels were preserved by Mr. Hook for several years, but have been given away one by one as curiosities to American visitors. The last of them was taken by the Hon'ble Mr. J. Wanamaker in 1902: he filled it with earth from the compound which he termed "sacred earth." After the wells had been dewatered they had to be rammed with concrete to stand the weight of such heavy pillars. The material thus thrown into them raised the cost considerably an item which had not been anticipated. After the pillars had been partially built for the second time they were allowed to stand for a while to see if they would sink again, but the ramming had been done so effectually that no further sinkage took place, so they were built up to their full height. No sinkage has taken place within these 22 years. The work had been entrusted to Messrs. Mackintosh Burn and Co., and was personally superintended by their senior partner, Mr. W. M. Osmond, who was specially interested in this feature of it.

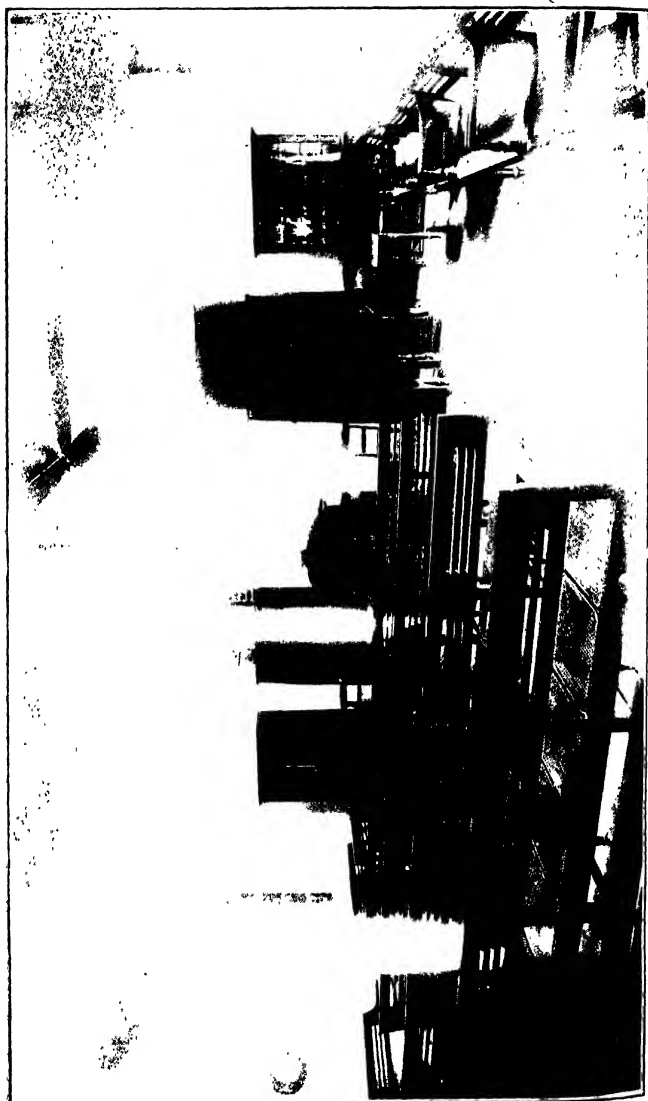
Of course, the alignment of the compound had to be altered to enable conveyances to drive under this Portico and also to

approach the Parsonage at the side. The opportunity was taken to improve the entrance gate at the same time.

The two small side verandahs have remained just the same all these 100 years.

In the old picture of the Chapel it will be noticed that there is a range of buildings on the right hand side, very much like the present range connected with the Circular Road Chapel. This range was originally intended for the *palkis* of the olden days and their bearers. *Palkis* were then the usual mode of locomotion as a reference to any book on old Calcutta will show. In course of time as other kinds of vehicles came into fashion they found a shelter in this range. Mr. Lawson, when he labored in Calcutta, had a buggy. But the number of vehicles seeking shelter must have been very small as the members of the Church were mostly poor people who walked to the Chapel, consequently some of the spaces were closed in for some of the very poor members to live in. Huts and small bungalows were constructed for others, so that at one time quite a number of poor members used to live within the Chapel compound, until quarrels arose and all had to be turned out. By degrees this range got into disrepair and was so far gone in Mr. Blackie's time as not to be worth repairing, nor could the Church afford to build a new range. It was, therefore, sold off by public auction in December 1878 on the understanding that the purchaser should take it down and clear it all away. This was done and it has since then never been re-built as very few of the members could afford the upkeep of a conveyance, and now with electric trams, there is no longer the same necessity as in former days to maintain one.

There have been several changes in the roof. The first roof was constructed of perishable material, in fact paper has been suggested to the writer. Anyhow, it was the roof that first needed attention and at one time things came to such a pass that the roof had to be supported and the congregation that assembled it is traditionally reported, had to sit with their umbrellas up when



it rained during the service. Next there was a gable roof with shingles. After that a zinc roof was substituted and when there was heavy rain the noise from the roof was so great that the voice of the preacher was hardly audible. This roof was blown off entirely in the great Cyclone of 5th October 1864 and a concrete roof was made. In September 1874 an arched roof on the principle patented by Mr. Clark was constructed at a cost of over Rs. 3,000 and this roof has remained over the head of the congregation ever since and seems to have answered very well. The height from the floor to the arch of the roof is $33\frac{1}{2}$ feet.

A narrow vestry ran back from the South wall of the Chapel to the back wall of the compound, but at present only the extreme South portion of it is in existence. In September 1870 the intervening portion was thrown down and a commodious Lecture Room was erected. Seats are provided in it for 100 individuals, but 50 more could easily be seated whenever necessary. The sketch on the opposite page shows the interior of this Hall.

This, with the general repairs that were then carried out, cost Rs. 9,000. A passage was made at that time between the remaining portion of the old vestry and this Hall and in 1881 a small bathroom was constructed alongside the vestry for the Pastor's personal use.

The entrance from the verandah into the Chapel used to be by one main entrance door which was just in front of the pulpit and traces of this door still remain. In later years two entrance doors were substituted, one towards the East and the other towards the West with a screen in front of them supported by stanchions. In 1886 these were removed and Messrs. Mackintosh, Burn and Co. presented the Church with the present pair of swing doors in their stead, which are a decided improvement on the former articles.

As to the interior of the Chapel the Pulpit might first be referred to. The first pulpit appears to have been a very elevated narrow one, somewhat like that at St. Andrew's Church, Calcutta,

with an entrance into it from the narrow vestry at the back. This first pulpit, which was the one used by the Serampore missionaries, was taken off from its pedestal and removed to Serampore, where it is shown to visitors among the Carey relics. Many Americans would have liked to have carried it away as a souvenir.

The Reading Desk from which the Hymns and Notices used to be given out by the Deacons in the old days is kept in the Lecture Hall and is still used as a pulpit at open-air services. Many Americans have tried to persuade Mr. Hook to let them have it. A sketch of it is given on the next page.

In course of time the first pulpit had to be pulled down as it was considered unsafe and another not altogether unlike it was substituted for it in November 1843, the construction of which was superintended by Mr. E. Gray, who took only Rs. 300 for it while the estimate stood for Rs. 900. No sketch of this pulpit exists, but it is stated that the late Rev. Thomas Evans preached in it shortly after his arrival in this country in the later fifties and said that it reminded him of being at the masthead as it shook so much. Having been a sea-faring man himself, he knew from experience what he was talking about! This pulpit continued to be used until the pastorate of the Rev. John Robinson in whose time it used to shake so much when he declaimed excitedly that the congregation feared that he and the pulpit would fall down together. Hence steps were taken to put up another in its place.

This pulpit was taken off from its pedestal and serves as a pulpit in the Schoolroom for week-evening services. In April 1874 one like a rounded platform was substituted for it. This continued to be used until 1886 when the present platform pulpit was constructed which was paid for by Mr. Dear of Monghyr, who had himself suggested the change. The cost was Rs. 300. It is lower than the rounded platform of Mr. Robinson's time.

The next article to be mentioned is the Clock, which must have been an exceptionally good one in its day when new, as it is the



THE OLD READING DESK WHICH HAS BEEN IN USE SINCE 1809.

identical one that was put in by Mr. Gray in the early forties and has thus served the Church for over 65 years. It may not be known to all that Mr. E. Gray took over his watch and clock business from Mr. D. Hare, the great advocate of education for the Bengalis, and that when the change in the business took place the joke already mentioned was current.

The flooring of the verandah was of the usual kind at first, but after a time it was changed to Chunar stone. A proposal was made in 1886 to have tessellated tiles laid down, but the expense was considered prohibitive, so the Chunar stones were turned and only those that were too far gone were replaced by new ones.

The approaches to the galleries from the front Verandah are still just as they are shown in the old picture.

The flooring of the inside of the Chapel was also of the usual kind at first, but in course of time that of the aisles was changed and marble tiles were laid down. The kind of flooring under the pews was a matter of much consideration in different years and after a time asphalt was laid down. For years there was no matting, but eventually it began to be put down under the seats, having to be renewed from time to time as it got worn out with use or rotted from the damp anyway the expense not infrequently was found heavy for the funds of the Church, when finally in 1906 it was resolved to put patent stone down under all the seats and thus do away with mats and their recurring expense of renewal. The Schoolroom also had patent stone put down at the same time.

At one time there were no glass sashes or sunshades to the windows, but in 1886 glass sashes were put to all the windows and sunshades to some, and the remainder had sunshades put in 1906.

By degrees the railings enclosing and dividing off the pews have been removed, the final lot being taken away in 1906 which

has improved the appearance of the interior of the Chapel and has given more sitting space. Seats are provided for 367 individuals upstairs and downstairs, but under this new arrangement additional seats could easily be provided for 150 more individuals when ever necessary. When the last lot of railings was removed in 1906 it was found that the portions that were embedded in the asphalt were quite rotten and full of white ants. As the railings in the proximity of the Baptistry and preaching platform were removed the floor under them was laid with marble tiles which has much improved the appearance of that part of the Chapel.

In former days there used to be a table pew immediately under the pulpit which accommodated the Pastor and officers at the Communion Service.

The matter of the Punkahs may afford interesting reading at the present day. It must be borne in mind that the swinging punkahs began to be used in Calcutta in the early twenties of the last century. Bishop Heber in his Journal gives a detailed description of them as they struck him on his landing at Calcutta in 1823. The first entry on the subject that can be traced in the Minute Books runs thus:—

“March 7th (1844) Messrs. Gray, Hassell, Page, Tulloch and Thompson were requested to ascertain the practicability and desirableness of punkahs for the Chapel.”

“May 9th The Sub-Committee was requested to consider whether it was desirable to proceed in the business of putting up punkahs or not.”

Here the matter remained in abeyance till the 11th March 1845 when Mr. Hassell promised to hang up the punkahs and to collect the money to meet the expense. Next we have

“April 10th (1845) a Committee was appointed comprising Messrs. Floyd, Shaw, L. Mendes, Burgess and Hassell to enquire into the practicability of hanging the punkahs and to act accordingly.”

This implied that the punkahs had been bought but the difficulty was the hanging. Then on

May 13th. The Committee reported that the punkahs could not be hung except at great cost, so it was resolved to sell them off."

"*September 9th.* The price offered for the punkahs being very little it was resolved to keep them for the present."

As the next hot season set in we find the following entry: -

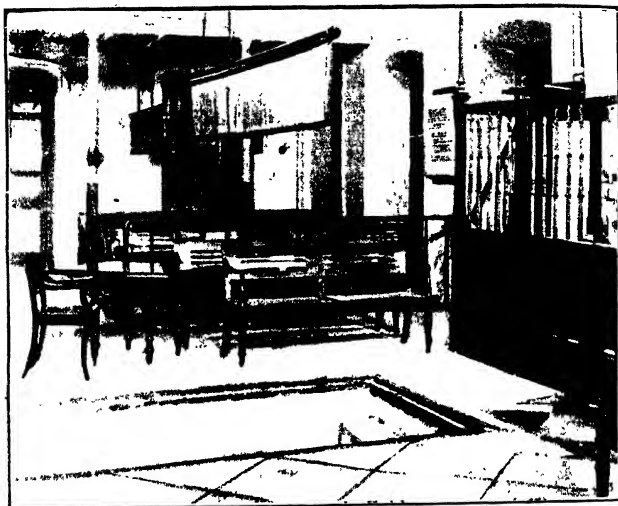
"*March 10th (1846)* it was resolved to receive estimates and plans for swinging the Punkahs."

Nothing more is recorded about this matter until 1851 when the Church took the matter in hand more seriously than it had done since 1844, for we read:

"*May 19th (1851).* A Sub-Committee was appointed comprising Messrs. Hassell, Shaw, Burgess, Mendes and Carran to get Estimates for swinging punkahs in the Chapel, as it was considered desirable for various reasons to have them and to raise funds to meet the cost."

After this the records are silent, so the punkahs must have been hung up that year (1851). They were of the cumbrous kind, being framed sheets of canvas; however these were better than nothing. There is no doubt that they must have been appreciated, for we next read that on 19th May 1854 it was decided to put punkahs into the Vestry.

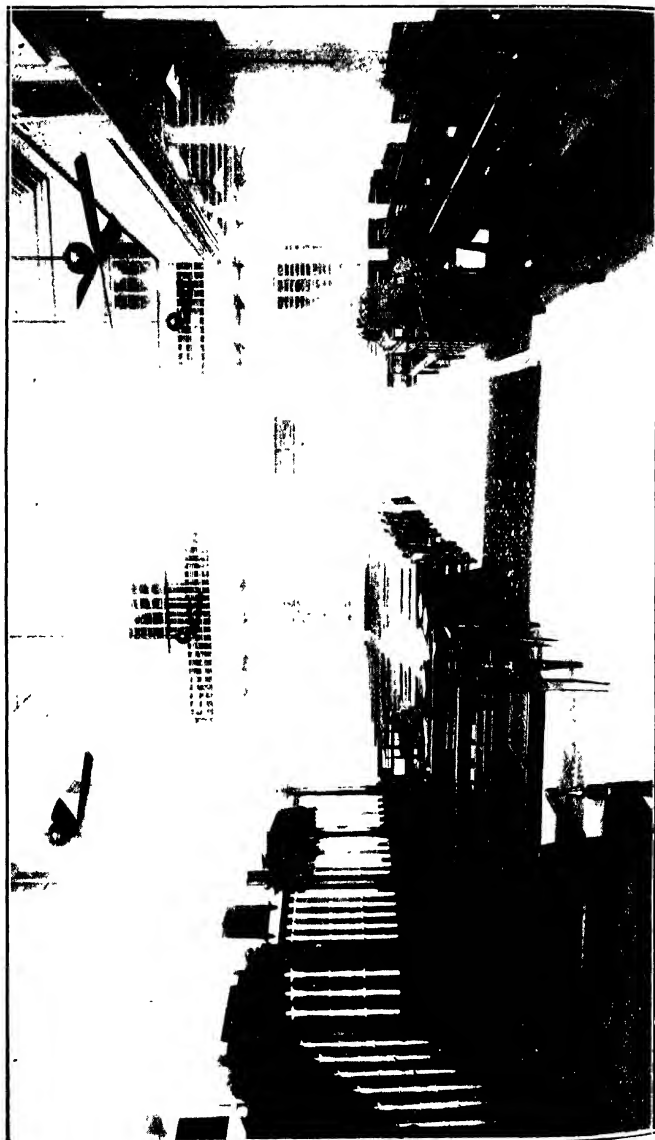
In course of time these cumbrous framed punkahs were replaced by pole punkahs with Holland frills and subsequently the Holland frills gave way to mat frills. All these were acceptable in their day, but finally in 1906 through the generosity of an anonymous Donor the pole punkah gave way to the electric ceiling fan. The generous donation of this gentleman covered the entire cost of electric installation throughout the Chapel and the Schoolroom. These electric fans are pleasant in their way and labor saving. They are also cheaper and cleaner, but they are prone to get out of order and fail sometimes when they are most required. Sketches are given below of South East and South West corners of the inside of the Chapel as fitted with pole punkahs.



VIEW OF THE EAST END OF THE INTERIOR OF THE CHAPEL WITH
MAT FANS.



VIEW OF THE WEST END OF THE INTERIOR OF THE CHAPEL WITH
MAT FANS.



The matter of the lighting does not form such interesting reading as such details are not on record. At the first there were the very old-fashioned wall brackets with candles; next the candles were replaced by castor oil, afterwards came Argand lamps, in September 1854 as the other lights interfered with the cumbrous framed canvas punkahs. Then came kerosene lights. It may not be credited that as far back as 16th November 1847 "the proposal to light the Chapel with gas was put to the vote and lost" but it had to be introduced later on. It was in use for many years, but in 1886 the piping was entirely re-laid and this lighted the Chapel more brilliantly than before. Messrs. J. B. Norton and Sons on that occasion presented the Church with the lamp post on the West side free of charge. In 1906 gas gave way to the electric light, which though very welcome in many ways has at times gone out when it was very inconvenient. Thus, on the 31st March 1907, just after the last of three individuals had entered the Baptistry all the electric lights went out, so that the Pastor had to baptize this third candidate in the darkness after which the Pastor and the candidate had to grope their way up out of the water as best they could in the dark, which was certainly very inconvenient! But when all the electric lights are turned on and burn properly, the Chapel looks rather pretty as has been admitted by many visitors. Thus there has been a considerable advance from the candle of 1809 to the electric light of 1908. The sketch on the opposite page shows the whole length of the interior of the Chapel looking towards the West.

The Baptistry is just the same as it was in 1812 when Dr. and Mrs. Judson and the Rev. Luther Rice were baptized in it. On the 21st August 1878 when Mr. Blackie was Pastor, it was unanimously resolved "that the gallery at the East end of the Chapel should be removed, the pulpit shifted from its present position to the East end, and that a new Baptistry should be built in front of the new pulpit, and the old one filled up, care being taken to have its site marked with marble tiles."

Although this was unanimously resolved upon and the order was actually given to have it carried into effect at once, nothing was done. Man proposed but God disposed, and we thus have at the present day the identical historical Baptistery of 1812. Every American visitor to the Chapel invariably asks if it is the very same one in which Dr. Judson was baptized, and, through the intervention of God's good hand, we are able to say that it is the identical one.

As to *Galleries*, there have always been three, but until 1881 they were deeper, extending more forward and approaching nearer the pulpit. In that year they were reduced in depth by several feet, and, as the wooden pillars supporting them were found to be rotten, cast-iron pillars were substituted, which still exist. In 1906 it was found that the wooden sockets in which they had been placed were rotten so the pillars had to be fixed into the patent stone.

As to the *Compound* when the Cadastral Survey of Calcutta was made in 1887 it was decided that the Church was the possessor of the boundary wall to the West of the entrance gate, and also of those to the East of the Chapel and North East of the Parsonage. The owner of No. 30, Bow Bazar Street gave trouble about the tiled roof of his hut in 1889 and he was served with "Notice to abate the nuisance," but, as he failed to do so, the Church built the wall up much higher. Not long after, the man constructed a pucca two-storied house. Perhaps if the Church had pressed its claim to the ownership of that land they might have got it back, but the opportunity was lost; anyway the Church might that year (1889) have purchased that plot of land for Rs. 4,000, but one of the officers advised the offer of Rs. 3,600 only, so this opportunity was also lost to the Church.

There is evidence that this portion of land was formerly in the possession of the Church, but it was shown by the Survey Certificate given by Messrs. Mackintosh Burn and Co. in March 1887, that if

it had ever been in the possession of the Church it had slipped away prior to 1854. The tradition as to how it came to slip away is that in the days when the Native Christians used to live within the Chapel compound one of them became involved in debt and mortgaged his hut and the land around it to an outsider and the mortgage was never redeemed so the mortgagee took possession. Probably the Officers of the Church of that day did not know anything about the transaction. The Deacons of the Church actually leased this very land from the possessor of No. 30, Bow Bazar Street from 1st October 1871 to 30th September 1871 at Rs. 8 a month for open-air services. There is no doubt that it would have been just the spot on which to build a Hall for meetings or lectures, being immediately on the roadside, and it could also have served as a Book Shop and Tract Depot, such as there is alongside the Doremus Home in Dhurumtollah Street.



THE COMMUNION SERVICE WHICH WAS PRESENTED TO DR. CAREY
BY THE GOVERNMENT.

(It is a duplicate of the set at St. John's Church, Calcutta.)

There are two other matters which must be mentioned before this Chapter is closed, although they do not concern the exterior or the interior of the Building and they are

1. The Communion Plate
2. The Harmonium.

In regard to the former there can be no doubt that it has come down from the days of the three Serampore Missionaries as it is altogether unique. The flagon is more like a jug of the present day and is very heavy. It is very large and was evidently designed to meet the requirements of a large Church. The sketch on the previous page shows it off.

The tradition regarding it is that it was given to Dr. Carey by Government for use in the new Chapel after the Chapel was opened to condone for the part taken by the Magistrate in hindering the erection of the building. It is a very handsome and valuable Communion Set, in fact so much so that it so attracted the attention of the Hon'ble Mr. John Wanamaker when in Calcutta in 1902 that he had a replica set made from it by Messrs. Solomon and Co. for which he had to pay over Rs. 800. The various articles are of pure silver. It is a duplicate of the set presented by the East India Company to St. John's Church, of which there is a sketch in the Rev. Mr. Hyde's book, *The Parish of Bengal*

The entries in the Minute Book about the introduction of the Harmonium are about as interesting as those about the introduction of punkahs, and about seven years also intervened before the Church agreed to the proposal. Here are the entries:—

24th August 1854.—It was decided to send a Circular to the members relative to the suggestion to introduce a Harmonium into the Chapel.

21st September.—The greater number of members being again the introduction of a Harmonium it was allowed to lie over.

26th June 1861.—It was determined to submit to the wh Church by Circular the proposal to introduce a Harmonium, wards the purchase of which Rs. 525 had been promised, a unless two-thirds of the members supported the proposal it was to be rejected.

24th July.—The voting being in favor of the introduction of the Harmonium, one was presented to the Church by the principal subscribers.

This Harmonium, which is still in the Parsonage and is very sweet-toned, did duty till 1885 when the following entries occur.—

18th February 1885.—It was decided to collect money for the purchase of a new Harmonium for the Chapel to replace the one that had been in use 25 years.

25th March.—It was reported that a new American Organ had been purchased for Rs. 550, and this instrument is still in use so that it also has held out very well.

THE PARSONAGE.

In May 1886, Mr. Dear sent sufficient money and timber to construct a South verandah to the Parsonage, but the construction of a two-storeyed bathroom at the West end of the house was deferred. *Jhilmils* were subsequently put to the above South verandah by the Pastor years afterwards.

In 1907 the Pastor had the floors of the lower rooms and verandahs all raised and some were laid with patent stone and others with marble tiles so that it has a very pretty appearance. There is, however, no electric installation.

CHAPTER XLIX.

THE COOLY BAZAR (OR HASTINGS) CHAPEL.

COOLY BAZAR is a Suburb of Calcutta. It is said that it derived this name from the number of coolies employed in the construction of the present Fort, which took several years to complete. These coolies formed a regular village down there. In course of time a Government colony was formed consisting chiefly of Warrant Officers and Conductors of the Ordnance and Commissariat Departments, and, in addition, there are now men connected with the Harbour Master's Department. This suburb is now generally known as Hastings owing to its proximity to Hastings Bridge, which was built in 1833 and is so named in honor of the Marquis of Hastings.

At the very outset of the work started by the missionaries in Calcutta, some of the members of the Church and adherents lived there. They used to have meetings in each other's houses, or attend those at the Fort, or even come to Calcutta; and the missionaries and the Native Preachers used to go and conduct service there.

The Rev. Wm. Robinson used to do so once a week but it was probably in a private house as no mention is made of even a Bungalow Chapel, as those structures were termed in those days.

But by degrees the numbers residing at Cooly Bazar increased so that it was only in the usual course of things that on the 11th August 1842, some of the members expressed a strong desire to have a small Chapel erected there for the accommodation of the members and others resident in that vicinity. A Sub-Committee was accordingly appointed to report on the desirableness and practicability of the scheme. This Sub-Committee comprised Messrs. May (better known as Captain May), Mendes, Hassell, Floyd, Page (afterwards Rev. J. C. Page), Reid, Burgess and Ryper.

The Sub-Committee apparently did not lose much time in the matter, for, on the 21st of the same month, a meeting was convened to consider their report. As this report was favorable and encouraged the Church to proceed, they were requested to make the necessary arrangements for erecting a Chapel. On the 8th September 1842, the Sub-Committee asked the Church to advance them Rs. 200 as a loan until the necessary funds for the erection of the Chapel could be realized by an application to the public and this was agreed to. On the 5th January 1843 Mr. Page resigned the Office of Secretary to the Sub-Committee.

As matters were advancing we find that on 12th February 1843 the following gentlemen were requested to act as a Committee to conduct the services at Cooly Bazar, viz., Messrs. Gray, Irvine, Mendes, Floyd, Hassell, Mendies, Thompson, D. H. Chill, P. Ansam, Thomas, DeMonte, Shem and Ram Hurree and of these Mr. Floyd and Mr. Chill were requested to converse with the Independents about their Chapel at Cooly Bazar and report to the Church. On the 9th March it was stated that the building of the Chapel was commenced.

At this stage it becomes necessary to give details of the work that was being carried on by the Independents in Cooly Bazar and the following details are taken from the *Calcutta Christian Observer* of November 1856 in which it is stated that their labors commenced in the year 1830 when the Rev. James Hill, Pastor of Union Chapel, established a week-day service, which was conducted in the house of a Mr. James Hill. A small bungalow was afterwards rented for the purpose of Divine Worship. As the congregation continued to increase in the year 1837 a Bungalow Chapel was erected. This being a frail and inexpensive building in the year 1843, the Rev. J. H. Parker with the co-operation of the residents and others, began to take measures for erecting a *pucca* Chapel.

From the foregoing it will be seen that the Independents at the very time (1843) that the Baptists were erecting a *pucca* Chapel also conceived the idea of constructing a *pucca* Chapel to replace their

Bungalow Chapel of 1837 and thus the two Denominations at one and the same time were engaged in raising funds for the construction of *pucca* Chapels. The Baptist one was opened on the 2nd November 1843, while the Independent one was not opened till the 1st January 1847.

But we have gone too far and must retrace our steps a little.

On the 11th August (1843) it was reported that the building of the Cooly Bazar Chapel was completed, so the Committee was instructed to inspect the building and prepare for the day of opening. It was accordingly settled on the 5th October that the Chapel should be opened (D.V.) on the first Thursday of November which was the 2nd of that month.

The following account of the opening of this Chapel at Cooly Bazar is taken from the *Calcutta Christian Observer* of January 1844:—

NEW CHAPEL AT COOLY BAZAR.

"A very neat Chapel, and a School-house in connection with this Church has been recently erected in the Cooly Bazar, where there is a prospect of much usefulness among the natives. The Chapel was opened on Thursday the 2nd November, when an appropriate sermon was preached by Sujaat Ali in Hindustani. The Rev. Messrs. Leslie and Pearce were present and the attendance was very numerous, so that many were compelled to stand outside the building. The Chapel, School-room and Teacher's house have cost about Rs. 1,200, towards which the Jubilee Fund Committee kindly contributed Rs. 300. (This was the amount the Church had raised in 1842 towards the Mission Jubilee Fund.) The remainder has been obtained from various Christian friends, through the exertions of the members of the Lall Bazar Church. To all these dear friends our best thanks are presented, whilst our earnest prayer is that this new effort to extend the means of grace may be crowned with the Divine blessing. A collection was made which realized Rs. 81."

Miss Gonsalves, the oldest member of the Church, recollecting being present at that opening service, and a gentleman still living who was born in Cooly Bazar, remembers being taken when a small boy by his father to that Chapel. His father being connected with the Ordnance Department resided at Cooly Bazar at the

time. He was a member of the Lall Bazar Church, so very naturally attended the Baptist Chapel down there. It should here be borne in mind that this Chapel was erected merely to suit the convenience of the members of the Lall Bazar Church who resided in that locality. No separate Church was formed with a Pastor of its own or any separate Register of members kept up.

In the Annual letters from the Lall Bazar Church to the Baptist Association of Churches, which used to assemble at Serampore, the Cooly Bazar Chapel and its services were almost invariably referred to. Thus we find the following statement in the letter of the 10th December 1844. -

"Divine services have been continued in the little Chapel in the Cooly Bazar. Three English services, *viz.*, those on Tuesday evening and Sabbath morning are kindly conducted by the missionary brethren and a prayer-meeting on Saturday evening by the brethren residing in that locality. There are also three services in Bengallee and one in Hindi every week."

In the letter of the 21st December 1845 it is stated: -

"Beside the usual services held in the Lall Bazar Chapel Divine Worship has been conducted both on the Sabbath and week-day at Cooly Bazar both in English and the native languages as also twice a week in Bengallee at Kidderpore. The English services at Cooly Bazar has been conducted for the most part by our late Pastor, Mr Evans, who, as long as his health permitted, never failed to attend and some of whose last efforts to make known the Gospel before he embarked for England were spent there. Native services have been held by brother Ryper in Hindi and our Native Brother **Ham Hurree** in Bengali. The average attendance at the English service has been 40 to 50"

In the letter of the 10th November 1846 it is stated: -

"Besides the usual services, two English and two Native, conducted in the Chapel on the Sabbath day, a prayer-meeting on Monday and lecture on Wednesday evening religious services have been continued at Cooly Bazar and Kidderpore as heretofore."

In the letter of the 16th November 1847 it is stated:—

"The English and Native services both in the Chapel and at Cooly Bazar and Kidderpore continue as heretofore."

No details are given in the letters dated the 22nd December 1848 and 13th November 1849, but the following details are given in the letter dated the 30th November 1850:—

“At Cooly Bazar four weekly services have been carried on by our Brethren Cartland and Ryper chiefly, one being in English, two in Bengalee and one in Hindi, while our Native Brother Ram Hurree has been daily occupied from house to house. As a church we rejoice in these labors of our brethren and pray that an abundant blessing may follow them.”

No reference is made to the Cooly Bazar Chapel in the letter of the 16th December 1851, nor, in fact, is there any further reference to it until the following entry occurs under date the 12th July 1855:—

“Brother Mendes put before the meeting a Promissory Note given by the Rev. E. Storror for the purchase of the Chapel at Cooly Bazar, when it was resolved to tell Mr. Storror that in order to prevent all difficulties to secure the purchase money it would be advisable for him to pay the money at once, or give a better guarantee.”

This comes on the reader rather abruptly, but if we turn again to the work of the Independents some light will be thrown on the matter. Their Chapel having been opened on the 1st January 1847, their work went on steadily and prosperously, when, in 1854, the land on which that Chapel stood was required for Government purposes. The Government gave them a new and excellent site for the erection of another Chapel and compensation to the amount of Rs. 3,000. As the Chapel of 1847 had become too small the Denomination determined to make the new one larger and more convenient and elegant. It so happened that the site which the Government gave them was very close to where the Baptist Chapel was. This was incongruous and as their new elegant Chapel was well advanced there must have been some interviews or correspondence about this incongruity, but there is nothing in the records of the Church to show what led up to the purchase. This elegant Chapel was opened on 27th September 1855.

To complete the matter of the purchase, Mr. Storror paid Mr. Mendes an instalment of Rs. 100 in November 1855 towards the

amount of the purchase money and in June 1856 he paid the Pastor, Rev. James Thomas, Rs. 50 as a year's interest on the unpaid principal. The only clue as to the circumstances, which led up to this sale of the Baptist Chapel to the Independents is the following statement, which appears in the Agreement of 6th May 1857, between Mr. Storrow and Mr. Thomas:—

"On or about the 1st July 1855, it was agreed on the part of Mr. L. Mendes on behalf of the Baptist Church in Lall Bazar, Calcutta, to sell to the Rev. E. Storrow for missionary purposes the small Chapel adjoining premises belonging to them in Cooly Bazar near Fort William."

What the "missionary purposes" were for which it was required are not specified, but it is presumed that as it adjoined their new premises they thought it would do as a Pastor's residence. After purchasing it they must have found out that it would not be suitable for that purpose as, before long, they appear to have sold it off again. The building is still in existence and is used as a private residence by others.

Evidently the Independents found it a little difficult to raise the money for the erection of their new Chapel and to meet the purchase money for the Baptist Chapel as on the 15th April 1857, Mr. Hassell was authorized to see Mr. Storrow about the payment of the sum due for the sale of the Chapel, and, under date the 14th August 1857, the following is recorded:—

"The Pastor stated that he had received from the Rev. E. Storrow a paper of Agreement signed by Mr. Storrow and a Mr. Inlay on the one part and by the Pastor on behalf of the Lall Bazar Church (it bears date the 6th May 1857) in which Agreement an acknowledgment of the purchase by Mr. Storrow of the Cooly Bazar Chapel is made, and the sum for which the premises were sold to him, the portion of the principal and interest paid are shown and the transfer of the liability for the payment of the balance of the principal and the interest to Mr. Inlay stated."

On the 6th May 1857, a sum of Rs. 300 was received from Mr. Storrow in part payment of the principal leaving still due on account of the principal "the sum of Rs. 1,000 to be hereafter

liquidated and bearing interest from the 1st April 1857 at the rate of 10 per cent. per annum" and this sum of Rs. 1,000 with Rs. 66-10-9 as interest was paid by Mr. Storow on 10th February 1858, so that the transaction hung fire from 1st July 1855 to 10th February 1858.

The Chapel having been practically sold on 1st July 1855 no further meetings could be held in it after that date, so on 20th August 1855, Mr. Cartland consented *pro tempore* to allow meetings to be conducted at his house for the poor members living at Cooly Bazar. On the 20th April 1852, this gentleman had been appointed a Deacon for the express purpose of looking after the members residing at Cooly Bazar.

On the 22nd November 1855, Mr. Mendes applied for Rs. 100 to build a Bungalow Chapel at Cooly Bazar for the Native members, but this was considered not necessary.

Since then the Independents have had the field all to themselves and the Baptists have made no attempt to re-enter it, though at different times members of the Lall Bazar Church have resided at Hastings.

CHAPTER L.

VERNACULAR CHAPELS AND SCHOOLS.

BESIDES the English Chapel at Cooly Bazar referred to in the previous Chapter there used to be a Vernacular Chapel at Kidderpore under the Lall Bazar Church as well as certain vernacular Schools.

It will be best to state first what there is on record about the Kidderpore Chapel. The first reference to it appears to be that of 5th January 1843 when Rs. 10 were voted towards enlarging it.

On 5th October 1843 Messrs. Gray, Hassell and Carrau were required to enquire into the state of the Kidderpore Chapel and to act according to their best judgment in making an arrangement with the proprietor of the land for the future. As their report must have been favorable it was resolved on the 9th November to again engage the ground for a period of 5 years at Rs. 24 a year and to execute some necessary repairs forthwith.

It now becomes necessary to pass on to the vernacular schools.

1. KIDDERPORE

The one at Kidderpore was originally transferred to the Church on 8th September 1842 by Mr. J. C. Page but he agreed to continue to assist in procuring the necessary funds for its support.

On 8th January 1843 a short report of the School was read from which it appeared that the School was progressing. At the beginning of 1844 it is stated that the School was in a flourishing state and that there were 70 in daily attendance. At the end of 1844 it was still being kept up and the attendance was stated to be 20 to 25 daily. At the end of 1845 it was stated that the School was not in a prosperous state and that most of the boys had left.

At the end of 1846 there was a complete change as it was reported that the School was better attended than formerly and

that the number in attendance was about 70 and it was said to be in the same state at the end of 1847. Things went on quietly until 22nd April 1851 when it was intimated to the Church that the School-house needed repairs and it was considered whether it was desirable to continue the School or not. The Deacons were therefore requested to enquire into the affairs of the School and act as they judged best, the result being that on the 19th of the following month they judged proper to close the School, reducing the building and letting it stand as a preaching place. In 1857 this building was repaired. Thus closed the Kidderpore School after an existence of about 8½ years.

2. ALIPORE SCHOOL.

On 5th January 1843 mention was made that Mr. Floyd had opened a Bengalee School at Alipore. At the beginning of 1843 it is stated that the School was in a flourishing state that there were 90 in daily attendance. At the end of 1844 it is stated that the School at Alipore still afforded encouragement although many of the more promising and best of the lads had been removed. The attendance was from 50 to 60. At the end of 1845 it was stated that the School, which was under the constant superintendence of Mr. Floyd had continued to thrive and that the progress of the boys had been pleasing. At the end of 1846 it was stated that under the immediate and constant superintendence of Mr. Floyd the School had afforded much satisfaction. The attendance was stated to be about 50. At the end of the following year the School was reported to be in the same state. At the end of 1850 there was a marked change for the better, for it is stated that under the care of Mr. Floyd the School contained about 200 children to whom together with secular knowledge it is sought to impart that high knowledge which can make wise to eternal life. No further information can be traced about this School.

3. COOLY BAZAR SCHOOL.

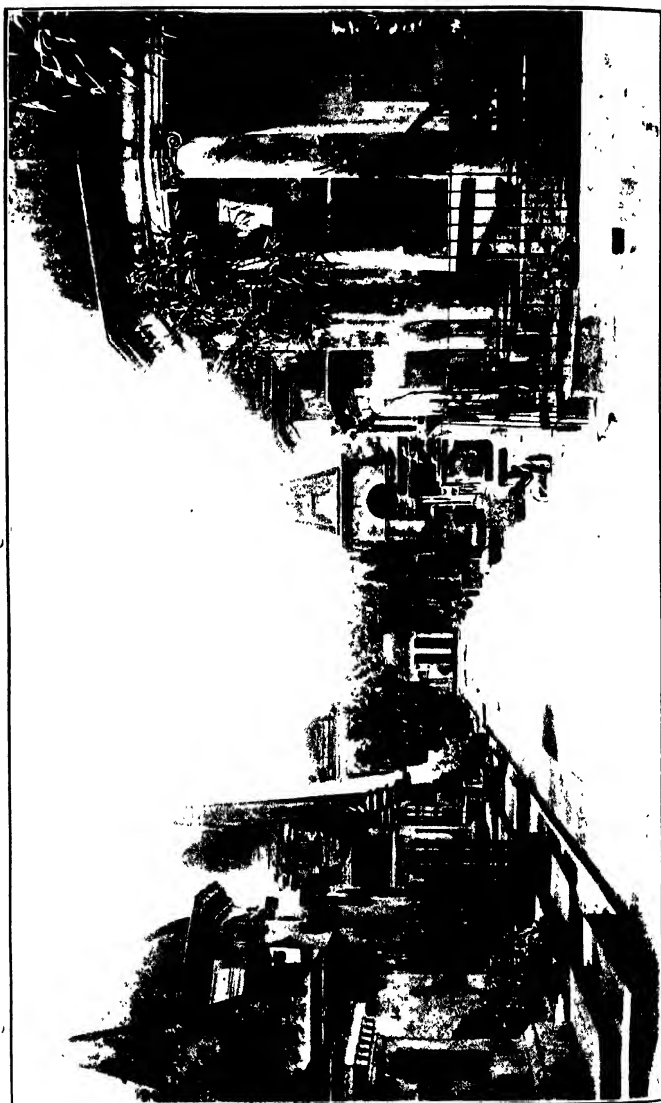
When the Chapel at Cooly Bazar was under construction in 1843 the idea was entertained of establishing a Hindi School there.

and enquiries were set on foot for a qualified teacher with the result that on the 6th September a man was appointed on Rs. 7 a month, who was recommended by the Rev. John Lawrence of Monghyr as a suitable man for the proposed School. How "suitable" he was the sequel will unfortunately show. At the end of 1844 the report states that the School was continued daily, the attendance being 25 to 30 boys. But at the end of the next year (1845) it had unfortunately to be stated that the School had suffered from the conduct of the teacher who at the commencement of the year was discharged for immorality, as also from the opposition of the Mullahs of an adjacent mosque and School. The attendance however, had been much the same as in the previous year. The first class boys it is stated read the Scriptures fluently. At the end of 1846 it is stated that the School had been given up for want of attendants, so that it came to an end within the short space of 6 years.

1. GURRAH SCHOOL.

Gurrah is about 8 miles South East of Calcutta. About May 1841 Mr. Mendes started a Bengalee School at this village and on 1st August of that year it was decided, after consideration of his report, to identify this School with the Church in the same way as Mr. Floyds School at Ahpore. At the end of 1841 it was stated that there were about 100 boys on the list in connection with which an English Branch had been opened with 13 boys, but the daily attendance was from 70 to 75, and 100 on the register, divided into six classes some of which contain minor sub-divisions which were taught English literature and some of the sciences. Attached to the English School was a Pundit to teach some of the Students Sanscrit and to attend to some of the advanced boys in the *Patshalla*. On the 13th October 1845 it was brought to the notice of the Church that the object for which this School was established was being defeated for the want of an efficient Native Preacher, it was therefore resolved that sooner than break it up Mr. Mendes was at liberty to tender it to

the London Missionary Society. The report at the end of 1845 stated that during the former part of the year the School afforded much satisfaction but that of late it had somewhat declined owing chiefly to the inability of securing efficient superintendence and to locate a Native Preacher on the spot as was at first intended. The number in attendance was stated to be about 100. The scheme for making it over to the London Missionary Society evidently fell through, for at the end of 1846 it is stated that this school had lately been removed to Bishtopore which was considered on several accounts as a more eligible spot, but great opposition had been shown to it by the people in the neighbourhood. It was hoped, however, that this opposition would give place to kindlier feelings in which case there was every prospect of its succeeding. In November 1847 it is stated that the School in Bishtopore had been made over to the Auxiliary to the Baptist Missionary Society, thus the lesser was swallowed up by the greater after a brief existence of about $3\frac{1}{2}$ years. The Rev. H. Anderson states "It is an interesting fact that unlike the other schools mentioned, this one has continued to exist to the present day, and is doing a valuable work for the Society with which it is connected."



CHAPTER I.I.

SOME CALCUTTA CEMETERIES AND THE MISSION CEMETERY AT SERAMPORE.

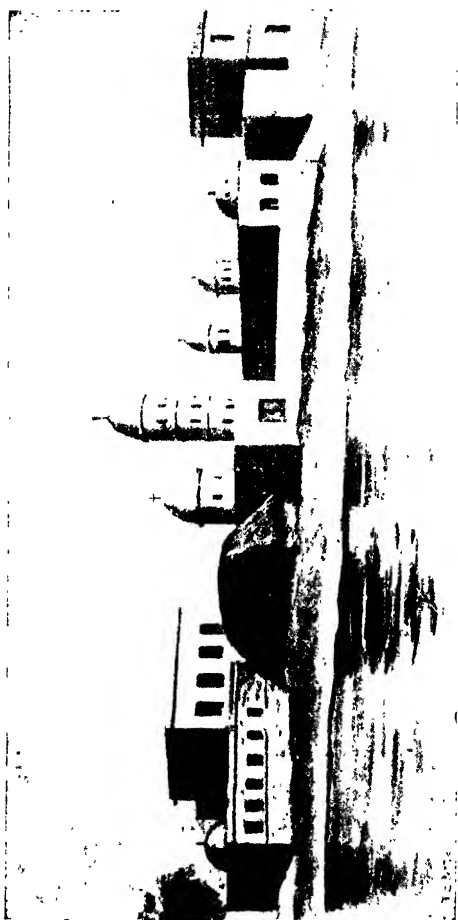
1. ST. JOHN'S CHURCHYARD.

FROM the time of Job Charnock at the end of the 17th Century down to the year 1767, this was the sole burial-place of the Settlement, that is to say, it was the old burial ground long before St. John's Church was constructed. Between 1713 and the 20th February 1756 over 3,300 burials are known to have taken place in it, the largest number being 137 in 1747, but only a few of the tombs exist to-day. The excavations for the foundations of the Church in 1784, were the cause of the disappearance of many of the obelisks and pyramids, which formed so prominent a feature in every view of the old Burying Place prior to 1780. In 1802, others were removed under the orders of the Rev. David Brown because they had fallen into such a condition of irreparable decay that it was deemed necessary to pull them down in order to prevent accidents occurring to persons who approached them. By the kind permission of Messrs. Thacker Spink and Co., the present writer is able to give overleaf two sketches from the Rev. Mr. Hyde's book *The Parish of Bengal* showing the appearance of these curiosities, but no individuals in whom we are interested would seem to have been buried in this old Burial ground, which was formally closed for burials in 1767.

2. THE SOUTH PARK STREET CEMETERY.

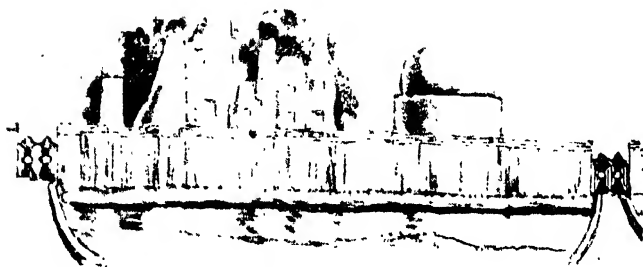
A view of the main walk in this Cemetery is given on the opposite page.

This cemetery is named as above because it is situated on the



TOMBS IN THE OLD PRESIDENCY BURIAL GROUND, CALCUTTA.
(By kind permission of Messrs. Thacker, Spink and Co., Calcutta.)

South side of Park Street, to distinguish it from the one on the North side of that street. The street derived its name from the Park belonging to Sir Elijah Impey, the Chief Justice of his day, which it skirted. The cemetery was opened on the 25th day of August 1767, for the remains of a Mr John Wood, a writer in the Custom House, but his tomb was subsequently levelled to make a cross-road. The oldest monument that bore an inscription is given in the *Bengal Obituary* as that of Mrs Sarah (or Leah)



THE OLD POWDER MAGAZINE, WITH SOME OF THE GRAVES IN THE
OLD PRESIDENCY BURIAL GROUND, CALCUTTA.

(By kind permission of Messrs. Thacker, Spink and Co., Calcutta.)

Pearson, who died on the 8th September 1768. This cemetery is full of many interesting graves and it contains many obelisks and pyramids, which a deceased Baptist Missionary used to describe as "protests against the resurrection." There were many burials in this cemetery during the early years of the 19th Century. The figures for the twenty years which are given overleaf

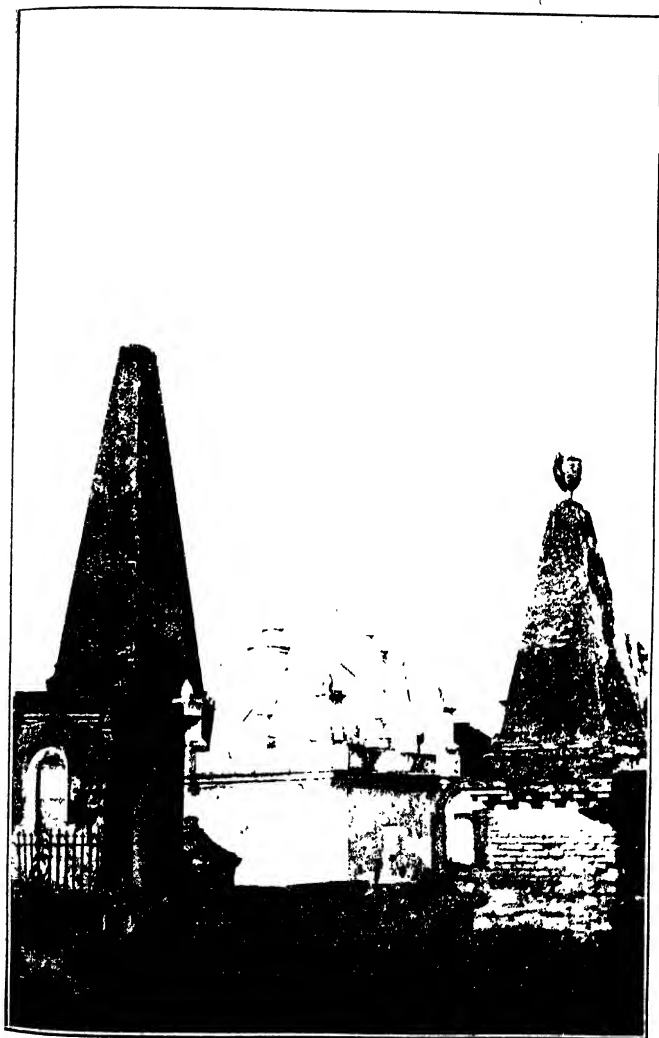
are taken from Mr. W. H. Carey's Book, *The good old days, etc.* :—

Brought over 2,338					
1814	(of all ages)	125	in	1824	(of all age) 272
1815	"	144	"	1825	" 294
1816	"	197	"	1825	" 269
1817	"	210	"	1827	" 235
1818	"	265	"	1828	" 233
1819	"	274	"	1829	" 160
1820	"	282	"	1830	" 208
1821	"	247	"	1831	" 186
1822	"	324	"	1832	" 217
1823	"	270	"	1833	" 301
Carried forward 2,338			Grand Total 4,713		

From the above it will be seen that the three heaviest years were 1822 with 324 deaths, 1833 with 301 deaths, and 1825 with 294 deaths. The last was the year in which the Rev. John Lawson died, which was a notoriously bad year. There are seven tombs in this Cemetery to which attention may be drawn, *viz.* :—

1. That of *Sir William Jones*, the eminent Orientalist. It is one of the loftiest (if not the loftiest) in the whole Cemetery as the obelisk rises over 60 feet from the broad masonry pedestal on which it is built and about 75 feet from the ground. Sir William Jones died on the 27th April 1794, at the age of only 47 years. This was within six months of Dr. Carey's arrival in Calcutta. A sketch of it is given on the next page.

2. The next to be noticed is that of *Major-General Charles Stuart*, who died on the 31st March 1828, aged 70 years. He is generally known as "Hindu" Stuart, because it is traditionally stated he became a Hindu and had his residence in Wood Street, Calcutta, full of idols. It is also so stated that Government refused



TOMB OF SIR WILLIAM JONES IN THE SOUTH PARK STREET CEMETERY,
CALCUTTA.

(By permission of Mr. E. W. Madge, from a negative by the late Mr. Alf. Palmer)

to allow him to be cremated as a Hindu because of his position as a General Officer of the British Army, so gave him a burial in this Cemetery, but allowed his tomb to be constructed in the shape of a Hindu temple with emblems of idolatry all about its exterior. In itself it is a very curious-looking structure and because of this a sketch of it is given on the next page. But our interest in it lies more in the fact that he was one of the bitterest opponents of the missionaries in his day.

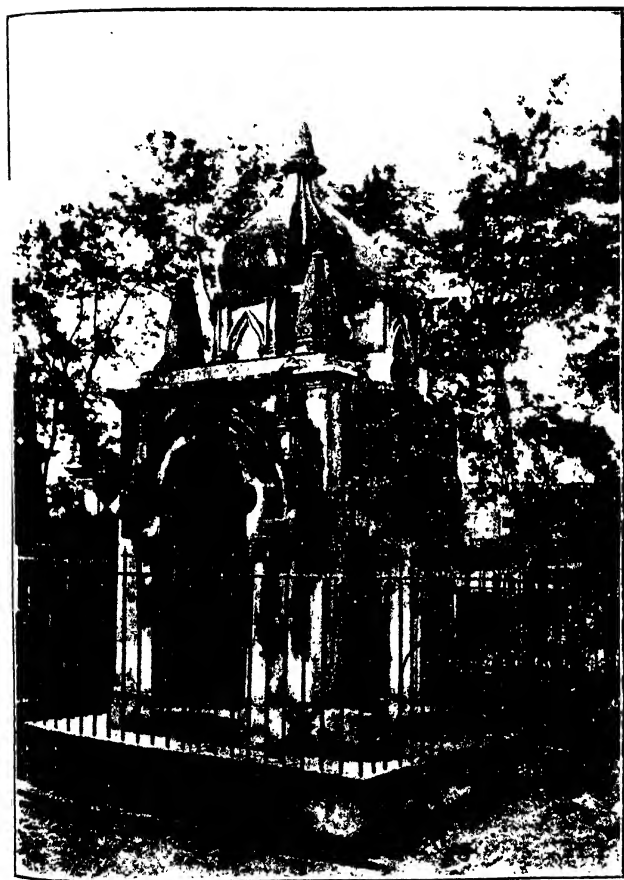
3. The third is that of the *Rev. David Brown*, who died on the 14th June 1812, aged 48 years. He was for years the constant friend of the Serampore missionaries. His grave is in the very forefront on the right hand side of the main walk of this Cemetery.

4. The fourth is that of the *Rev. John Lawson*, who was one of the Co-Pastors of the Church from 1816 to 1819, and the first Pastor of the Circular Road Church.

5. Then there is that of *Mrs. Catherine Thomas*, the widow of Dr. Carey's companion John Thomas. It is of the description known as an altar tomb and has withstood the climatic influences wonderfully well for over 105 years. It is now about to be repaired at the expense of the Baptist Missionary Society. The inscription on it runs as below:

To the memory of
Mrs. Catherine Thomas,
relict of the late Mr. John Thomas,
who departed this life, 6th April 1803.
aged 50 years.
This monument is erected by her
disconsolate daughter, Elizabeth Thomas.

This disconsolate daughter's familiar name was Betsy whom her mother described in a letter received by Mr. Thomas in June 1788, as "one of the finest girls in the world." She came out with her mother in 1793. She was born in 1787 so was about 16 years of age when her mother died. She went to England in



TOMB OF HINDOO STUART IN THE SOUTH PARK STREET CEMETERY,
CALCUTTA.

(By permission of Mr. E. W. Mudge from a negative by Mr. C. F. Hooper.)

February 1805, with Mr. and Mrs. Cardin of Mirzapore near Nuddea, who were attached and generous friends of the family, and on reaching England rejoined her father's family. Before leaving this country, however, she went up to Serampore, on the 22nd February 1805, and made a present to the Church of a silver plate to be used at the Lord's Supper. According to Mr. Lewis biography of her father she lived to suffer the infirmities of old age.

6. The sixth is that of *Mr. H. L. V. Derozio*, the East Indian Poet, who died on the 26th December 1831, at the early age of only 22. This tomb has been recently renovated by the new Secretary to the Christian Burial Board at his own expense.

7. The last is that of *Captain John Mills*, who was a member of this Church. The inscription on his tomb runs as below

Sacred to the memory of Captain John Mills
who for 14 years commanded the H. C.'s Yacht,
the *Charlotte*. Born in London the 2nd November
1734, and died on the 13th August 1814,
aged 69 years, 9 months and 11 days.
Sweet shades of departed worth, Farewell,
Tho' bereft of thee, we still love to dwell,
On thy fond memory, the theme we ne'er can forget
Until life's ebb, is o'er, until our Sun is set

Inscribed by the widow and two sons.

The following account of the above gentleman is taken from Mr. W. H. Carey's *Oriental Christian Biography*.—

"Captain Mills was brought under strong impressions of his own sinfulness by a sermon preached by Dr. Carey. In 1779 these impressions were greatly strengthened by the following circumstance. While living in a state of security in sin, he was greatly alarmed by a dream he had for several successive nights. He supposed himself attacked by an enormous serpent, from which he was preserved by the Rev. D. Brown when on the point of

being devoured. That incident, trifling as it appears, proved a most salutary and important one to Captain Mills, as it brought him to think seriously of his state, to depart from known sin, and to form an intimate acquaintance with Mr. Brown, Mr. Obeck, and a few other pious men who used to meet together for mutual edification. Sometime after, having heard that many persons who had formerly gone to the same extravagant lengths in sin, had received much benefit by attending at the Baptist Chapel in Ball Bazar, Calcutta, he went there with his eldest son and continued his attendance. He was baptized on the 27th of December 1813 at the age of sixty-eight from which time he not only adorned his profession by a holy walk and conversation, but in his visits from house to house among his friends and acquaintances, he recommended the blessed Redeemer. He also had a great wish to go out as a missionary among the heathen. So anxious was he at one time respecting this good work that for a moment he forgot his age and infirmities and commenced learning Bengalee. The state of his mind at death was truly encouraging: he seemed to triumph over death, through the power of Divine grace. On the day previous to his departure, it was hinted to him that the Lord was peculiarly favorable to him in blessing him with a clear understanding to the last, upon hearing which, he clasped his hands and said: "This has been my prayer for years, that I might bear a testimony in honor of my blessed Lord in my last hours, and praise and glory be ascribed to Him for ever, I now experience an answer to my petitions and by this know that *praying breath is never spent in vain.*" After the first six days' illness he scarcely experienced five minutes' pain to the last moment of his life. He departed in peace on the 13th of August 1814."

THE NORTH PARK STREET CEMETERY.

It is so-called in contradistinction to the one on the South side of the Street. It was opened in 1796-97.

There are some tombs of general interest in this Cemetery and one which more particularly interest the Church. Among the former may be mentioned that of—

1. *Mr. Richmond Thackery*, the father of the celebrated novelist, who died on 13th September 1815, at the early age of 2 years, 10 months and 23 days. At the time of his decease he held the appointment of Collector of the House Tax at Calcutta, but had previously been Collector of the 24-Parganas.

2. *Mr. John Palmer*, who is generally known as "the Friend of the Poor," who died on the 21st January 1836 at the age of 69. Among the latter may be mentioned that of.—

3. *The Hon'ble Francis John Shore*, who was the second son of the Right Hon'ble Earl Teignmouth, who died on the 29th May 1837, at the age of 40 only. At the time of his death, he was officiating Agent to the Lieutenant-Governor of the North-Western Provinces and Commissioner of Saugor and Nerbudda Territories, but at the time he wrote his book from which an extract is given in the Introduction he was Officiating Sessions Judge of Furruckabad. The following interesting extract is taken from the *Bengal Obituary* (1851):—

"The Hon'ble Mr. F. J. Shore was an enthusiast (*sic*) in his profession. Since the beginning of his creditable career, and when young men of his service and at his age are not in general apt to think very deeply on the real nature and objects of their high vocation and he seized and through life clung to the doctrine, not then in vogue so much as at present, that the English held India as a sacred trust for the benefit of the governed as well as for the governor. The interest and benefit of the people among whom his lot was cast, and over whom he was placed, may be said to have been his truly honorable ruling passion strong in death. Not content with evincing this by his practical love of justice, his zeal, courage, and singular activity in the discharge of his duty in Civil, and we might indeed add, in Military employment, he devoted the scarce leisure of some of the last years of his valuable life, to the composition of a series of able and stirring letters addressed to his great object of interesting his countrymen and fellow servants in the fates and fortunes of the people of India, who are so dependent on the character of their rulers."

4. *Captain Ebenezer Chapman Kemp*, who died on October 1822, in his 51st year. He was a member of this Church and had commanded several sailing ships in which some of the missionaries either came out to this country or went Home. In fact he gave Dr. Yates a free passage in his ship the *Earl Mordaunt* when he came out to this country for the first time.

4. THE MISSION CEMETERY.

This is so called because it was purchased by the Rev. John Zachariah Kiernander, of the Mission Church, for the burial of members of that Church and congregation.

There are in this Cemetery at least four tombs in which we are interested. They are:--

1. That of the *Rev. J. Z. Kiernander* himself, who died on the 29th December 1799, aged 88.

2. That of *Mr. George Uday*, the early friend of Dr. Carey and Mr. John Thomas. He died on the 24th October 1830, aged 70 years.

3. That of *Mr. Richard Thomas Burney*, of the Kidderpore Orphan School, in whom Baptists have an interest for several reasons. He was the son of the celebrated Charles Burney, Doctor of Music and half-brother of Madame D'Ablay, the once renowned authoress of *Evelina*, a notable novel of its day, who as Fanny Burney was Mistress of the Robes to Queen Charlotte. He was born in Norfolk, on the 20th November 1768. He arrived in Calcutta in 1787, and was received by and lived with Mr. Charles Grant, and was hopefully converted under the preaching of Mr. John Thomas, the Christian Surgeon-Missionary; but after his conversion he was built up in faith and holiness under the preaching of the Rev. David Brown. When the latter resigned the appointment of Head Master of the Upper Orphan School at Kidderpore, Mr. Burney was appointed his successor. It was while he held this position that he wrote his pamphlet in support of Paedobaptism, which he said he would defend even against Chamberlain and which led Mr. O. Leonard and others to examine the subject of believer's baptism and, as a result, to renounce Paedobaptism. In February 1808, he was obliged to seek change of air owing to continued indisposition, so proceeded to Rangoon. On his arrival there he put up at the Baptist Mission House with Felix Carey and Mr. Chater. His illness had increased during the voyage and it was evident he would not live long and eventually

passed away on the 8th March 1808, in the 40th year of his age. It is understood that before his death he regretted having written his pamphlet, which has been referred to.

4. That of the *Rev. Robert May*, who was one of the party that came out with the *Rev. John Lawson* in the *Harmony* in 1812. He was not put on the Government "black list" for deportation as he came out to minister to an English-speaking congregation and not as a Missionary to the heathen. He was able, however, to do good work in the formation of schools for boys within the short space of the six years that he was permitted to labor. A sketch of the interior and exterior of one of his schools is given on the next page which is taken from *Lushington's Institutions* and will serve as a sample of all such vernacular schools of those days.

Mrs. May, who had come out with him in 1812, died on 17th September 1813 and lies buried at Chinsurah, but though she was out here just over 13 months, and died at the age of 25 years only she was privileged to commence Schools for native girls.

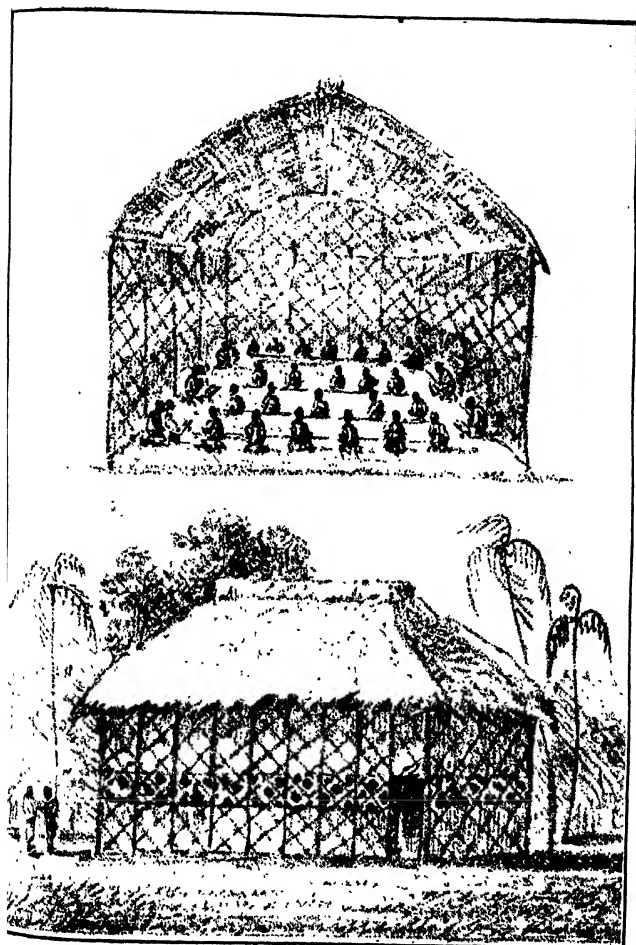
THE SCOTCH AND DISSENTERS' CEMETERY.

(Now designated the Scottish Cemetery.)

The land for this cemetery was purchased by the Church of Scotland in 1825 and the Dissenters raised a part of the purchase money, the Circular Road portion being sent to the Scotch Chaplain by Mr. Lawson shortly before he died. It is on this account that Dissenters have been buried in it ever since it was opened as the privilege of being buried on equal terms with members of the Scotch Church was conceded to them.

The following extract from the Handbook of the Circular Road Church, which was printed in 1876, shows how so many Baptists and other Dissenters have come to be buried in this cemetery:—

"Any visitor to the Scotch Burial Ground, if he be acquainted with the personal history of this Church, and of the Baptist Denomination in this country, cannot fail to be struck with the large number of Baptist names on the tombstones. It appears that



INTERIOR AND EXTERIOR OF ONE OF THE REV. R. MAY'S
NATIVE BOYS' SCHOOLS.

when that ground was purchased, about the year 1825 the Church deputed the brethren Gilbert and Beeby (on 3rd April) to enquire of Dr. Bryce whether a portion of it could be obtained for the use of our Denomination. The result was reported to the Church in May 1825, when it appeared that a proposal for the partition or separation of any portion was not likely to be agreeable to the members of the Scotch Church* but it was clearly stated that the ground would be open to all denominations. It was, therefore, resolved that the Church following the example of the Serampore brethren (who had previously paid their contribution for the benefit of the Lall Bazar members as the Rev. W. Robinson had not become the sole Pastor) and the Independent brethren should contribute towards the fund for the purchase of this Burial Ground. The collection made for this purpose, with some private subscriptions amounted to Rs. 300 which Mr. Lawson, as Pastor, was requested to forward, in the name of the Church, to Dr. Bryce, and the receipt of which was acknowledged in the following terms:—

Calcutta, 11th June, 1825

To—The Reverend John Lawson.

Reverend Sir,—

I have the pleasure to acknowledge the receipt of Three Hundred Rupees (300) being the amount collected at the Circular Road Chapel towards the Scotch Burial Ground about to be opened.

Your aid is liberal and opportune; the members of your congregation will be entitled to the benefit of the ground for deceased friends equally with those of our Church.

I remain,

Yours, Reverend Sir,

Very respectfully,

(Sd.) JAMES BRYCE.

[This was reported to the Church by Mr. Lawson on the 3rd July 1825.]

* From a Minute of the 29th April 1828, however, it would appear that a separate portion was assigned. It is related that owing to some misunderstanding, between the Independent Church and the officers of the Scotch Kirk, Mr. Gogerly's infant was buried in the portion allotted to the Circular Road Church, and, therefore a fee of Rs. 5 was charged.

As the Kirk Session's Minute Book from June 1820 to August 1828 is reported to be missing it has not been possible to obtain a copy of the correspondence between the Serampore missionaries and Dr. Bryce in regard to the contribution made by the former. The present area of this Cemetery, is nearly 9 Biggahs.

The following are some of the graves in which we are interested.

1. That of *Mrs. Lawson*, the widow of the Rev. John Lawson, who died on the 28th February 1839.

2. That of *Mr. Peter Lindeman* at whose house the meetings conducted by the missionaries used to be held for years before the Chapel was opened on the 1st January 1809. He died on the 13th February 1856 at the age of 83 years.

3. That of *Mr. Charles Chodron*, "the excellent" who did such good work as a vernacular preacher in the South Villages though he originally came out only as a British seaman. He died on the 22nd September 1832. The grave has recently been repaired at the expense of the Baptist Missionary Society.

4. That of *Mrs. W. W. Evans*, the wife of the Rev. W. W. Evans who was pastor at Lall Bazar for some four years. She was the Aunt of Mr. A. H. Baynes, the General Secretary of the Baptist Missionary Society in London. She died on the 3rd October 1845.

5. Next there is the grave of the *Rev. James Thomas*, who was Pastor of the Church for thirteen years as the inscription states.

6. The last is the grave of *Mr. L. Mendes*, who for nearly thirty years was a zealous and prominent Officer of the Church.

Among others connected with the Mission, but not with the Church may be mentioned the names of the Revs. J. Penney, W. H. Pearce, G. Parsons as among those buried in this cemetery;

also Mr. W. H. Pearce's sister Mrs. Jonathan Carey. A sketch is given on the opposite page of the main walk. Mr. Penney's grave is just to the right of the one immediately at the end of the walk.

THE LOWER CIRCULAR ROAD CEMETERY.

This Cemetery was opened on the 29th April 1840, and has been extended several times, the latest extension being 10 biggahs in 1905; but it is filling so rapidly that it is expected to be used up within fifteen years, so land has been acquired for a new one some way out of Calcutta. A sketch is given on the opposite page of the main walk in this Cemetery. It covers just over 58 biggahs in all.

It contains all the modern graves and there are at least two of them in which the Church is interested, *viz.*:—

1. That of *Mr. G. J. T. Jefferson* who died in 1878 while he held the position of a Deacon, and,
2. That of *Mr. and Mrs. William Thomas*, who were connected with Lall Bazar for many years.

Several Missionaries are buried in this cemetery who had to do with the Church in one way or another, *viz.*, the Revs. J. C. Fink, A. Leslie, Dr. Wenger, R. Robinson and others such as Munshis Sajaat Ali and Shaduck Shah. The last named individual was originally a Mahomedan, but was converted in the early years of the 19th century and baptized by Dr. Carey on the 3rd April 1803. He was a Preacher of the Gospel for many years and died at Entally on the 2nd September 1853 aged 88 years. His eldest son was Goolzar Shah of later date and fame.

THE MISSION CEMETERY AT SERAMPORE.

Before this chapter is closed something must be said about this interesting cemetery in which *all* the Serampore missionaries, *i.e.* Carey, Marshman, Ward and Mack are buried. A sketch is given on the next page of the main walk in it at the end of which is Mr. Ward's grave.





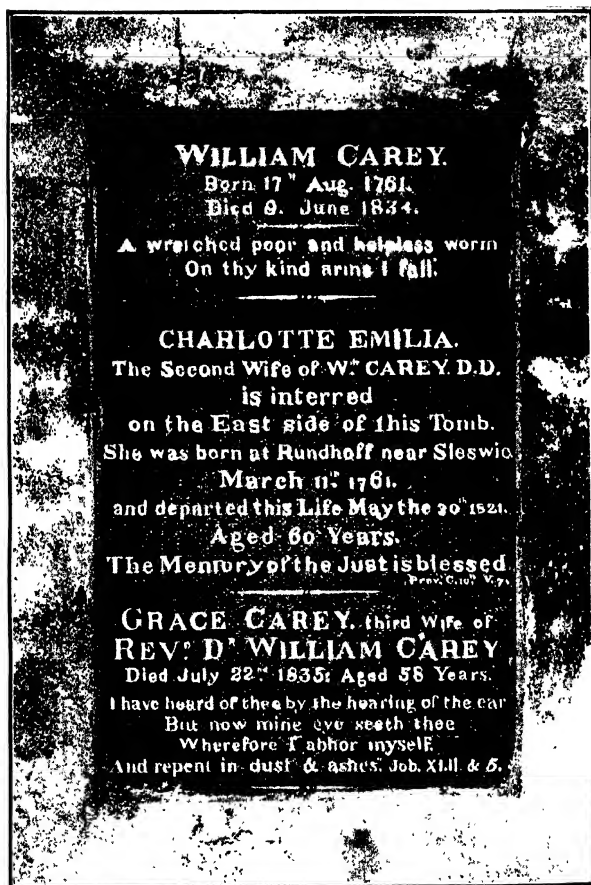


THE MAIN WALK IN THE SERAMPORE MISSION CEMETERY.
*(By kind permission of Mr. E. W. Madge from a negative by
 Mr. Walter Bushnell.)*

India has many doubtful places of pilgrimage, but if holy lives and heroic work give sacredness to sites, no one doubts that Serampore is holy ground. The missionaries literally speaking "were lovely and pleasant in their lives, and in their death they were not divided." They did their work as the pioneers of the Teachers, Translators and Preachers who now cover India with their labors.

On the next page is a copy of the inscriptions on the tomb which contains the remains of Dr. Carey and his second and third wives.

The family vault of the Rev. John Robinson is also in this cemetery and there are at least two other graves which possess literary associations one is that of the widow of Felix Carey who subsequently became the widow of the Rev. James Williamson of



INSCRIPTIONS ON DR. CAREY'S TOMB IN THE MISSION CEMETERY
 AT SERAMPORE.

SOME CALCUTTA AND SERAMPORE CEMETERIES.

Sooree who is believed to have been the original of Sir W. W. Hunter's "Old Missionary." The other, in a corner of the Cemetery, is the little grave of Henry, infant son of Dr. Judson by his second wife Sarah Boardman. The child's death is referred to in some pathetic stanzas by his mother who is one of America's women poets. He died on the 30th July 1841, aged 1 year and 7 months.

There are also the graves of Mr. Felix Carey, the eldest son of Dr. Carey, and Mr. Adam Gordon who was one of the earliest deacons of this Church.

CHAPTER LII.

THE OFFICERS OF THE CHURCH.

No history of any Church is complete without a reference to the Deacons *or* Elders, whichever they may be termed, for it is very rare for a Baptist Church to have both Deacons *and* Elders. They are more frequently termed Deacons *or* Elders according to the arbitrary will of a Church as many Churches seem to think the terms interchangeable. In this Church the term Deacons has prevailed except for a brief period when it pleased the Church to term its Officers "Elders" and yet strangely enough it was not long before two of them had to be designated Deacons in order to transact certain legal business.

Prior to 1906 fifty-one individuals had held the honorable position and up to that time only one had held the position twice. In 1906 seven Deacons were appointed and among them the present writer, who had held the office some years previously. Of the seven then appointed one passed away the following year. Thus there have been in all 57 individuals, who have held this position. In the early days of the Church there used to be many Indian members so Indian Deacons had to be appointed, but there have been only four such.

It is not intended to give particulars of each of the 57 Officers but the list which follows gives sufficient information to be suggestive. Biographical sketches of Nos. 12 and 13 on the list are given in Chapters IX and VIII, respectively. Obviously portraits of all the 57 could not possibly be procured. Some might be procured of those who have more recently held the position, but if only these are inserted comments might be made as to why the others were omitted. The writer, therefore, decided to insert only the portrait of the individual who held the position longest of all, *viz.*, Mr. L. Mendes. No. 19 on the List, who took a most prominent part in the work of the Church as a Deacon for close

upon 30 years, *viz.*, from 18th November 1838 to 29th July 1868, which is certainly a record in this country (if not in any other) where everything is against a long tenure of any sort of office. Below is a portrait of him as he looked about two years before his death.



PORTRAIT OF DEACON MENDES.

(By kind permission of his daughter Mrs. Derozario.)

Mr. Mendes died on 22nd May 1876 in his 69th year; this would give his date of birth as 1807. His parents would seem not to have had much of this world's goods and he was brought up as a Roman Catholic. The circumstances leading up to his conversion to the Baptist faith are not known to the present writer, but he eventually was baptized on the 30th December 1832 and became a staunch Baptist from that day. His wife was a Roman Catholic, but he did not employ any means towards her conversion, but those of a consistent nature. One Lord's Day evening, happening casually to be with her husband at the Lall Bazar Chapel she heard an eloquent discourse on the subject of the "Blessedness of the Righteous after death," which was so much impressed

on her mind that it was the means of her conversion and she in turn was baptized on the 29th November 1835. She died a few years later in her confinement, being beloved by the poorest member of the Church. After that Mr. Mendes married a daughter of the Rev. William Thomas, Missionary, who died on the 2nd January 1863, but after her death he never married again.

Mr. Mendes was the most prominent member of the Church for many years: his hand was in everything; whether as Sunday School Superintendent, or builder or repairer of the Chapel, he was the leading spirit. Eventually troubles arose and he felt compelled to resign, which he did on 29th July 1868 and withdrew from membership, but his heart was still in the Church though he ceased to attend and used to go to the Circular Road Chapel. Eventually as the day of his death approached he expressed as his dying wish that his body might be taken to the Chapel where a short service might be held and his remains removed from there to the Cemetery. This dying wish was complied with, for, although he died at Burdwan, his body was brought down to the Chapel, where the Rev. C. C. Brown conducted a service after which the body was conveyed to the Scotch Cemetery in Karya and buried in the grave of his father-in-law. There is no doubt that he served God to the best of his ability according to his light and the Last Day will reveal everything.

When young, Mr. Mendes was very anxious to acquire every kind of useful information and at that point he came across a gentleman who told him that if he would clean his boots he would teach him the art of printing. He was very energetic and painstaking in his endeavours to learn printing and then this gentleman—a Mr. Holmes—befriended him by purchasing a printing press for him to give him a start in life. After he had discharged all his liabilities to this friend for the press he started a newspaper called *The Citizen* from the 2nd January 1851. This was the first cheap daily paper of Calcutta. Mr. Mendes was its printer and publisher, and Messrs. John Newmarch, Advocate of the Calcutta

Supreme Court and Captain Francis Palmer, a son of John Palmer, the "prince of Calcutta merchants" were its Editors. This newspaper continued till 30th June 1857, when most probably it came to an end on account of the Mutiny. After the lapse of a few years, Mr. Mendes became Proprietor of *The Bengal Hurkaru and India Gazette* on 1st January 1864. He purchased the concern from the *Bengal Hurkaru Press and Co., Limited*, whose interest in the paper ceased on the 31st December 1863. When Mr. Mendes became proprietor the Editor of the paper was Mr. James Hutton. After ten months' proprietorship, Mr. Mendes' interest in the paper ceased on the 31st October 1864, when a company organised by Mr. S. E. J. Clarke, purchased the concern from him, but for the month of November 1864 he was its printer and publisher. Mr. Clarke became, from 1st November 1864, the Editor and Managing proprietor of the *Bengal Hurkaru*. After another lapse of years, Mr. Mendes started the *Indian Examiner*, as a weekly paper, in 1867. Mr. Besmeres (after he left the *Indian Daily News*, with which the *Bengal Hurkaru*, was amalgamated on the 30th December 1866) and Captain George Roe Fenwick were the Editors of the *Indian Examiner*. Messrs. James Wilson and A. J. Parker were the persons who purchased the *Indian Daily News* from Mr. E. E. J. Clarke. In 1869, Captain Fenwick converted the *Indian Examiner* into a daily paper, but it was never successful pecuniarily. The paper was stopped in 1872 on account of Mr. Mendes' ill-health.

Mr. Mendes had many years previously also started an auctioneering business, which he carried on till his death in 1876.

It is an interesting fact that Mr. Mendes' eldest son, who was educated in England, was the very first "Native of India" to obtain the L.L.D. Degree and in commemoration of that fact the late Queen presented him with a portrait of herself with her autograph. This gentleman is still living and practising as a Barrister at Jubbulpore in the Central Provinces.

The following list shows at a glance a little about each of the

fifty-seven Officers and will probably be useful for reference hereafter. In some instances, dates of death are given, which occurred years after the individual concerned severed his connection with the Church, but it has not been possible to get this information in every case.

List of Elders, Deacons and other Officers, of the Lall Bazar Baptist Church Calcutta, in chronological order.

Serial No.	Name.	Date of Appointment.	Remarks.
1	Rev. John Fountain ...	24th April 1800	Died on 20th August 1800.
2	Rev. Dr. Joshua Marshman.	Do.	Elected Co-Pastor with Dr. Carey, 6th October 1805. Died on 5th December 1837.
3	Rev. William Ward ...	1st July 1804	Set apart as Deacon on 5th August 1804. Elected Co-Pastor with Dr. Carey on 6th October 1805. Died on 7th March 1823.
4	Rev. R. Mardon ...	6th October 1805	Transferred subsequently to Goamalty.
5	Rev. J. Biss ...	Do.	Left the country on 5th January and died at sea on 5th February 1807.
6	Rev. W Moore ...	Do.	Transferred subsequently to Muniary.
7	Rev. J. Rowe ...	Do.	Transferred subsequently to Digah.
8	Krishna Pal ...	Do.	Ordained to the Ministry on 5th February 1804 ; subsequently posted elsewhere.
9	Krishna Persaud ..	Do.	Died at Berhampore on 24th July 1806.
10	Krishna Dass ...	February 1807	Ordained to the Ministry on 1st February 1808 and posted elsewhere.
11	Mr Adam Gordon ...	Proposed 18th Sept. 1809. Ordained 18th October 1809	Resigned in 1837. Died at Serampore, 17th July 1834.
12	Mr. Owen Leonard ...	Do.	Ordained to the Ministry in March 1812 and posted to Dacca in 1816 where he died on 23rd November 1848.

Serial No.	Name.	Date of Appointment.	Remarks.
13	Mr. W. Cumberland ...	March 1812	Died on 24th July 1814.
14	Mr. W. Ward (of the General Hospital), ...	Do.	No information traced.
15	Mr. E. Daniel ...	Do.	Do.
16	Sebuk Ram ...	Do.	Ordained to the Ministry on 28th August 1808.
17	Mr. James Irvine ...	19th July 1825	Resigned on 17th July 1814 on account of old age. Died on 18th December 1850.
18	Mr. Robert Gordon ...	16th January 1827	Appointed a Deacon in succession to his father, Mr. Adam Gordon. Removed to Agra in 1835 and died there on 1st April 1853.
19	Mr. L. Mendes ...	18th November 1838	Appointed Caretaker of the Chapel on 23rd March 1854. Resigned on 29th July 1868. Died on 22nd May 1876 at Burdwan in his 69th year. Buried at Calcutta.
20	Mr. John Doyle ...	Do.	Resigned on 18th August 1839.
21	Mr. W. H. Jones ...	Do.	Appointed Secretary and Treasurer. Resigned on 20th December 1838 when he proceeded to Dacca.
22	Mr. N. P. Hassell ...	20th December 1838	Appointed Secretary and Treasurer, <i>vice</i> Mr. W. H. Jones. Died in 1867.
23	Mr. E. Gray ...	10th March 1839	Appointed Secretary to the Church. Resigned in December 1844 and went to Scotland where he died.
24	Mr. J. L. Carran ...	7th August 1814	Had been appointed Collector and Keeper of the Chapel on 10th February 1842. Resigned on 31st January 1854. Died at Hope Town, near Darjeeling, in May 1873.
25	Mr. James Cartland ...	20th April 1852	Resigned in 1859 when he removed to Howrah. He subsequently left for Agra in 1873 where he died.
26	Mr. Thomas Sturgeon ...	31st January to 21st June 1854	Mr. Sturgeon only acted as a Deacon for this period. He died in Calcutta in August 1859.

Serial No.	Name.	Date of Appointment.	Remarks.
27	Mr. R. W. Chill ...	22nd June 1854	Had acted as Deacon from 31st January to 21st June 1854 and was confirmed from 22nd June 1854. Died at Calcutta on 6th February 1865.
28	Mr. William Young ..	22nd June 1854	Withdrew on 29th July 1868. Died at Bhagalpore on 28th August 1883.
29	Mr. William Thomas ...	29th July 1868	Resigned on 9th June 1875. Died at Barrackpore on 26th May 1904, aged 72 years.
30	Mr. James Derrick ...	Do.	Resigned on 25th March 1874. He subsequently joined the Methodist Church and died on 21st November 1901.
31	Mr. G. J. T. Jefferson ...	Do.	Resigned on 25th March 1874.
32	Mr. S. C. Aratooa .	5th January 1876	Elected an <i>Elder</i> of the Church on this date and Minute Secretary on 28th June 1876. Resigned on 6th August 1876.
33	Mr. Thomas Austin ...	Do.	Had been appointed Warden of the Chapel on 20th July 1864 and Treasurer on 9th June 1875. Was elected an Elder of the Church on the 5th January 1876. Was elected a Deacon for the Williams' Estate affairs, 28th June 1876. Resigned on 6th August 1876. Removed to Agra where he died on 23th November 1885.
34	Mr. W. Francis ...	5th January 1876 7th January 1877	Elected an Elder of the Church on this date. Resigned on 6th August 1876. Was elected a Deacon on this date. Resigned on 21st March 1883 and died on 11th December 1883.
35	Mr. F. P. Lindeman ...	5th January 1876 10th July 1876	Elected an Elder of the Church on this date. Was elected a Deacon for the Williams' Estate on this date. Resigned on 27th November 1878. Removed to Mussoorie, where he died on 11th April 1898.

Serial No.	Name.	Date of Appointment.	Remarks.
36	Mr. J. Gordon Robinson	5th January 1876	Had been appointed to look after the premises on 9th June 1875. Was elected an Elder of the Church on 5th January 1876. Resigned on 6th August 1876.
	Do. ...	7th January 1877	Was elected a Deacon on this date, but resigned on 26th December 1877. Died on 15th October 1893 at the age of 55 years.
37	Mr. James Callow ...	26th December 1877	No information could be procured.
	Mr. G. J. T. Jefferson (2nd term)	24th April 1878	Died on 25th June 1878.
38	Mr. W. T. Kemp ...	Do.	Resigned on 21st May 1879.
39	Mr. E. E. Wheeler ...	27th August 1879	Was appointed Treasurer. Resigned 23rd February, 1881.
40	Mr. A. N. Nicol ...	Do.	Was appointed Secretary. Resigned on 27th July 1881.
41	Mr. A. N. Tuck ...	1880	Appointed Secretary to the Church. Resigned on 4th July 1888.
42	Mr. A. L. Sykes ...	1881	Appointed Treasurer. Resigned on 4th July 1888.
43	Mr. E. S. Wenger ...	21st May 1884	Resigned on 4th July 1888.
44	Mr. J. D'Souza ...	Do.	Ditto.
45	Mr. J. W. Purcell ...	1886	Was appointed Auditor. Resigned on 4th July 1888.
46	Mr. J. H. Belchambers ...	21st November 1888	Was appointed Secretary. Died on 7th August 1904.
47	Mr. H. F. Ryper ...	Do.	Died on 15th March 1904.
48	Mr. T. H. Gelllett ...	23rd January 1889	Was appointed Treasurer.
49	Mr. H. L. Kyte ...	Do.	Was appointed Auditor.
		29th May 1889	Was appointed Treasurer. Resigned on 24th August 1893. Died on 17th October 1897.
50	Mr. S. McHugh ...	3rd July 1889	Was appointed Auditor. Resigned in 1890.
51	Mr. E. H. Pascal ...	4th October 1893	Was appointed Treasurer. Date of resignation not traced.
52	Mr. F. A. Brown ...	2nd September 1906	Was appointed Treasurer.
	Mr. E. S. Wenger (2nd term)	Do.	Was appointed Secretary.
53	Mr. N. Morris ...	Do.	
54	Mr. T. E. Alexander ...	Do.	
55	Mr. F. Sunder ...	Do.	
56	Mr. E. J. Brown ...	Do.	
57	Rev. G. C. Dass ...	Do.	Died on 19th August 1907.

EXPLANATORY NOTES.

No. 1. It will be seen from the foregoing that only 2 persons have held the office of Deacon for two terms, viz. (1) Mr. G. J. T. Jefferson and (2) the present writer. Each has been given only one serial number.

No. 2. *Miss Gonsalves* was asked on 7th February 1866 to take charge of the Accounts for 3 months and on 27th February 1867 she was again asked to take charge of the Accounts owing to Mr. Hassell's death. After May 1888 she was again asked to look after the Chapel and to take charge of the Accounts and she has been the Collector of the funds ever since.

No. 3. *Rev. G. H. Hook* was appointed on 4th July 1888 Secretary, Treasurer and Custodian of all the Chapel properties.

No. 4. *Miss Erie Belchambers* (who subsequently became Mrs Alexander) held the appointment of Treasurer from 24th August 1892 to 3rd October 1893.

CHAPTER LIII.

EUROPEAN AND OTHER MEMBERS OF THE CHURCH WHO BECAME MISSIONARIES.

THE writer has recently come across some centenary and other histories of Baptist Churches, and, one of them contained lists of the Ministers, who had been raised by the Churches named. He considered that such a list would be a fitting subject for this book as he has reason to believe that many will be surprised at the number that went forth from this old Church to preach "the good tidings" to those around them. Instead of a bare list of the names only, he purposes giving a summary regarding the work done by each.

We have already seen how Mr. J. W. Ricketts gave up a good position and good prospects with that sole object in view, and others whose names are about to be recorded did the same.

It will not be possible, however, to give a biographical sketch of each individual named, but the writer will give such information as he can in as brief a form as possible. He wishes his readers to understand that although his space is limited no omission of names or incidents is intentional. He would, however, like any such omission to be brought to his notice for insertion in a second edition should that ever be called for. The names are given in the order in which they appear in Table I- India—of the Appendices to the Centenary Volume of the Baptist Missionary Society which was published in 1892.

1. *Ignatius Fernandez*.—Details about his antecedents have already been given. He was baptized on the 18th January 1801, was ordained to the Ministry on the 16th January 1806, appointed Pastor of the Church at Dinagepore on the 27th idem, and given a letter of dismission to that Church. He worked as an Indigo Planter as well as Pastor and Missionary and was a true friend to the early missionaries. He was uncle by marriage to Mr. H.

L. V. Derozio, the Anglo-Indian Poet. He died at Serampore on the morning of the 27th December 1830, and was buried by Dr. Carey the same evening. On the 11th July 1808, he had been married at St. John's Church, Calcutta, to Miss Amelia Derozio and Mr. M. Derozio and Rev. W. Ward signed as witnesses.

2. *Felix Carey*.—He was the eldest son of Dr. Carey and was baptized on the 28th December 1800, at the age of 15 years. He was appointed by the Baptist Missionary Society in London as a missionary on the 5th October 1802, and was called to the Ministry on the 13th November 1807, when a separate Church was formed for Rangoon of those who were about to proceed there. He set sail for Rangoon in company with the Rev. John Chater on the 29th November 1807. His career as a Missionary ceased upon his removal from Rangoon in July 1813, when he took up secular work to the grief of his father. He came to Bengal as the ambassador of the King of Burma, after a few years, but, as he incurred the wrath of the latter he could not return to Rangoon. He then led a wandering life on the Eastern frontier of Bengal for 3 years under the Raja of Tipperah after which he returned to Serampore and from that time till his death he labored in conjunction with his father. He died eventually at Serampore on the 10th November 1882, aged 36 years. This would give the year of his birth as 1786. He was the author of the following works:—

A Burman Grammar.

A Burman Dictionary, in manuscript

Part of the Burman New Testament

A Pali Grammar with a Sanscrit translation, nearly finished at press. Vidhyadhar Vulee, or Bengali Encyclopædia, in octavo with plates.

A work on Anatomy.

An English-Bengali Dictionary, in the press, edited by him and Sree Ram Coomul Sen, the father of Keshub Chunder Sen.

A work on Land in Bengali, not finished, in press.

Translation into Bengali of an abridgement of Goldsmith's History of England, printed at the Serampore Press, for the School Book Society.

The Pilgrim's Progress, translated into Bengali and printed at Serampore.

A Translation into Bengali of a chemical work by the Rev. John Mack, for the students of the Serampore College. This was partly brought through the Press.

A Translation into Bengali of an abridgement of Mill's History of British India, for the School Book Society, in the press.

A Translation into Bengali of Goldsmith's, Vicar of Wakefield.

He had been for years assisting his venerable father in various Biblical translations for which he was peculiarly qualified, as he came out with his father to India, when quite a lad and was undoubtedly the best Bengali scholar among his countrymen, especially in his knowledge of the idioms and construction of that language. In the midst of these labors and this usefulness he was prematurely cut off. It is a singular coincidence that Krishna Pal, who was baptized on the same day as Felix Carey had died only a few months before at Serampore. His widow subsequently married the Rev. Jas. Williamson, "the Old Missionary," whom she survived.

3. *William Carey, Junior.*—He was the second son of Dr. Carey. He was born at Moulton in Northamptonshire on the 22nd June 1787, while his father was Pastor of the Baptist Church there. He was, therefore, six years of age when his father started for India: It is not intended to give full details of his spiritual experiences leading up to his baptism on the 3rd April 1803, at Serampore, by his father along with two native converts. One of these was Saduk Shah who singularly enough died in the same year as Mr. Carey, *viz.*, 1853, but at the age of 88. This latter person was the father of Goolzar Shah as already stated. There is an interesting biographical sketch of "Mr. Carey of Cutwa" as he was generally known, by Rev. C. B. Lewis in the *Oriental Baptist* of 1853. In it Mr. Lewis gives extracts from

two letters written by Mr. Chamberlain to Mr. Carey to encourage him in his work. One is dated 31st December 1810 and the other January 1811. The writer possesses the original of the former, which contains a great deal more than is extracted by Mr. Lewis, but in lieu of the latter he has one dated, 4th February 1811, written a few days after he had started for Agra. Mr. Carey died at Cutwa on the night of 3rd February 1853, at the age of 66, and was buried there the next evening by the Rev. J. Williamson. Mr. Lewis states that he was remarkable for his ability in the use of the of the Bengali language. "He spoke it idiomatically, and was an excellent preacher to the heathen. He was also very diligent in the preparation of books in that language, though comparatively little that he wrote in it had been printed. His manuscripts, some of which are extensive, are preserved and it is probable that at least a few of them will be hereafter published."

There is a portrait of him in Mr. Colesworthy Grant's "Lithographic sketches" which may be seen in the Imperial Library, Calcutta.

4. *Garapiet Chater Aratoon.*—He was received into the Church by the Serampore Missionaries, on the 5th May 1808 and was set apart to the Ministry by prayer and the laying on of hands at Calcutta on the 18th October 1809, and dismissed to the Jessore Church. He labored in that District till 1812, when he was selected to start Mission work at Surat. Having been immersed as an infant in the Armenian community the Missionaries thought it necessary to refer to the Committee of the Society in London the question as to whether he should be immersed as a believer and the Committee decided that he should be so immersed. He was accordingly immersed on the 26th September 1812, by Mr. Ward at Serampore in the river opposite the Mission House as he was about to proceed to Bombay to start the Mission at Surat. It took time in those days to get a reply from England, as already pointed out in the Introduction. He embarked for Bombay in November 1812, where he arrived on the 19th of December and

in course of time reached Surat. He remained at Surat till 1817 when he had to leave under remarkable circumstances as he refused to take an oath. He returned to Serampore in September of that year and was posted to Calcutta where he labored till his death on the 24th November 1857, at the age of 76. This would give the year of his birth as 1781.

5. *John Peter* (or, Peters) ---Was received into the Church by the Serampore Missionaries on the 5th May 1808, but, for the same reason as that given in the case of Mr. C. C. Aratoon, he was not baptized till the 7th March 1813, by Mr. Ward at Calcutta. He had, however, been set apart for the Ministry by prayer and the laying on of hands at Calcutta on the 18th October 1809, and was sent down to Orissa to start work there. He was the means of the conversion of several British soldiers and among them Mr. W. Smith, who became a Missionary on 1st October 1814, and labored for many years at Benares from 15th February 1817, where he died. He retired from the Mission in 1820, it is understood under somewhat painful circumstances, but did not live long after his retirement. Dr. Sutton of Cuttack, made the following remarks in the postscript of a letter, which he wrote on the 14th August 1851 to the *Oriental Baptist*.

"I have read John Peter's Journals repeatedly with interest, indeed I may say of the *Periodical Accounts* generally, that we have no more interesting or instructive missionary documents extant. It has often occurred to me, it would be doing all coming generations of missionaries good service to select and publish a volume of extracts relating to these pioneer labors of the Serampore Missionaries and their co-adjutors for the first twenty years of the present (19th) Century. I commend this suggestion to those who have a right if they choose to act upon it."

It is, perhaps, not too late even now in the 20th century to publish selections from old Missionary records on lines similar to the selections of Seton-Karr and Sandeman from the *Government Gazette* or the Rev. Jas. Long from the unpublished records of Government.

6. *C. B. Cornish*.—He was born in Devonshire and educated

near Exeter. He was baptized on the 29th July 1810. He consented to accompany the Rev. W. Robinson on his Mission to Bhutan and left Serampore with him on the 29th October of that year, arriving at Barbaree on the 29th January 1811. He underwent a terrible experience three days after his arrival there when he and his wife lost their lives, the details of which have already been in the biographical sketch of Mr. Robinson. With the concurrence of the Serampore Missionaries he took charge of an Indigo concern in November 1811 and in consequence removed to Naseebgunj in the neighbourhood of Dacca, where he endeavoured with the aid of a Native Preacher, named Bhagvat, to make the Gospel known. The date of his death has not been traced.

7. *Henry Peacock*.—He was baptized on the 26th November 1809. He was at the time a Teacher in the Upper Orphan School, but was dismissed when baptized. He was put in charge of the Benevolent Institution from February 1810. After that he accompanied Mr. Chamberlain to Agra, where he remained till 1816 when he returned to Calcutta to again take charge of the Benevolent Institution till the arrival of Mr. Penny in February 1817. In January 1818 he went to Chittagong and after a while began work among the Mughls. He came to Calcutta in 1820 on a visit on his way to Serampore only three weeks before his death. He had obtained from Serampore a supply of books to take back with him and when about to start for Chittagong was seized with a fever, which carried him off in 9 days. He died at Calcutta on the 27th November 1820. He is stated to have been a man of a meek and peaceable spirit who uniformly adorned the Gospel wherever he lived.

8. *Aratoon Petrus*.—He was baptized on 30th June 1811 at Calcutta by Mr. Ward. He joined the Mission in 1812, and was posted to Jessore, when Mr. Aratoon was sent to Surat. After laboring zealously in Calcutta he is shown as having retired in 1820. The date of his death has not been traced.

9. *Domingo D'Cruz*.—He was converted from the Romish faith through a sermon preached by Dr. Carey, and was baptized at Calcutta by Mr. Ward on the 5th December 1812. He remained for some years a private member of the Church, but was actively engaged in seeking the spiritual good of the natives in Calcutta while supporting himself in a secular situation. His conduct and talents, however, pointed him out as suitable for the high trust of a missionary so he was called to the Ministry and sent to Midnapore in September 1818, where he remained till the middle of 1823. He had been very successful at first, but at the end having met with considerable opposition in his general labors, he asked to be removed to a more promising field. It was at first intended to place him near Chandernagore as a preacher of the Gospel and to have charge of a circle of native Schools, but Mr. Ward's death on the 7th March of that year made it necessary to retain him at Serampore where for 2 years he labored abundantly in preaching, etc. At the commencement of 1825 as his labors were no longer required at Serampore and Mr. Leonard at Dacca was anxiously desiring a colleague to superintend his native schools and for Mission work generally, Mr. D'Cruz readily consented to go to Dacca. He arrived at Dacca on the 8th February 1825 and was abundant in his labors, but eventually died on the 5th March. No year is stated in Carey's book, but it was most probably 1827, which is the year given in the Centenary Volume Table. He is stated to have been a man of fervent piety, energetic in his labors and hardy and patient of fatigue and one who intimately knew and prized his Bible.

He should not be confounded with another Mr. Domingo D'Cruz, who had been baptized by Mr. Leonard at Dacca and who accompanied Messrs. Peacock and Leonard to Chittagong in August 1819 for the purpose of devoting himself to the instruction of the Arracanese.

10. *J. C. De Bruyn* (or DeBruine).—He was baptized on the 27th January 1811 at Calcutta. He owned a shop in the

Tiretta Bazar by which he supported himself and used to labour gratuitously in Christian work. He took the services at the Chapel in turn with Mr. J. T. Thompson, another member, and when he did so he always preached in Portuguese. He was engaged by the Serampore Missionaries, in October 1812, for work in Chittagong as they thought he appeared likely to be useful. He was greatly blessed in his labors among the Mughls and a Church was soon organized.

One interesting incident, which is on record in the *Periodical Accounts* must be mentioned so that it may not slip out of sight. It is this:—

“On the 25th (June 1816), three Burmans from Arakan called, and two days after, a French Officer, in the service of the Arakan *raja* visited him. On the 30th the Officer brought three *Jumendars* from Ramoo. Brother DeBruyn explained the Word from the Portuguese New Testament, and the Officer gave the meaning to the *Jumendars* in Burman. On the first of July the French gentleman, with his Latin New Testament in his hand, and DeBruyn with his Portuguese one, carried on a long conversation. After staying for six days from morning till evening with DeBruyn, the French gentleman took leave, but promised to return in September, with the *raja's* permission, and take him to Arakan to instruct his wife, and the natives, in the doctrines of Christ.” Nothing can be traced, however, showing that this French officer came again in September.

Unfortunately Mr. DeBruyn's career was suddenly cut short in the prime of life and in the midst of his usefulness.

The details are thus described by Rev. C. B. Lewis in his article on the mission in Chittagong in the *Oriental Baptist* of 1854:—

“In the year 1817, Mr. DeBruyn's labors were terminated in a very tragical manner. Beaudry, the young man he had received into his family, and whom he had regarded as a son, had for some months given him cause for serious complaint. He was the son of an English skipper, who had grown up among the Natives. His early promise of Christian usefulness had been belied by conduct inconsistent with the Gospel and at length in October, after he had been rebuked with some asperity, he caught up a knife and savagely stabbed his benefactor.

The wound was mortal, but Mr. DeBruyn lingered some hours, and employed his last strength in writing a letter to the Judge of the Court, extenuating the unhappy young man's guilt and recommending him to mercy. Nearly all the European residents of Chittagong testified their esteem for the deceased missionary by following him to his untimely grave, and felt deep regret on account of his sudden removal from the scene of his labors." Mr. Lewis added the following footnote to the above: "Beaudry was sentenced to imprisonment for life in irons. After having been imprisoned for sixteen years he presented a petition to the Sudder Nizamut Adawlat and was set at liberty. He survived his liberation only a short time, and afforded much ground for hope that he died trusting in the Redeemer."

The exact date of this tragical event has not been traced, but his widow survived until the 14th February 1851. She is generally supposed to have been of French extraction.

11. *Owen Leonard*.—As a full biographical sketch has been given of him in Chapter IX. there is no need to repeat the details in this place.

12. *Lauchlan Mackintosh*.—He was baptized by Mr. Ward at Calcutta on the 31st May 1812. He gave up an appointment with good prospects in a Government office, at Calcutta, to devote himself to the Lord's work. Towards the end of 1812 he was accepted as a missionary and sent up to Agra to assist Mr. Peacock. In February 1816 the Serampore Missionaries appointed him to the work at Allahabad on a salary of Rs. 40 a month, which he accepted so as to give himself up wholly to the cause of Christ among the heathen. He retired from the Mission and died at Monghyr on the 10th of August 1858 at the age of 83. This would give the year of his birth as 1775.

13. *J. T. Thompson*.—He was baptized by Mr. Ward at Calcutta on the 28th July 1811. He gave up an appointment with good prospects in the Office of the Military Auditor-General at Calcutta to devote himself to the Lord's work, although that Officer tried hard to dissuade him from it. He used frequently to take the services in the Chapel in turns with Mr. DeBruyn, but he preached in Hindustani while Mr. DeBruyn preached in Portu-

guese. He is stated to have preached at the Chapel in the morning on Sunday the 26th January 1812 to a very large congregation. On the 8th April 1812 a separate Church was formed for Patna, comprising Mr. and Mrs. Thompson, his mother, John D'Silva and Rozia D'Rozario, but before leaving he had started work at Barrackpore, several persons belonging to the Regimental Band being desirous of religious instruction and one person having promised the use of his house. A letter of instructions was addressed to him by the Missionaries and the party started for Patna on the 28th April 1812, arriving there on the 31st May. This gives some idea of the difficulties of travelling in those days and the time involved, to which reference has been made in the Introduction. In the September following he met a young Nawab and began conversing with him, when after a while the young man expressed a great desire to have a New Testament in Persian, but as Mr. Thompson did not happen to have one with him just then, he sent it to him the next day and it was gladly received and, on learning his name, he found that he belonged to the family of Suraja Dowlah of Black Hole fame. His name was Mahuzmed Koolee Khan, but unfortunately this name does not appear in the geneological table in the *Musnud of Murshidabad*, perhaps because the latter does not go down far enough. Mr. Thompson labored at Patna for several years, but was transferred to Delhi in 1818 when that station was formed. Here he died on the 27th June 1850, in his 61st year, this would give the year of his birth as 1790. He was the best Hindi scholar of his day. There are so many interesting incidents recorded in his Journals in the *Periodical Accounts* that it would be a good and useful thing to publish a collection of extracts from them in accordance with the suggestion of Dr. Sutton in regard to such matters, as stated in the account of Mr. John Peter. One such incident will be given presently, but there is a still more interesting incident about Mr. Thompson himself, which is on record in Dr. Smith's biography of Dr. Carey in regard to a Bible which he gave to an Afghan at

one of the Hurdwar *melas*, but which nobody knew anything about until it was unexpectedly produced before Sir Herbert Edwardes thirty years later.

The following is the incident referred to: it is extracted from Dr. George Smith's biography of Dr. Carey:—

"In that portion of his career which Sir Herbert Edwardes gave to the world under the title of *A year on the Punjab Frontier in 1848/49*, and in which he describes his bloodless conquest of the wild valley of Bunnoo, we find this gem embedded. The writer was at the time in the Gundapoor country, of which Kulachi is the trade centre between the Afghan pass of Gawalari and Dera Ismail Khan, where the dust of Sir Henry Durand now lies:—

A highly interesting circumstance connected with the India trade came under my notice, Ali Khan, Gundapoor, the uncle of the present chief, Gooldad Khan, told me he could remember well, as a youth, being sent by his father and elder brother, with a string of Cabul horses to the Fair of Hurdwar, on the Ganges. He also showed me a Pushtoo version of the Bible, printed at Serampore in 1818, which he said, had been given him, thirty years before at Hurdwar by an English gentleman, who told him to take care of it, and neither fling it into the fire nor the river: but hoard it up against the day when the British should be rulers of the country. Ali Khan said little to anybody of his possessing this book, but put it carefully by in a linen cover, and produced it with mystery, when I came to settle the revenue of his country, thinking that the time predicted by the Englishman had arrived. The only person I believe to whom he had shown the volume was a *Joollah*, who read several passages in the Old Testament, and told Ali Khan, 'it was a true story and was all about their own Muhamudan prophets, Father Moses and Father Noah.' I examined the book with great interest. It was not printed in the Persian character, but the common Pushtoo language of Afghanistan, and was the only specimen I had ever seen of Pushtoo reduced to writing. The accomplishment of such a translation was a highly honorable proof of the zeal and industry of the Serampore Mission."

The missionaries made this (Hurdwar), like most pilgrim resorts, a centre of preaching and Bible circulation, and doubtless it was from Thompson, Carey's Missionary at Delhi, that this copy of the Pushtoo Bible was received. It was begun by Dr. Leyden and continued for seven years by the same Afghan man, under Carey in the Arabic character.

Here is another interesting incident of a similar nature. Mr. Chamberlain went from Delhi to Hurdwar in February 1814, where there was a great assembly. Multitudes of Sikhs were present, and, he says, it was very pleasing to find many who could read. He preached in Hindi, which all seemed to understand, but he found it difficult to understand the Sikhs when they spoke to him. His one regret was that he had no Pushtoo and Persian Gospels, or he would have been able to have sent some into Persia and Candahar, so he was not the individual who had given away the Pushtoo Bible referred to in the foregoing incident. Well in November of that same year when Mr. Thompson was near Digah a Sikh from Hardwar showed him a Gospel of Matthew, which he said he had obtained from Mr. Chamberlain. He stated moreover that when he attempted to read it to his friends they got angry, and threatened to turn him out of caste, but knowing the worth and excellence of its contents in which a gracious and Almighty Saviour is revealed, he had hitherto disregarded, and was still determined to disregard, all that they said to him on the subject. Mr. Thompson then asked for the loan of it for a few days to make copies of it, but the Sikh said it was his resolution not to part with it for half an hour out of his sight. Mr. Thompson added "I encouraged him to confess the Redeemer before men and to look to Him alone for Salvation."

Mr. Thompson's widow and two daughters were murdered in the Mutiny at Delhi, on the 11th May 1857, and the following is the pathetic tablet in the Old Cemetery by the Post Office, Delhi:--

"In memory of Mrs. Sarah Thompson, relict of the late Rev. J. T. Thompson, and of Elizabeth and Grace her daughters, who were all basely murdered by rebel Sepoys on the 11th of May 1857. Though thus cut off by violence, they were still dear to Him who for sinners died the most cruel of deaths. 'Precious in the sight of the Lord is the death of His saints.'"

14. *William Thomas.*— He was baptized at Calcutta on the 25th August 1811, and in the Circular Letter of December 1812 it was stated that he had continued to work for the Lord and the mis-

sionaries hoped that it would be with much success. From the 15th February 1813 he took up the work of itinerating on the bank of the river, from Cutwa to Saugor as the missionaries had not time to do so, and in May they sent him to reside for a month or two in Jessore to try the effect of his labors in those parts. He labored on in Jessore for many years, but was received back into this Church from the 18th January 1831 and while attached to this Church he had the oversight of the work in the villages and from the 17th February 1839, he and all the native members were given letters of dismission to form a Church for themselves. He continued thus to labor until his death on the 6th December 1870, aged 75. This would give the year of his birth as 1795.

15. *Jabez Carey*.—He was the third son of Dr. Carey, and was born in England, so came out as a child with his father to this country. He was baptized on the 22nd January 1814. In June 1813, Mr. William Byam Martin, the British Resident at Amboyna, submitted to the Governor-General a scheme for improving the system of education in the Spice Islands, and, as he had been a student of Carey's in the College of Fort William, he suggested that the Serampore missionaries should be invited to send some of their number to engage in the superintendence of these Schools. The suggestion thus made was acted upon by the Government, who intimated to the missionaries that they would afford every encouragement to those who might undertake the task of superintending the education of the Christian inhabitants of those islands. This overture from the Government was very remarkable coming so soon after the attempt to prevent Mr. Robinson settling in Java and the actual deportation of Mr. Johns to England. Mr. Jabez Carey offered himself and he was without delay made ready and solemnly set apart for the work. As he had grown up he became a great help to his father, and when a pupil at School at Serampore, he mastered the Chinese language in which he became very proficient. He left Calcutta on the 26th January 1814, in one of the Company's vessels for Amboyna, where he arrived

on the 6th April and was most cordially welcomed by Mr. Martin who, however, was disappointed that no other missionary had accompanied him. Here Mr. Carey studied the Malay language and made rapid progress in the acquisition of it. He commenced his duties of Superintendent of the Schools as early as possible. A Central School was established after 3 months under his own care, and, within a year, he was able to preach in the Malay language. As the result of the representation made by the Serampore missionaries to the Society at Home, Mr. Trowt was sent out to labor as Mr. Carey's associate; he, however, settled at Java instead. Mr. Carey's management of the Schools gave great satisfaction to the Resident, who did his utmost for the religious benefit of the people and used his best endeavours for the support of a Bible Society, of which Mr. Carey was the Treasurer. In October 1815, Mr. Carey was appointed Second Member of the College of Justice at Amboyna. He translated some books into Malay. One pleasing result of his influence was seen in the case of Mr. J. W. Ricketts, a clerk in the service of the Government, who had cordially welcomed the arrival of Mr. Carey. After a few months Mr. Ricketts determined to devote himself to the promotion of the Gospel. In March 1817 Amboyna was given back to the Dutch, and the Dutch Governor knowing Mr. Carey's worth re-appointed him to the Offices he had previously held and his influence was exerted very advantageously in favor of the Dutch Government to quell serious insurrections among the natives and was suitably acknowledged by that Government. Jealousies arose, however, against Mr. Carey, who was allowed only to preach to the Mahomedans and Chinese. He proceeded to Java to obtain permission for Baptist missionaries to be allowed to join him, but, as no prospect of this was held out, he resigned his appointments and came back to Bengal where he arrived in July 1818.

Prior to Mr. Carey's return the Governor-General, the Marquess of Hastings, after the Pindari war was over, wrote to Serampore about a scheme he had in mind for the establishment of

Schools in Rajputana and told the missionaries not to think over it till he could see them. He returned to Calcutta on the 23rd July 1818, just about the very time that Mr. Jabez Carey came back from Amboyna. The Marquess frequently discussed his proposal with the missionaries and as Mr. Jabez Carey whom he had encouraged to go to Amboyna five years before, was available he was recommended to Lord Hastings as a suitable agent for the Rajputana schools and he was duly accepted. He attended the Benevolent Institution at Calcutta to study the Lancastrian system of tuition, which Mr. Penney had introduced in 1817, and, towards the close of the year, he proceeded to Ajmere, where he passed many years in the superintendence of the schools among that wild and distracted population.

When the Marquess wrote to the Missionaries in 1818 he at the same time presented them with a sum of six thousand rupees for the purpose of defraying immediate expenses. Six months elapsed after Mr. Carey's arrival before a single school could be established in consequence of the difficulty of procuring teachers and of conciliating the inhabitants who scarcely felt the value of schools and felt a degree of distrust because of their being offered to them by an European. When these apprehensions subsided 3 or 4 schools were opened and in 1822 Government assigned an allowance of Rs. 300 a month to Mr. Carey for their support. The scholars were few in number as the schools were not appreciated, which might perhaps be accounted for by the fact that Mr. Carey had introduced the Holy Scriptures as School Books in his course of instruction. This measure was reprobated by Government, who required of Mr. Carey that he should discontinue the use of religious books calculated to excite alarm with regard to his motives lest the benefits expected from the Schools should be suddenly lost. Whether due to this prohibition or not the fact remains that within twelve months after, seven schools attended by about 300 children, were in operation and Mr. Carey submitted applications for the formation of more (Appendix 8 to Lushington "Institutions)."

He rejoined the Church on the 10th September 1837. When the Serampore Mission broke up he took up an appointment under Government as a Sessions Judge on a salary of Rs. 700 a month and held the appointment some years, but eventually gave it up under the following circumstances. On one occasion a murder case was brought before him. It was a very clear one, but as he felt he could not send a soul to perdition were he to sentence him to be hanged he resigned his appointment. What he next did has not been traced, but as a lay member of the Church he made himself very useful and was quite an acquisition to the Church and everyone looked up to him as a father in Christ. He was always very humble, which was a prominent feature of the Carey family at that time. He loved the house of God and was never absent, no matter what the weather was. The Rev. James Thomas used to feel very happy whenever he had the opportunity to introduce him to new missionaries and others as the son of Dr. Carey. He loved to think that one of the sons of that good man was living and that he was a member of the Church which the good Doctor was instrumental in forming. Eventually, however, he joined the Circular Road Church. He died on the 13th May 1862 at the age of 69 and is buried in the Scotch Cemetery. His age at the time of his death would imply that he was born in 1793.

16. *J. Hart*.—He was baptized at Calcutta by Mr. Eustace Carey in May 1816, and after that spent a few months in Serampore studying the Bengali language and endeavouring to make himself more fully acquainted with the Scriptures. He was sent in October 1817 to Cutwa to assist Mr. William Carey, Junior, and arrived there on the 28th of that month. He is shown in the Centenary Report of the Missionary Society as having retired the same year, possibly he felt himself unqualified for the work, for he stated as much immediately after arriving at Cutwa. Mrs. Hart seems to have survived him some years, but the date of Mr. Hart's death has not been traced.

17. *J. W. Ricketts*.—A biographical sketch of him having been already given in Chapter XIX there is no need to repeat the details in this place.

18. *John Christopher Fink*.—The facts about to be narrated have been ascertained from the following:—

1. The Rev. C. B. Lewis' article on the Mission at Chittagong in the *Oriental Baptist* of November 1854.

2. The biographical sketch of the Rev. J. C. Fink in the *Oriental Baptist* of October 1856 signed .:

3. *Among the Mughls*, or, Memorials of the Rev. J. C. Fink, missionary to Arracan, by the Rev. Robert Robinson, Calcutta, printed by Daniel Ghosh at the Light Press, 1871.

4. Mr. B. Aitken's article on the above, entitled "In Arakan a Century ago," which appeared in the *Calcutta Review* of April 1907.

5. *In Memoriam*.—Emily Louisa Robinson.

His full name is given above. In Dutch the surname would be written *Vink* and, in the old books relating to the mission in his country it is printed *Finks*. No letters or Journals, it is stated, were left behind by him.

He was born in the Island of Ternate, the chief of the Molucca group, on the 10th November 1796. His father Dirk Vink, a native of Amsterdam, was appointed about 1784 by the Dutch Government to the office of Commandant of Ternate, being a Lieutenant in the Dutch Army. Here he married in 1785 the eldest daughter of Henrick Jansen, a merchant of Amsterdam. After a lengthened residence in Ternate Vink went as Dutch Resident to one of the Celebes Islands where he remained till the successes of the French revolutionary army in Holland compelled the surrender of the Dutch possessions in the Eastern Archipelago to France. Here he seems to have died in 1803, and after his death his widow returned with her family to Ternate, where she lived for three years till her death, when the home was broken up. Young Fink quarrelled with his elder

brother and made his way in an English Ship to Amboyna. There Dr. Babington, who had known his father, took charge of him and employed him as an apprentice and assistant. After that he went to Manilla, and, in 1810, to Batavia, where he studied medicine for a year under a Dr. Hodgson. The following year he obtained an appointment as assistant apothecary in the Dutch Hussars which had been retained in English service after the capture of Java from the French by the expedition sent down by Lord Minto. Soon after the capture of Java a small force had to be sent against Banca and Palimbang in the Island of Sumatra under Colonel Gillespie and part of the force consisted of the Dutch Hussars and Assistant Apothecary Fink, at the age of 19, had to accompany them and was severely wounded in a skirmish. Soon after he was seized with malarial fever. The force returned to Batavia after deposing the Sultan and placing his brother on the throne. A few months after their return Fink and his regiment were sent out under the same Commanding Officer to the rescue of a Native Chief whose son had rebelled and usurped the Government. The father was re-instated and the son was brought as a prisoner to Batavia. In 1814 Fink began to learn English and began attending a Sunday service for soldiers conducted by the Rev. W. Robinson. He was careless and thoughtless, but one day happened to step into this Baptist meeting-house where a service was being conducted by Mr. Robinson. Mr. Robinson's text that day was "Turn ye, turn ye, why will ye die?" and the words and discourse so impressed the young man that he could not turn his thoughts away from them. He took to visiting Mr. Robinson, and in course of time, not only received the Truth but desired to devote himself as a Missionary to the heathen. Mr. Robinson accordingly sent him up to Serampore for instruction. He liberated the 14 slaves he owned, resigned his appointment in the Hussars and sailed for Calcutta as Medical Assistant with a Detachment of the 78th Regiment at the end of 1816. He arrived at Calcutta on the 3rd January 1817 and that very evening came to the Lall Bazar Chapel. He was baptized

by the Rev. John Lawson at the Chapel on the 23rd February 1817. On the 17th September of the same year he married Miss Mary Cytano, who is stated to have been a member of this church, but the date of her baptism has not been traced; Mr. Robert Robinson says that he left no memoranda of his four years' residence in Calcutta, but it is known that soon after he joined the Church, desiring to be useful to the heathen around him he applied himself to the study of Bengali and when the Church formed a Missionary Society within itself he was one of the seven young men who offered to labor gratuitously among the heathen near them as they could find opportunity. He obtained employment in a mercantile office in Calcutta and diligently improved his English. He displayed much zeal in talking with the Baboos at every chance, superintending a native School on the Howrah side of the river and preaching in the villages round. When Mr. Peacock's funeral sermon was preached on 3rd December 1820, Mr. Fink finding his mind deeply impressed with the state of the Mughls, went to Dr. Marshman and declared his willingness to go and live among them with his family. Dr. Marshman desired him and Mrs. Fink seriously to weigh the matter with earnest prayer to God and speak to him again if he continued in the same mind. This he did a fortnight after, declaring to him Mrs. Fink's earnest desire thus to devote herself to the service of her Redeemer. His offer was gladly accepted and on the 10th January 1821 he was solemnly set apart to the work, but no account has been traced of the Ordination service. In a few days he and Mrs. Fink were on their way to Chittagong. When he offered himself to the Serampore missionaries the zeal he had manifested in seeking the spiritual welfare of the heathen in and about Calcutta marked him out as an instrument prepared by God for his subsequent life as a missionary and that is why they accepted him so readily and sent him off at such short notice. Shortly after his arrival at Islamabad (the old name of Chittagong) he paid a visit to the Mugh Churches and was received with the utmost affection by the converts in whose midst he resolved to live as much

as possible. He applied himself at once to the study of the Mugh and Burman languages and could very soon preach intelligibly to the people. He even gave attention to Pali. On making careful enquiries as to the number of Church members he found there were only 93. On the 4th July 1823 Mr. Coleman died of jungly fever after only one year's stay in the country, and the following month he himself was brought to the brink of the grave, but mercifully recovered.

In 1824 war broke out and the Burmans crossed the frontier. In May an engagement took place at Ramoo when a force of 500 sepoy with several English officers was surrounded and cut up by a force of some ten thousand Burmans. The Mughls fled in consequence from their settlements and most of the converts went to Chittagong. Unfortunately Mr. Fink had to leave Chittagong at this time owing to illness but Mr. Johannes remained. In January 1825, however, Mr. Fink returned among them. When the British took possession of Arracan the Mughls returned to their frontier homes and Mr. Fink resolved to go with them, and founded a settlement on an Island near Akyab called Fink's Bazar. The work in Arracan prospered and the need arose for more labourers, but the Serampore missionaries were short of money owing to the failure of the Agencies in which their funds had been placed, and all the assistance they could give was to send his eldest son, who had been a student in the Serampore College for the school at Akyab. This relief was however, not sent till the close of 1835, but after this the resources of the missionaries were so crippled that for months Mr. Fink and his assistants were left without their pay and were in very straitened circumstances. The only means of support afforded to him for eight months was Rs. 70 or 80 a month which he used to receive in the way of a percentage allowed him by Government for collecting the revenues of the town of Akyab, *i.e.*, he was Tax Collector, and with this he had to support a wife and 9 children—yet he never murmured. It was in these straitened circumstances that his mastery of the

Burmese language and intimate acquaintance with the character and manners of the people induced the Commissioner of Arracan to offer him an appointment under himself as a Fiscal Officer on a salary of Rs. 400 a month, which he nobly refused although he had been living for several years in abject poverty.

In 1833 Mr. Fink had paid a visit to the Lushai Hills and in 1836 he rendered his greatest service to Government by nipping in the bud a projected rebellion in Arracan. He resigned his connection with the Serampore Mission in 1837 and left Arracan. In 1839 the Baptist Missionary Society assumed responsibility for Chittagong and Mr. Fink was re-appointed in charge. He would willingly have returned to Arracan but that field was made over to the Baptist Board of Missions and Mr. Kincaid took charge of it on their behalf in 1840. Going back to Chittagong he continued to labor there with Mr. Johannes among the Bengalis until 1846 when he was compelled to leave it owing to repeated and very severe attacks of fever and gout. On returning to Bengal he took up his residence for a time at Serampore and thence removed to Entally where he died on the 10th September 1856 in his 60th year having been connected with the Missionary Society for over thirty-five years. He had been a doctor, soldier, magistrate and missionary as circumstances required. His widow followed him to rest five years afterwards and both lie buried in the Lower Circular Road Cemetery. It is stated that his spirit was most patient and his temper most placid; that he was distinguished through life by his artlessness, being an Israelite indeed in whom was no guile.

19. *Conrad Christopher Rabeholm*.—He was baptized on the 16th June 1825, i.e., ten days after the Rev. W. Robinson took over sole Pastoral charge of the Lall Bazar Church. He joined the Mission in 1829 and worked in the villages till 1836, when he retired. He subsequently took up service under Government and died on the 7th December 1840, aged thirty years. He is buried in the Scotch Cemetery. His age at death would imply that he was born in 1810.

20. *Henry Boddy*.—He was received by letter from Cuttack on 16th March 1830. He had charge of the Benevolent Institution for some months in 1830 and was dismissed to the Church at Patna on the 14th June 1831. He labored long as a Missionary there, but the date of his death has not been traced.

21. *Alexander Burgh Lish*.—He was baptized on the 26th April 1829. In 1832 he joined the Mission and was sent up to Cherrapoonjee. He was ordained as a Missionary on the evening of the 26th December 1833 at the Chapel. The Rev. J. Lecchman commenced the service, the Rev. J. Mack offered the Ordination prayer and the Rev. W. Robinson, the Pastor of Lall Bazar (who was his step-father,) delivered the charge. Several Khasias, who had come down specially from Cherrapoonjee for the occasion were present and the service was deeply interesting. When the Serampore Missionaries gave up Cherrapoonjee Mr. Lish removed to Agra where he was for some years the beloved pastor of a Church and where he died on 14th October 1852 very suddenly of apoplexy and was buried by Mr. Smith of Chittaura on the morning of the next day.

22. *Francis DeMonte*.—He was baptized on the 29th May 1825 and dismissed to the Circular Road Church in October 1832. He joined the Mission in 1833 and died on the 29th March 1859.

23. *William Robinson (Junior)*.—He was baptized on the 30th September 1832. He joined the Mission in 1836, but retired in 1837 as the Serampore Missionaries could not support him. In consequence he joined the Education Department in Assam and became known as "the Historian of Assam." He died on the 26th August 1863.

24. *John Chamberlain Page*.—He was born at Monghyr on the 28th November 1822 and was baptized there by Rev. A. Leslie. He was received by letter from Monghyr on the 26th September 1841 and assisted in the vernacular Schools carried on by the Church. He was ordained to the Ministry at the Chapel on the 26th December 1843. He joined the Mission, however, in 1841.

He was placed in charge of the South Villages and given a letter of dismission to the Narsignarchoke Church on the 9th March 1847. He labored at Calcutta, preaching in Hindustani and English; then in the 24-Pergunnahs; then he was stationed at Budge Budge, preaching from Calcutta to Gunga Sagor: next at Calcutta, teaching and preaching in Bengali, Hindustani and English in the city and suburbs. In 1848 he was transferred to Backergunge. His health failing, in December 1859 he went to England, returning to Barisal in February 1862. In 1865 he went to the Australian Colonies; and was enabled to establish three Missionary Societies, and, returning in 1866, to put Agents into two Districts in Bengal. Health again failing he went to Simla in 1867 and to Darjeeling in 1868. He then travelled in Independent Sikkim. After that he re-visited England to recruit his health, and returned in January 1875. He was stationed at Darjeeling until 1876, when he retired and proceeded to England, where he died on the 22nd November 1894 aged 72. Unfortunately he had been a mental wreck for several years preceding his death.

25. *John Robinson*.—A biographical sketch having already been given of him in Chapter XXXVIII there is no need to repeat the details here.

26. *Angus McKenna*.—He was born at Moulmein on the 29th December 1833, where his father was Garrison Surgeon at the time. His father, however, subsequently rose to be Inspector-General of Hospitals, Madras Presidency. When only three years of age young McKenna was taken by his father to Scotland, where, as he grew up, he was educated at the Edinburgh Academy and subsequently he went to the Kensington Grammar School where Dr Hussey was the Principal. At the age of 16 (1849) McKenna was sent by his father as a Midshipman on Messrs. Green's Ships. When his period of service expired he joined the Royal Indian Marine and rose to the rank of Second Officer and was in the Burma War. Subsequently he was transferred to the Light Ship at

Saugor, and while he held that position he rode out the cyclone of 1852 in his Light Ship. He came under religious convictions through the labors of Mr. R. Pitcher, the Scripture Reader who used to visit the vessels in Port. At that time he was a young man of energy, piety and ability. He carried on Christian work for a while under the Church Missionary Society and after that he worked for the six months, 1st October 1855 to 31st March 1856, in connection with the City Mission, but as his health broke down within that period he was compelled to leave that Mission. Before joining the City Mission he was connected with the Church of Scotland, but before leaving that Mission his views on baptism changed and he was baptized in the Lall Bazar Chapel on the 20th January 1856. After his baptism he went up to Serampore to study for the Ministry under the Revs. J. Trafford and W. Sampson and he also helped in the School. He joined the Baptist Missionary Society in 1856. On the 15th September 1857 he married the eldest daughter of Rev. J. Penney, who still survives. He was at that time stationed at Serampore, but not long after his marriage he went up in 1857 to Dinagepore. From Dinagepore he was transferred to Chittagong in 1864; from Chittagong to Dacca in 1868. He then proceeded on leave to Europe and was away from January 1871 to January 1874. On return from furlough he was posted to Barisal in 1874; from Barisal he was transferred again to Dacca in 1876 and from Dacca he was transferred to Sooree in 1879. From Sooree he proceeded on his second furlough to Europe and was away from February 1886 to December 1888. On return from this furlough he was reposted to Sooree, where he remained till his final illness set in, but his sickness necessitated his removal to Calcutta, where he died in the General Hospital on the 5th August 1895 in the 62nd year of his age. He lies buried in the Lower Circular Road Cemetery.

PERSONS WHOSE NAMES HAVE BEEN OMITTED FROM THE APPENDIX

TABLE OF THE CENTENARY REPORT :—

1. *N. D'Cruz*.—He was baptized on the 25th October 1810,

and not long after, was appointed a teacher in the Benevolent Institution under Mr. Leonard and served under him for a year. Mr. Leonard gave him an excellent character. In June 1811, he was sent to Goamalty to assist Mr. Mardon being at that time 27 years of age. Mr. Mardon died on the 12th May 1812 and Mr. D'Cruz was placed in charge of the Church and the work around. In August 1813 the Station was removed to English Bazar (Maldah) where the prospects for work seemed encouraging and extensive. Mr. D'Cruz, however, came down to Calcutta in March 1814 as to him there was every prospect of the Church becoming extinct. No further information can be traced about him. In the Church Register of 1825 there is the following remark against his name "Excluded: time unknown," but there is no remark whatever against his name in Dr. Carey's Serampore register to show when he was excluded.

2. *Jonathan Carey*.—He was the youngest son of Dr. Carey, and was baptized on the 5th January 1812, two years before his elder brother Jabez. He gave every promise of being a useful Missionary. In March 1812 he was sent on a short Missionary trip to Chogda, and in April of that year he accompanied Mr. Thompson for two days on his journey up to Patna. His connection with the Mission cannot be traced any further. He entered the legal profession as a Solicitor prior to 1824 and was very successful. The name of the firm was Messrs. Carey and Berners. He finally retired to England where he died after a residence of several years.

3. *John D'Silva*.—He was baptized on the 26th January 1812. His history is told in the following words by Rev. C. B. Lewis in the *Oriental Baptist* of 1855, in his article on the station of Cherrapoonjee:—

"In January 1815, however, a Portuguese convert, John D'Silva, who for three years adorned the Christian profession in Calcutta, being a native of Sylhet and having a strong desire to carry the news of salvation there, was set apart to this work, together with a native brother, named Bhagavat, and left at once

for that station. On their arrival at Sylhet, they found a field for immediate usefulness amongst the utterly neglected Portuguese inhabitants of the District, as well as amongst the native population and were greatly encouraged by the ready reception given to their instructions. They settled themselves at Bandara-shila on the borders of the Kachar mountains, amongst 'the poor lost Christians' as the Portuguese were well called by Dr. Carey's correspondent. So low had these people sunk, that they were actually worshipping an old worn-out Roman Catholic Prayer-Book as their God. They readily received the instructions now brought to them, and, in a little time, eight of them became candidates for baptism. Upwards of an hundred and twenty of these people soon expressed their anxiety to form themselves into a community, under Christian instruction, and to have a place of worship, schoolhouse, etc. provided for them. In a number of villages around their place of residence, people of all castes were found ready to hear the Gospel which the two brethren preached to them, and the humility and perseverance displayed by them both were a source of great satisfaction to those who sent them forth. In September 1816, Mr W. Carey, of Cutwa, was sent to Sylhet to survey the field and to make arrangements, if possible, for the better establishment of the Mission. He appears to have been very well pleased with the brethren and their labors. In the beginning of January 1817, however, Bhagavat, who was a very energetic man died after a short illness, and John D'Silva, does not appear to have been fitted to carry on the work efficiently without his aid. His efforts were, therefore, confined to the Portuguese, who still afforded him some encouragement. The Serampore brethren were unable to send any one to take Bhagavat's place, and having heard that D'Silva, though a thoroughly good Christian man, was very deficient in ability as a preacher of the Gospel, they withdrew from his support, and he maintained himself by a secular employment. We rejoice to add that this poor man continued to the end of his life at Sylhet, a consistent and highly respected follower of the Lord Jesus. He died in 1827." Having ceased to belong to the Mission he dropped quite out of sight till his death revived his memory.

4. *Norman Kerr*.—He was brought up at the Kidderpore School under Mr. Burney and was baptized at Calcutta by Dr. Carey himself along with 5 or 6 others on the 27th October 1811. On the 1st April 1812 he removed to Serampore to study for the Ministry, being at the time 21 years of age. He gave up a good appointment in a merchant's office in order to devote himself to the work

of God among the heathen. His office-master tried to dissuade him from it as he had been with him many years and he was loth to part with him, but when he came to know how earnest his desire was he made no further objection, but spoke in the highest terms of his diligence and steadiness. In February 1812, Kerr had come to know that a man was wanted to accompany Felix Carey to Rangoon so he determined to devote himself to the work in the Burmese Empire and towards the end of December of that year accompanied Mr. Felix Carey to Rangoon. The latter had come up to Bengal to take back a Press and some Burmese type to Rangoon, but as all the type was not ready he left with only a part of it. On 13th July 1813, Mr. Kerr wrote to Serampore that he was afraid he would not be able to continue in Rangoon much longer owing to indifferent health and moreover, as Dr. Judson had arrived there, he would not be of any use to him. In the Circular Letter of November 1813, it is remarked "Brother Kerr has arrived at Serampore from this Station" (Rangoon). In January 1814, Mr. Kerr was sent up with others to form the Station of Allahabad. The following is from his letter of 7th February 1815:—

"On the 1st instant, His Highness Jahan Geer (son of the Emperor of Delhi), sent a palanquin for me, with a message that he was desirous of learning English. I immediately waited on His Highness, who requested that I would attend him every day from nine to two. He has not yet said what allowance he will give me for my trouble, but his behaviour is very kind and obliging. I am glad to say that he hears the Gospel read almost every day. In case he wishes me to accompany him, should I do so? If, on accompanying him, I feel any inconvenience as to my missionary work, I can leave him and return to Allahabad."

On the 11th May (1815), he wrote that he continued to wait on the Prince who had not yet made him any remuneration and on the 26th idem, he wrote informing the missionaries that he always had a desire to make known the Gospel free from expense to any person and that with a desire to effect this purpose he had been looking

out for some employment, which might exonerate him from being burdensome and yet afford some leisure to preach the Gospel to the Heathen. His brother procured him a situation of this kind at Futtigar on a salary of Rs. 100 a month, which he thought would make him increasingly useful in missionary work. He then continued his letter as below:—

“I hope that my acceptance of it will meet with your approbation: the only danger to be apprehended from it is that it may increase worldly attachment in me, but I hope for a continuance of that grace, which enabled me some years ago, to leave the world and its prospects after I had for more than 20 years been in and of the world.”

After this he requested the missionaries not to send any more remittances as he would pay his own expenses and those of 4 native brethren (his pay had been Rs. 40 and the 4 native brethren received Rs. 18 between them). It is not stated what this appointment was, but apparently his connection with Serampore ceased from this time as no further details are available, but on the 6th August 1825, he was excluded and the reason given was that “he had long been an avowed Socinian.” He would seem to have been in Calcutta at that time as, under the circumstances it was not thought necessary to visit him. His appointment was that of Assistant in the Accountant-General’s Office, Military Branch, Treasury, Calcutta, and he served in it long enough to earn a pension. He died on 7th March 1873, of apoplexy from old age, at the age of 82 years, and is buried in the Scotch Cemetery, which would imply that he had returned to the old faith.

5. *James Reily*.—He was baptized on the 28th March 1813 at Calcutta along with 5 or 6 soldiers of the 24th Regiment. Mr. Leonard wrote thus of him to Mr. Ward on the 15th January preceding the date of his baptism:—

“I have the heartfelt pleasure to inform you that no less than six new enquirers are desirous of joining themselves to the Church and confess our Blessed Master in believer’s baptism. One of these is our young friend Reily, who is about sixteen years of

age. This is a thoroughly promising young lad, and perhaps stands alone in Calcutta as it regards his desire to give up the short-lived pleasures of this perishing world at so early a period of life. You remember in the account given by his mother when received into the Church, that this boy was the principal cause of bringing her under the means of grace. Himself and his mother hold a prayer-meeting in their house for the instruction of the natives once a week. I had a long conversation with this boy at Mr. G's lately after the prayer-meeting in the course of which he freely opened his mind to me in the most discreet and impressive manner. He complained bitterly of the depravity of his heart and evidently longed for the period when he should be wholly freed from sin, and feel nothing but flowing love for his Blessed Redeemer. Indeed my conversation with him proved of a most salutary nature to myself as I was deeply humbled in recollecting the lapse of time (not short of 20 years) between his age and mine, which had been devoted to sin and I felt my heart glow with gratitude in seeing this tender plant brought into the vineyard, who promises to bring forth much fruit to the honor and glory of his God and Saviour."

In February 1814 Mr. Reily was sent to Batavia in company with Mr. Albert to assist the Rev. W. Robinson. As Mr. Albert's name is not on the list of members nothing more will be said about him. Mr. Reily proceeded to Batavia and arrived there in due course. He labored there earnestly and made himself useful. After the arrival of Mr. Trowt, who eventually went to Samarang in April 1815, Mr. Reily accompanied him there and worked well for some months but eventually left the work quite suddenly without assigning any reason in September 1815. He severed his connection with the Mission and came up to Calcutta. After this he took up an appointment as an uncovenanted Judge under the Bengal Government at Dacca and was dismissed to the Church there but the date is not given, nor has the date of his death been traced.

LIST OF MEMBERS OF THE CHURCH WHO JOINED THE CALCUTTA CITY MISSION.

Before giving brief biographical sketches of the Agents of this Mission it will be as well to give a short historical sketch of the Mission itself as far as it can be traced from such old books and

Reports as are available at the present date after this lapse of years

In the year 1844 the Rev. W. W. Evans read before the Calcutta Missionary Conference a paper "Is the establishment of a City Mission a scheme which is either proper or practicable?" the following year (1845) the Rev. George Pearce read a paper before that same Conference "On the desirability and practicability of securing the services of a pious, zealous and able man to labor as a City Missionary." It will be observed that both these missionaries were Baptists. In the first Annual Report of the Mission it is stated that the Rev. John Macdonald brought the subject before the Conference, and that in 1849 Mr. Macleod Wylie raised the subject again. These two belonged to the Free Church. It will thus be seen that on four different occasions the subject came up, but difficulties arose which prevented the establishment of the Mission. At last in 1853 a retired Calcutta Merchant sent a donation of Rs. 8,000 to start the Mission in co-operation with all Evangelical Churches. Applications were accordingly called for, but up to July of that year (1853) no applications had been received. It was founded on the lines of the City Missions of London and Manchester. However, by October 1853 there were reported to be seven Agents in the employ of the Society on Rs. 60 a month each. They were located as below:—

1. *Boitakhanna District*.—Mr. James Derrick who joined on the 21st October 1853.

2. *Chandney District*.—Mr. T. J. Brown.

3. *Chitpore District*.—Mr. Matthew Leighton who joined on 22nd November 1853.

4. *Colinga District*.—Mr. Robert Mills, who joined on 22nd November 1853.

5. *Lall Bazar District*.—Mr. R. Pitcher.

6. *Mulungah District*.—Mr. Joachim D'Cruz.

7. *Taltallah District*.—Mr. J. Russell who joined on 1st October 1853.

A copy of the First Annual Report may be seen in the Imperial Library. It was published in 1854 by the Rev. James Thomas at the Baptist Mission Press.

The Second Anniversary Meeting was held at the Town Hall on the 20th February 1855 with Mr. G. F. Cockburn, Chief Presidency Magistrate in the chair, and the Bishop of Calcutta (Dr. Wilson) was one of the speakers. The report mentioned that the number of Agents remained at seven and that Mr. John Freeman of the London City Mission had arrived in November 1854 as Superintendent Missionary on a written agreement for 7 years. This relieved the Committee of much anxiety as Mr. Freeman was a man of experience.

In the third Report it is stated that Mr. Freeman had to go back at the end of 1855 owing to his own illness and that of the members of his family. This was a great blow to the Mission. Mr. Russell also became too sick to work and the Committee paid him up to 30th September. In his place Mr. Angus McKenna was engaged on probation with effect from 1st October 1855 and a Mr. Pyvah as an Assistant to Mr. M. Leighton. In the course of this year the Mission received Rs. 12,000 as a share of the estate of Babu Tara Kissen Banerjee, who, though a Hindu, left this sum to it.

In the Fourth Report it is stated that broken health compelled Mr. Angus McKenna to retire from his post at the end of his probationary period of six months. Mr. Pyvah's health also was not equal to the strain and Mr. Pitcher was engaged by the Old Church as a Scripture Reader. The services of Corporal Adam Hodgen were engaged and his discharge obtained from the Army but it was the very last discharge that was granted as War with Russia was about to be declared.

It is not necessary to trace the history of the Mission year by year, suffice it to say that it continued its useful and unobtrusive work for some years but it is understood that it was broken up in 1868 and that those Agents who wished it had their passage Home

given to them. The members of the Church who were connected with the City Mission for varying periods were only four in number viz: (1) James Derrick, (2) Robert Mills, (3) Angus McKenna, and (4) Adam Hodgen, and a few remarks about each will now be made.

1. *James Derrick*.—He was originally connected with the Baptist Church at Agra. Having been accepted by the City Mission he came down all the way from Agra to Calcutta to take up work in connection with it. He joined the Mission on the 21st October 1853, but the date from which he severed his connection with it has not been traced. He was received as a member of this Church on the 20th December 1853; and elected a Deacon on the 29th July 1868, but resigned that appointment as also his membership on the 25th March 1874, and joined the Methodist Episcopal Church. He died on the 21st November 1901. He was well known in Calcutta for his singing talent.

2. *Robert Mills*.—He belonged originally to the 24th Regiment. He took up work as a City Missionary on the 22nd November 1853. He was baptized on 25th December 1853 and remained connected with this Church till the 20th June 1860 when he was dismissed to the Circular Road Church. When the City Mission was broken up in 1868 he was given passages Home for self and family and settled down in England near Preston where he died some 3 years ago.

3. *Angus McKenna*.—He joined the City Mission on the 1st October 1855 on six months' probation. His education was that of a gentleman and hence far above that of an ordinary Scripture Reader and by entering on that office he relinquished better worldly prospects. He was allotted the Toltallah District which was the District which had formerly been allotted to Mr. Russell, and he also had the duty entrusted to him of visiting the Jail and the House of Correction. The changed life from the open air one he had for years been living to one of visiting in the confined streets and lanes of the City caused his health to break down so that he was

compelled to relinquish this Mission at the end of his probationary period which was felt by the Committee to be a great trial, as, from the freshness and energy of his youth, his piety and his abilities they had expected much from him. He was at that time in his 22nd year. Before leaving this Mission, however, his views on baptism changed and he was baptized in the Lall Bazar Chapel on the 20th January 1856 and his connection with the City Mission ceased from the 31st March following.

4. *Adam Hodgen*.—He belonged originally to the 24th Regiment and took up work as a City Missionary in 1856. His was the last discharge from the Army that was granted before the declaration of War with Russia. He devoted himself heartily to his work and remained connected with the Mission till it was broken up. He was given his passage Home, but came out again ere long, and after a lapse of time, took work as a missionary on the E. I. R. between Buxar and Dinapore. He was baptized on the 31st August 1873, and died not many years afterwards at Buxar.

LIST OF THE MEMBERS OF THE CHURCH WHO WERE CONNECTED WITH
THE CALCUTTA SEAMEN'S FRIEND SOCIETY.

Before giving any biographical account of the Agents of this Society an attempt will be made to give a short historical sketch of the Society itself and its operations. Much very interesting information regarding the early days of this Society is given in the memorials of Rev. Thomas Boaz, L. L. D. entitled. "The Mission Pastor," published by John Snow, Paternoster Row, London, 1862, from which the facts below have been principally called.

"On the 14th June 1822, a meeting was held to consider the measures necessary to be adopted to communicate religious instruction to English and American Sailors visiting the port of Calcutta. The Calcutta Seamen's Friend Society was then formed under the Presidency of Commodore John Hayes, and Mr. G. Gogerly, of the London Missionary Society, was appointed Secretary. On the 29th July following a Bethel was opened

for Divine Worship, by an interesting service in which the venerable Dr. Carey, of Serampore, took the lead and preached from Isaiah lx. 5—"the abundance of the sea shall be converted unto Thee."

In the *Calcutta Kalendar* (*sic*) for 1824 among the Literary and Benevolent Societies is the following:—

BETHEL UNION SOCIETY.

President.—Commodore John Hayes, Master Attendant, etc etc.

Treasurer.—P. Lindeman, Esq., Dhurrumtollah.

Secretary.—Mr. G. Gogerly, School Press, 33 Park Street, Chowringhee..

According to Lushington's "Institutions" the full designation should have been Calcutta Bethel Union and Seamen's Friend Society. Lushington states that the Society was established under the patronage of the Marquis of Hastings. For the purpose of holding services, he says the Society purchased a Pin-nace in the first instance and fitted it up for the performance of Divine Service to seafaring persons, ministers of various denominations having engaged to preach in rotation gratuitously on the vessel. The *Asiatic Journal* of April 1824 also notes the fact that a Bethel Union had lately been established.

Years rolled on: Dr. Boaz, who arrived at Calcutta in December 1834, labored hard in connection with this Society. He collected funds for carrying on its operations, superintended its Agents, solicited the Co-operation of the Commanders of vessels in Port, preached often in the Bethel to the sailors among whom he was always acceptable. Then the need for a Sailors' Home was experienced and he called a meeting of all interested in the project at the Union Chapel.

This preliminary meeting was held in February 1837, and a Committee of the Sailors' Home formed, and a Prospectus issued. In April 1837 a public meeting for the formation of the Sailors' Home was held in the Calcutta Town Hall, at which Sir J. P.

Grant, one of the Judges of the Supreme Court, took the chair. A permanent Committee was then formed and Dr. Boaz was appointed Secretary, some Rs. 4,000 being subscribed at the meeting. After that we read:—

“The Government generously granted a large and commodious house near the riverside rent free for the Home. The Committee in the meantime opened a small house in Jaun Bazar for the reception of destitute seamen, which was soon crowded to excess. As soon as the house granted by Government was ready the Home was removed thither. It was publicly opened on the 4th of July (1837). In the morning the Rev. J. Charles, Senior Chaplain of the Scotch Kirk, preached an appropriate and impressive sermon from Matt. 16: 26, before the Managers of the Society, the merchants, the captains, and many of the seamen then in Port. In the afternoon upwards of 200 seamen, Officers and Captains sat down to a plain dinner at the Town Hall, Captain Johnstone in the chair. Several mercantile gentlemen and others were present. The Rev. T. Boaz explained the objects of the Institution in a plain and nautical manner. The whole passed off with the greatest sobriety and good-feeling. After the dinner the men proceeded to the Home at Police Ghaut, where he (Dr. Boaz) explained the whole still further, and all the men knelt down in the Library while a blessing was invoked on the infant Home. The men then retired to their ships under the superintendence of their Officers.”

The rooms are stated to have been large and well furnished, there was a Library for the use of such as could read, a Savings Bank in which the men could deposit their Savings, beside the means of innocent amusement. A resident Superintendent was appointed, who conducted Divine Service morning and evening, and there was preaching every Sunday by him and Ministers of various denominations. Within half a year the Home exceeded the most sanguine expectations of the Committee and was a great boon to all Mariners of all nations landing at Calcutta. Before long the Secretary was able to state that the total number of men residing in all the punch houses was sixteen whereas the inmates of the Sailors' Home amounted to fifty-four. After a lapse of years Dr. Boaz and others withdrew in consequence of a scheme being sanctioned for liquor to be sold on the premises, which was done under the idea that this would keep Jack from going to the Punch House for his

liquor. Dr. Boaz was known as "the Sailors' friend" wherever he went. When Dr. Boaz was leaving Calcutta in December 1858, Mr. John Hay, a member of Union Chapel, was appointed Secretary to the Society. At that time the Committee of the Society passed a Resolution regarding the many years that he had been connected with the Society and appreciating his services.

From their 27th Annual Report, which was for 1855, it seems that their only missionary was Mr. R. W. Chill, who was a member of this Church. He had been in the employ of the Society for many years prior to 1855. He visited 285 ships during that year. An active member of the Committee had suggested that year the importance of opening a place of meeting in Bow Bazar, a part of the city where seamen are especially exposed to temptation and vice so they applied at once to the Calcutta Juvenile Society for the use of their Hall in Bow Bazar and the Committee of that Society at once and cheerfully complied with the request. The meetings were accordingly commenced there on the 4th September 1855, and, it is added, "It is pleasant to think that a standard has been raised for Christ around, which especially seamen may rally in the place where it may be emphatically said that "Satan's seat is."

Mr. Chill used to visit the Punch and Lodging Houses of the locality for the purpose of getting the men to attend. An effort was on foot to raise a fund to build a Church specially for seamen and the Committee had in hand Rs. 5,000 towards the Rs. 8,000 required. When the Society ceased to exist has not been traced.

1. *Robert William Chill*.—Was born in May 1814. His father, Samuel Chill, belonged to the Bengal Artillery and rose to the rank of Lieutenant and Deputy Commissary, which he held when he retired on 19th May 1818, after completing the full period of service. He lived to an advanced age, being over 85 years old, when he passed away in 1845. He is buried in the Mission Cemetery in Park Street, Calcutta, where also both his wives are buried. Mr. R. W. Chill's parents were very anxious that he should enter

holy orders and with that view sent him to Bishop's College, where he studied for a time, but God ordained it otherwise. His views on baptism changed, and embracing Baptist sentiments, he was baptized on the 31st December 1837. Shortly after this he was befriended by the Rev. Dr. Boaz, through whose influence he was appointed the Agent of the Seamen's Friend Society. Mr. William Thomas, who married a step-daughter of his, has recorded that he was a good man, a humble Christian, and a devoted follower of the Lord Jesus Christ. He labored earnestly and zealously in connection with this Society for over 20 years on a salary of Rs. 120 a month. Unfortunately for him his best friend, Dr. Boaz, left the country in December 1858, and, not long after that, those who succeeded Dr. Boaz considered him unfit for further service. Although his health had completely broken down in their service, he was treated as superannuated and sent away without any pension or bonus. He lived only a few years after this and died on the 6th February 1865 at a comparatively early age (51) and is buried in the Lower Circular Road Cemetery. He was enabled to do some good among the seamen as will be seen from the incident mentioned on the next page and the Last Day will reveal what sort of work it was. He used to visit the shipping every evening, and on Tuesday evenings, as well as every Sunday morning and evening he had Divine Service Bethel, so that the good man used to gather his audience and go through the service single-handed. This was specially hard when instead of the Bethel the service was held in the Y.M.C.A. Lecture Hall in Bow Bazar and the sailors were scattered in the different punch houses in the same street. He acted as a Deacon of the Church from 31st January to 21st June 1854 and was confirmed in that Office from the 22nd June 1854. His wife (Mrs. Catherine Chill) was born at Penang in July 1813 and died at Calcutta in June 1861. She was a child of God, very humble and always thankful for small mercies. She was beloved by all who knew her and many found in her a loving, sympathizing sister

and friend. She never made an enemy for herself, but had a kind word for all. The following incident is related in the Report for 1855:—

After one meeting an American sailor came up and spoke with Mr. Chill. He had been induced to attend the Bethel during Mr. Chill's visits to the ships. He was also induced to attend the meeting in the Bow Bazar. After the service he came to get a Bible that Mr. Chill had promised him. He said he was about to sail and wished to have a Bible. He expressed his thankfulness for the service rendered to him. Amongst other things he said, "Until I saw that gentleman (Mr. Chill), I never had been in a place of worship in my life. He hailed from Boston. The Secretary asked if he had ever heard of the Rev. Mr. Taylor, the well-known Sailors' minister at Boston. He replied, 'Yes, I have often heard of him, and I have been often going to hear him: but drink always got the better of me, and I did not go.' He was asked if he would not like to have a letter of introduction to Mr. Taylor. He said 'he should very much like to have one.' He appeared to be grateful for what had been done for him, and evidently looked on Mr. Chill as his friend."

To God be the glory! great things He hath done.

THE END.

Supplement.

CHAPTER LIV.

THE PAUPERISM COMMITTEE.

IT will be remembered that the Rev. J. Sale had been appointed in 1860, to the Indigo Commission. History repeated itself some thirty years afterwards in regard to the Pauperism Committee. A few introductory words are necessary the more so as the matter of the prevailing pauperism is now occupying the attention of the Ministers of the various Christian Churches in Calcutta, and on Sunday evening, the 20th September 1908, Canon Cole preached a sermon on the subject in the Cathedral and referred prominently to the Pauperism Committee and its work. Shortly before that the Pauperism Committee was almost a matter of ancient history and very few of the present day ministers know anything about it and some had not even so much as heard of it. Since the preaching of the sermon referred to above a good many letters and paragraphs on the subject have been appearing in the several newspapers, more especially on account of the recent large D'Souza legacy of several lacs of rupees.

The principal suggestions seem to be:—

1. To bring the Report of this Committee up to date so as to have later facts and figures.
2. To pass a Poor Law Act.
3. To enforce compulsory education on the poorer classes.

In February 1891, the then Lieutenant-Governor of Bengal, Sir Charles Elliott, was addressed by the District Charitable Society, and, in March following, by the Eurasian and Anglo-Indian Association, with the request that he would appoint a Commission to enquire into the poverty and destitution prevalent in Calcutta among Europeans and Eurasians and the various means

possible for relieving and checking it. The Lieutenant-Governor on being made aware of the general propositions on which the applications were based thought it right to ask a representative Committee of gentlemen conversant with the question to enquire into the whole subject, and accordingly, by Government Resolution No. 479, dated the 18th April 1891 appointed a Committee to enquire into the extent and nature of the poverty and destitution which prevailed in Calcutta among Europeans and Eurasians and other matters connected therewith.

The following gentlemen formed the Committee:—

1. The Hon'ble Sir H. L. Harrison, President.
2. The Hon'ble H. Beverley.
3. The Ven'ble Archdeacon F. R. Michell (left in December 1891 and Archdeacon Welbore MacCarthy was appointed in his place, but joined too late to take part in the proceedings).
4. Rev. G. H. Hook.
5. Rev. Father E. Lafont, S.J., C.I.E.
6. Rev. S. B. Taylor (left in July 1891, after completing the work undertaken by him and no successor was appointed).
7. Rev. F. W. Warne, B.D., (subsequently Bishop Warne).
8. Colonel H. L. M. Carey, S.C.
9. Mr. J. Lambert, C.I.E., (subsequently Sir John Lambert).
10. Mr. W. H. Ryland.
11. Mr. A. D. B. Gomess.
12. Mr. P. McGuire.

Mr. Hook was probably selected as the Chapel is situated in a poor locality.

The Report should have been submitted to Government in November 1891, but for various reasons, detailed therein this could not be done. It bears date 8th February 1892 and was forwarded under cover of a letter dated 3rd March following, and the Government Resolution on it bears date 8th August 1892.

The Committee spared no pains in trying to gather facts, and, to facilitate their enquiries, they formed Sub-Committees to ascertain and digest the facts under different headings.

Mr. Hook was on the two Sub-Committees, which seemed the most important, *viz.* :—

(1) for collecting statistics of pauperism in Calcutta, Howrah, and the Suburbs, and, in conjunction with Colonel Carey, he took charge of Wards 7, 8, 9, 10 and 12.

(3) for ascertaining the Avenues of employment.

From these enquiries Jews, Armenians and Native Christians were excluded so that the Report of the Committee applies only to the domiciled European Community and Eurasians of all degrees of mixed blood, who are termed "Indo-Europeans" throughout the Report.

The statistics they collected startled even the members of the Committee, how much more the Government, and they state that the percentage of 22·3 among the Eurasians is an enormous percentage, which, as the Committee observe, can scarcely be paralleled by any other community in the world.

The evidence given by the Inspector of Police of the Cooloo-tollah Thanna, the area of which it is understood is the most densely populated of any city in the world, and the several Ministers and gentlemen whose names are given, was truly sad, to say nothing of the evidence of the few paupers who were examined, whose stories were distressing in the extreme.

As to avenues of employment the Committee did not hold out much hope of ameliorating the condition of Indo-Europeans as many hard things were said against them by those who had employed persons of this Class. The Committee analysed the causes of their pauperism as due to (1) the increasing competition on the part of the Natives, and (2) their own defects of character and temperament. The Government say in their Resolution :—

"The Indo-European community originally held almost all subordinate posts in the public service, which required a knowledge of English and were employed in all similar work in offices

connected with English trade and commerce. But the result of the educational system of Government especially among the young Hindus of Lower Bengal, has been to create a class, daily increasing in numbers of well-qualified Bengalis, capable of filling all ministerial posts, whose competition is rendered the more dangerous, by the fact that they can afford to accept a smaller remuneration for their services. Taking as a fair illustration the appointments to public offices under the Bengal Government during the last 20 years (from the year 1870 to 1890) the Committee observe that the number of Indo-Europeans on salaries of Rs. 100 to 300 has diminished from 101 to 65, the number of Natives has increased from 120 to 191; while, as regards appointments under Rs. 100, the number of Indo-Europeans has remained stationary at 92, the number of Natives of India, has increased from 871 to 1,098. They then add: If Indo-Europeans desire to improve their position in this respect they must educate themselves up to the point which is required for the service of the State. Government can do nothing more than see that Eurasians and Europeans domiciled in India receive fair treatment equally with other persons included in the term 'Natives of India.'

The Committee suggested:—

(1) the formation of an Indo-European Regiment.

(2) the establishment of a training-ship in the Hooghly; but Government threw out both these projects as being too costly and not likely to give satisfactory results if tried.

On the other hand Government themselves suggested that the opportunities offered by the Sibpur College should be taken more advantage of as there were a number of vacancies on the Reduced Fee List of Rs. 5 a month.

Before closing this Chapter it may not be out of place to mention that in consequence of the Mutiny of 1857, a special Eurasian Regiment was formed comprising 558 men, which was kept up until 1864, when it was disbanded.

As to a training ship it is on record that a vessel of 400 tons named the *Ernest* was purchased in 1826 for the purpose and moored off the Esplanade. It was intended to train 150 India born youths as seamen (able and ordinary). During the heat of the day they were to receive the ordinary education, but in the

cool of the morning and evening they were to be taught seamanship and after three years of theoretical training in this ship they were to go for two years to the Pilot ship for practical training.

This training ship was sold in the early part of April 1828 by auction by Messrs. Tulloh and Co., and fetched only Rs. 4,000 as it was only fit to be broken up. The Committee hoped to put on another one when a suitable one could be procured. The boys who were old enough for it were provided for in the Pilot and other vessels, but the young ones were sent to the Orphan and Free Schools.

Both these projects would seem to have been overlooked by this Committee as no reference whatever is made to either in their report.

APPENDICES.

Serial No.		PAGES.
	<div style="display: flex; align-items: center;"> <div style="font-size: 4em; margin-right: 10px;">{</div> <div> <p>PART I. Alphabetical List of individuals who have been admitted as members of the Lall Bazar Baptist Church from 24th April 1800 to date ...</p> <p>PART II. Alphabetical List of individuals who have been baptized in the Lall Bazar Baptist Chapel but who did not join that Church as members ...</p> </div> </div>	[—XLIV. XLV—XLVII
2	Number admitted year by year as members by Baptism or by letter from 24th April 1800 to date	XLVIII.
3	Dates on which over 6 persons were baptized on one occasion, with the number baptized on each such occasion	XLIX.
4	List of the Pastors of the Church from 24th April 1800 to date	L.
5	Table of the several Pastorates from 24th April 1800 to date	LI—LIII.
6	Statement showing dates of birth and death of the senior and the junior missionaries ...	LIV.
7	List of the officers of the Church from 24th April 1800 to date	LV—LVI.
8	Bibliography, or list of books, etc., consulted in the preparation of this compilation ...	LVII—LX.
	INDEX	LXI—LXXI.

APPENDIX I.

*Part I.—Alphabetical list of all the individuals who have been admitted
as Members of the Lull Bazar Baptist Church from the
24th April 1800 to date.*

B means baptized and **R** means received by letter from a Baptist Church.

NAME.	DATE OF ADMISSION.
A.	
Abraham, John	R 20th November 1832.
Abram, Mrs. Isabella	B 29th February 1824.
Adam, Rev. William	R March 1818.
Adjee, Mrs.	R 21st September 1864.
Adolphus, Mr. Edward S.	B 29th November 1885.
Adorn	B 5th November 1815.
Adoree	B 3rd November 1806.
Aduree, I	B 14th April 1830.
Do. II	B 16th October 1836.
Albert, Mrs. Mary	B 29th February 1812.
Akbridge, Mr. George	B 25th March 1894.
Alexander, Mrs.	B 25th March 1855.
Do. Mr. Thos. Edward	B 6th March 1892.
Allnutt, Mr. C. D.	R 30th March 1859.
Do. Mrs.	R 30th March 1859.
Do. Mrs. C. D. (previously Miss Mary Young.)	
Do. Mr. C. H.	B 27th April 1862.
Do. Mrs. C. H. (previously Miss Emma Young.)	
Almond, Corporal J. M.	R 13th October 1858.
Aloka, I	B 20th November 1832.
Do. II	B 16th November 1834.
Amree, Mary	Probably in 1839.
Amoo, Mrs.	B 24th April 1814.
Andrew, Private T. A. A.	B 30th June 1878.
Andrews, Miss H. (became Mrs. Bartlett)	B 20th July 1814.
Anslam, Mr. A. Petruse	Probably in 1839.
Anstin, Mr. Thomas	B 27th November 1842.
Do. Mrs. T. (previously Mrs. Alex. Jones.)	
Anthony, Mrs.	R 15th May 1849.
Antryse, Miss Catherine (became Mrs. E. B. Thompson)	
Anunda, I	B 28th March 1841.
Do. II	B 3rd November 1806.
Do. III	B 2nd February 1806.
Do. IV	B 19th May 1833.
Aratoon, Mr. Caraplet Chater	B 17th September 1837.
Do. Mr. S. C.	B 26th September 1812.
Do. Mr. S. C. (Jr.)	R 26th September 1875.
Do. Miss Grace Irene (became Mrs. C. D. Frost)	R 26th September 1875.

NAME.	DATE OF ADMISSION.
A.—(continued.)	
Aratoon, Miss Louisa Margaret (became Mrs. J. C. Landeman)	B 26th September 1875.
Do. Miss Emma (became Mrs. T. Fulton)	R 26th September 1875.
Do. Miss Minnie (became Mrs. M. Martyrose)	B 26th December 1875.
Archer, Mr. Edward	B 15th August 1813.
Do. Mr. Edward Joseph Michael	B 29th June 1890.
Do. Mrs. (previously Miss Mary A. Milner.)	
Ardwise, Mrs. (previously Miss Matilda Rebeiro.)	
Atkins, Mrs.	B 30th December 1832.
Atkinson, Mrs. (previously Miss Matilda McReddie.)	
Ault, Mr. Robert	B 28th March 1813.
Austin, Mr. John	B 28th May 1815.
Do. Mary	B 26th April 1829.
Axell, Mr. John	B 2nd August 1807.
B.	
Babooram	R 19th May 1833.
Baburalce	B 6th March 1814.
Bacur, Mrs. Mary	B 31st March 1822.
Baddely, Mrs.	R 27th October 1853.
Baghav, Mr. John	B . May 1816.
Baggley, Mrs. (previously Miss Rachel Floyd.)	
Do. Miss Ella (became Mrs. Vere)	B 24th April 1881.
Bailey, Mrs.	B 3rd July 1808.
Baird, Private Emanuel	B 24th June 1810.
Bajee	B 16th October 1836.
Bakkur, Mrs.	B 28th February 1830.
Balgin, Mr. Richard	B 16th July 1815.
Ballantoine, Miss Ida (became Mrs. W. M. Halloran)	B 27th May 1883.
Ballantyne, Mr. Arthur	R 26th August 1902.
Baluckram	B 1st December 1808.
Bancrjee, Miss Victoria (became Rev. Mrs. P. M. Mookerjee)	B 22nd August 1877.
Do. Miss Christiana (became Mrs. Karan)	R 22nd August 1877.
Do. Rev. Tara Ohurn	R 26th September 1877.
Do. Miss Matilda Anna (became Mrs. W. C. Dass)	B 24th February 1884.
Do. Miss Florence (became Mrs. Priyannath De)	B 24th February 1884.
Do. Miss Sophia (became Mrs. S. Borah)	B 24th February 1884.
Do. Miss Lena (became Mrs. McGilchrist)	B 26th April 1896.
Baptist, Mr. D.	R 22nd December 1897.
Do. Mrs. W.	R 22nd December 1897.

NAME.	DATE OF ADMISSION.
B.—(continued.)	
Baptista (or Dennis) Anna	B 28th February 1830.
Barker, Mrs. E. (previously Miss Hannah Lish)	
Do. Mr. Edw. Francis	B 24th September 1837.
Barlow, Mr. Edmund	B 31st March 1895.
Barnes, Mr. Edward	B November 1814.
Do Mrs. (previously Miss Adolphina Thomas)	
Barratt, Mrs.	B 1808.
Bartlett, Mrs.	B 31st March 1811.
Do. Mrs. (previously Miss H. Andrews)	
Bayley, Mr. Edgar C.	B 27th October 1895.
Bayne, Rev. Robert	R 16th June 1839.
Do. Mrs.	R 8th December 1839.
Beardsmore, Mr.	B 28th October 1814.
Do. Mrs.	B 28th May 1815.
Beddy, Mr. Henry	R 16th March 1830.
Do. Mrs. Margaret	R 16th March 1830.
Beebe, Burn	R 16th October 1842.
Do. Elizabeth	B 30th April 1811.
Do. Hitchin (previously Mrs. Anna D' Rozario)	
Do. Jane	Probably in 1842.
Do. Mati	R 14th February 1811.
Do. Nancy	B 30th June 1811.
Do. Rosie	B 28th February 1830.
Do. Sakina	B 27th December 1840.
Do. Suna	B 30th March 1828.
Do. Sopee	Probably in 1842.
Beevey, Mr.	R 1st October 1815.
Do. Mrs.	B 5th November 1815.
Beggle, Mr.	B 29th December 1810.
Belchambers, Mr. Jas. H.	R 24th October 1888.
Do. Miss Nina (became Mrs. G. H. Key)	R 23rd April 1890.
Belinda	B 24th January 1808.
Bellamy, Mr. Jephtha	B 13th September 1812.
Benson, Mrs. Mary Ann	B 24th September 1865.
Beresford, Mr.	B 1st October 1815.
Bernard, Mrs. R.	B 27th October 1889.
Do. Mr. Samuel	B 25th February 1894.
Berool	B 6th October 1805.
Berthot, Mr.	B 25th December 1859.
Bertrand, Mr.	B 25th February 1866.
Bezboroa, Dr. G. C.	R 22nd June 1898.
Bhagadthur	B 16th December 1832.
Bhagee	B 6th March 1814.
Bhagvat	B 1st September 1805.
Bhagya	B 20th July 1835.
Bhance	B 5th April 1807.
Bharut	B 4th July 1802.

NAME.	DATE OF ADMISSION.
B.—(continued.)	
Bhimla	B 2nd February 1806.
Bhola	B 17th September 1837.
Bhootec	B 17th September 1837.
Bhuguban Lochun	B 16th December 1832.
Bhugwan	B 29th August 1841.
Bhujhurree	B 28th February 1836.
Bhukturam	B 17th September 1837.
Bhuttacharjee, Komul Kamini	B 29th November 1874.
Bhyrub, I.	B 3rd July 1803.
Do.—II.	B 5th October 1806.
Bickmore, Mr. James	B 27th December 1812.
Bie, Mr. Charles	B 30th August 1868.
Do, Mrs. Janet	R 26th March 1873.
Bimula	B 16th November 1834.
Bishoonant	B 18th August 1805.
" Mittra	B 4th November 1804.
Bishunnath	B 27th December 1829.
Biss, Rev. John	R 31st May 1805.
Do, Mrs. Hannah	R 31st May 1805.
Blackburne, Mrs.	B 31st March 1811.
Blackie, Mrs. H. G.	R 23rd October 1878.
Blair, Lance-Corpl. R. M.	R 24th November 1886.
Blake, Mrs. Caroline Matilda	B 26th September 1888.
Blakeley, Mr. William Abraham	B 27th November 1842.
Do, Mrs. "	B 27th November 1842.
Do, William	B 31st May 1835.
Blaney, Mr. John	B 17th September 1843.
Bonner, Mrs.	B 27th October 1905.
Boodhesa	B 22nd January 1803.
Boodhu	R 26th December 1841.
Booker, Mr. Robert	R 25th March 1816.
Borah, Mrs. S. (previously Miss Sophia Banerjee.)	
Borah, Miss Effie	B 29th October 1905.
Do, " Grace	B 29th October 1905.
Do, " Dolly	B 29th October 1905.
Do, " Iita	B 29th October 1905.
Borthwick, Conductor John	R 11th April 1848.
Do, Mrs. Mary Anna	R 11th April 1848.
Botelho, Maria	B 30th August 1829.
Do, Joseph	B 30th July 1848.
Bowling Mrs. (previously Miss Rebecca Fernandez.)	
Bowling, Mr. H.	B 27th June 1869.
Boyesen, Mrs.	R 16th November 1859.
Brannor, Mrs. (previously Mrs. Johnstone.)	
Bratby, Sergeant	R 12th February 1850.
Bremner, Mr. W. F.	B 27th August 1882.

NAME.	DATE OF ADMISSION.
B.—(continued.)	
<i>Brewer, Mrs. (previously Miss Louisa Floyd.)</i>	
Bice, Mrs.	B 24th April 1892.
Bridges, Mrs.	B 31st May 1812.
Bright, Private Albert	B 24th April 1898.
Brindaban ...	B 30th November 1828.
Britt, Mr. John	B 28th February 1813.
Brooks, Mr. John	B August 1816.
Broom, Mr. S. J.	B 27th January 1878.
Brown Mr.	B 26th November 1809
Do. Mrs.	B 27th October 1811.
Do. Mr. Joseph	B 25th July 1813.
Do. Mr. Thomas	B 25th July 1813.
Do. Mr. John	B May 1816.
Do. Mr. James	B May 1818.
Do. Mary	B 31st March 1822.
Do. Dolphina	B 24th June 1832.
Do. Mr.	B 25th August 1867.
<i>Do. Mrs. (previously Miss Amelia Thomas.)</i>	
Do. Rev. Mrs. C. C.	R 31st March 1878.
Do. Mr. E. T.	B 12th November 1882.
Do. Miss Isabella Gladys	B 1st July 1894.
Do. Mr. E. J.	B 26th February 1899.
Do. Mrs.	B 26th February 1899.
Do. Mr. F. A.	R 2nd May 1900.
Do. Mr. Thomas	R 21st May 1902.
Brownman, Mrs.	B 30th October 1859.
Bruce, Mr. J. B.	B 27th October 1889.
Brunha (or Bimona)	B 30th July 1835.
Bransdon, Rev. Daniel...	R 24th April 1800
Do. Mrs. Ann	R 24th April 1800.
Bruster, Mr. Joseph	B 25th July 1813.
Bryant, Mr.	B 26th August 1810.
Do. Mrs.	B 26th August 1810.
Do. Miss M. A. (became Mrs. Peter	
Lindeman Senr.)	B 27th July 1817.
Buck, Lieut	B 7th November 1813.
Buckland, Mrs. M.	R 23rd February 1887.
Buckley, Miss	B November 1818.
Do. Mrs.	B 29th July 1821.
Do. Mary Ann	R 11th July 1843.
Buddinath (or Bandyannath)	B 19th May 1833.
Bukshoo ...	B 26th May 1811.
Bull, Private Francis	B 6th March 1892.
Buller, Mrs.	R 29th April 1810
Bunce, Mr. Robert	B 29th January 1815.
Bungshee ...	B 26th August 1827.
Bunsee Rai (or Roy)	B 17th September 1837.
Burbridge, Mr. Thomas	B 28th February 1813.

NAME.	DATE OF ADMISSION.
B.—(continued.)	
Burdle, Mr. Ambrose	B August 1816.
Burford, Mr. Ephraim	B 6th April 1806.
<i>Burgess Mrs. (previously Miss Mary Vessey.)</i>	
Do. Mr. W.	R 29th November 1840.
Do. Mrs.	B 25th September 1842.
Do. Mrs. Catherine	B 27th October 1801
Do. Mr. G. C.	B 27th October 1901.
Do. Mr. J. R.	B 27th October 1901.
Do. Miss M. C. (now Mrs. Roe) ...	B 27th October 1901.
Burgh, Miss (became Rev. Mrs. Parry)	B 31st March 1822.
Burnes, Mr. G.	B 12th October 1817.
Burton, Mr John	B 29th April 1821.
Butler, Mr. B.	B 28th October 1868.
Buxoo	B 15th July 1804.
Rydenaut	B 25th March 1804.
Bykunta	B 23rd June 1805.
Byrne, Mrs. Jane S.	R 26th September 1841.
C.	
<i>Calder, Mrs. D. (previously Miss Louisa M. Vaughan.)</i>	
Calder, D.	B 17th December 1871.
Callaghan, Miss Jane (became Mrs. E. James)...	B 29th September 1867.
Callow, Mrs. (Senr.)	B 30th March 1862.
Do. Miss Anna (became Mrs. B. D. Gordon)	B 30th March 1862.
Do. Mr. John	R 26th March 1862.
Do. Miss Agnes Adelaide (became Mrs T. G. Robinson)	B 29th December 1867.
Do. Mrs.	B 29th July 1874.
Do. Mr. James	B 13th September 1874.
Cameron, Mr. James	B 29th December 1816.
Do. Mr.	B 29th March 1840.
Canary, Mrs.	B 29th April 1810.
Capsey, Mr. William	B 13th July 1817.
Do. Mrs.	B 22nd August 1817.
Carey, Rev. Dr. William	R 24th April 1800.
Do. Mr. Felix	B 28th December 1800.
Do. Mr. Wm. (Jr)	B 3rd April 1808.
Do. Mrs. Felix	B 6th January 1805.
Do. Mrs. William (Jr.)	B 24th September 1809.
Do. Mr. Jonathan	B 5th January 1812.
Do. Mr. Jabcz	B 22nd January 1814.
Do. Rev. Eustace	R August 1814.
Do. Mrs. Mary	R August 1814.
Carlou, Miss Mary Ann	R 25th June 1848.
Do. " Caroline Clarissa	R 25th June 1848.
Carmody, Mr. Michael	B 26th March 1812.

NAME.	DATE OF ADMISSION.
C.—(continued.)	
Carr, Mr. David	R June 1890.
Do. Mrs.	R June 1890.
Carrau, Mr. Julien Louis	R 12th June 1840.
Do. Mrs. Mary	B 26th January 1840.
Do. Miss E. M. (became Rev. Mrs. Hüster and afterward Rev. Mrs. Kalberer)...	B 28th March 1847.
Do. Miss Mary (became Mrs. A. C. Ward)	B 24th November 1850.
Do. Mr. A. C.	B 25th May 1902.
Carter, Mr. James	B 28th May 1815.
Do. Mr. Samuel	B 16th July 1815.
Do. Mrs. Frances	B 25th May 1834.
Do. Mrs. W. G. (previously Mrs. J. A. Fleming).	
Cartland, Mrs.	B 30th September 1849.
Do. Mr. James	B 30th September 1849.
Catherine, I.	B 23rd February 1823.
Do. II. (or Caloo)	B 25th July 1830.
Cave, Mr. Joseph	B August 1816.
Caw, Miss Elfrida	B 28th November 1880.
Do. „ Olive D (became Mrs. E. A. Parsick)	B 26th June 1881.
Chadbourne, Mr. James	B 31st July 1817.
Chaffin, Miss Ann	R August 1812.
Challenger, Mr. William	B 27th March 1815.
Challinger, Mr. William	B 16th July 1815.
Chamberlain, Rev. John	R 22nd January 1803.
Do. Mrs. Hannah	B 22nd January 1803.
Do. Mr. John	Probably in 1856.
Chambers, Mr. Richard	B 16th July 1815.
Champa	B 28th October 1838.
Chand, I.	B 3rd November 1805.
Do. II.	R 11th October 1835.
Chapman, Mr. C. A.	B 30th January 1876.
Do. Mr. G. B.	B 27th June 1886.
Chater, Rev. James	B 23rd August 1806.
Do. Mrs. Ann	R 23rd August 1806.
Do. Mr. G. M.	B 24th April 1881.
Chessel, Mr. Michael	B 16th December 1815.
Chhidun	B 17th September 1837.
Chill, Mr. Samuel	B 26th June 1831.
Do. Mr. Robert William	B 31st December 1837.
Do. Mrs. M. O.	B 31st December 1837.
Do. Mr. David Henry	R 29th November 1840.
Do. Mrs. R. W. (previously Mrs. Gonsalves) Rabehn.)	
Do. Miss Mary	B 29th March 1868.
Chintamunee	B 25th November 1860.
Chodron, Mr. Charles	B 25th March 1821.

NAME.	DATE OF ADMISSION.
<i>C.—(continued.)</i>	
Choot Hpo	R 25th April 1888.
Christian, Mr. Gasper	B 27th September 1818.
Do. Mrs. Charlotte (became Mrs. Harragh)	B 31st January 1819.
Do. Mrs. Ann	Prior to 1825.
Do. Mary Ann	R—1826.
Do. Miss Ruth (became Mrs. Shortt) ...	B 28th November 1880.
Do. Mr. Theophilus	B 31st August 1890.
Christice, Miss Margaret (became Mrs. West)... Do. Mrs. (previously Miss Marion Pasool.)	B 30th May 1841.
Christopher, Mr. G. C.	B 26th September 1880.
Chubb, Mr. Alfred	B 24th June 1896.
Chundra Mukhi	B 28th September 1879.
Chundramunee	B 18th November 1832.
Chytun	B 1st December 1805.
Clark, Mr. William	B 15th August 1813.
Do. Miss Mary Jane	B 29th October 1865.
Do. Mr. J. A.	R 26th June 1872.
Clarke, Mr. John James	B 6th March 1808.
Do. Private H. J.	B 28th June 1885.
Do. Mr. A. G. H.	B 31st August 1890.
Claxton, Mr. John	Prior to 1819.
Do Mrs.	Prior to 1819.
Clifford, Mrs. (previously Mrs. Thor. Jones)	
Cluff, Mary	Probably in 1841.
Coates, Mr.	B 5th March 1809.
Do. Mrs.	B 20th July 1814.
Do. Mr. William	B 27th October 1811.
Do. Mrs.	B 29th January 1826.
Cockey, Mrs. T. (previously Miss Caroline Jahans.)	
Coggan, Mrs. (previously Miss Edith Derrick.)	
Coley, Private William... ..	B 12th November 1882.
Collett, Mrs.	B 20th July 1814.
Do Mr. W.	B 28th June 1868.
Collis, Mr. William	B May 1816.
Colsell, Mr. James	B 25th April 1813.
Colvin, Mrs. Mary	R 12th October 1857.
Conway, Mrs.	Probably in 1839.
Do. Mrs.	B 19th July 1863.
Do. Mr.	B 19th July 1863.
Conwell, Mr. Daniel Eugene Ebenczer ...	B 23rd February 1862.
Do. Mrs. (previously Miss Helen McLean.)	
Do. Miss Rose	B 29th May 1892.
Coyners, Miss Zara E. (became Mrs. J. Sedgwick)	B 30th September 1849.
Coodwell, Mr. E.	B September 1879.
Cook, Mrs.	B 25th November 1849.
Cooke, Mr. Stewart	B 17th September 1843.

NAME.	DATE OF ADMISSION.
<i>C.—(continued.)</i>	
Cooke, Mrs. Kate (Miss C. Pascal) . . .	R 27th August 1884.
Cooper, Mr. A. (Senr.) ...	B 26th February 1899.
Do. Mrs. (Jr.) ...	B 26th February 1899.
Cuomo ...	B 29th August 1841.
Cordoza (or Carloza) Mrs. Charlotte ...	B 29th May 1813.
Cornelius, O. E. ...	B 30th November 1873.
Do. Mrs. ...	B 30th November 1873.
Cornish, Mrs. C. B. ...	B 29th July 1810.
Do. Mr. „ ...	B 29th July 1810.
Cowles, Ann ...	B 28th June 1829.
Cowper, Mr. G. H. ...	R 21st March 1883.
Cox, George ...	B 17th April 1859.
Crabtree, Mrs. ...	B 7th January 1841.
Crane, Mrs. Sophia ...	B 24th September 1848.
Cranford, Mrs. W. (previously Mrs. Robert Gordon.)	
Do. Mrs. W. (previously Miss Mary Lish.)	
Do. William W. ...	B 30th September 1832.
Crook, Mr. Joseph ...	B 8th May 1831.
Cross, Mrs. ...	B 25th August 1811.
Crowley, Mrs. Annie ...	R 30th June 1880.
Culbert, Private J. ...	B 30th June 1878.
Culloden, Mr. Ernest ...	B 27th October 1895.
Cumberland, Mr. William ...	B 5th March 1809.
Do. Mrs. ...	B 29th July 1810.
Cunningham, Mr. Charles ...	B 4th September 1874.
Curtis, Mrs. J. W. ...	R 24th December 1884.
Do. Private H. W. ...	R 23rd June 1886.
Cytano, Mr. Thomas ...	B 27th May 1810.
Do. Mrs. ...	B 29th December 1810.
Do. Miss Eliza ...	B 31st March 1822.
Do. Mrs. Elizabeth ...	B 30th July 1848.
D.	
DaCosta, Isabella ...	B 30th August 1829.
Do. Mrs. ...	R 22nd January 1833.
Dakshina ...	B 29th January 1815.
Damree ...	R 9th June 1842.
Daniel, Mrs. E. ...	B 30th April 1811.
Do. Mr. E. ...	B 30th June 1811.
Daniell, Mr. Robert ...	B 27th January 1878.

* This name is spelt in the following ways in the old books and in the Church Rolls, (1) *Kaitano*, (2) *Caitano*, (3) *Kytano*, (4) *Cytano*, but it understood that the descendants of the present day recognize only *Cytano*. In July 1760 the Portuguese Church at Calcutta was handed over to a *Padri Cytano*—see page 210 of *Long's Selections*.

NAME.	DATE OF ADMISSION.
D.—(continued.)	
Dasee—I.	B 4th May 1806.
Do.—II.	B 20th November 1832.
Dass, Mrs. W. C. (previously Miss Matilda Banerjee.)	
Do. Miss Nerote Kumini (became Mrs. U. L. Mundle)	B 2nd October 1892.
Do. Miss Sarah	B 22nd August 1897.
Do. Miss Nellie	B 22nd August 1897.
Do. Rev. Gogan Chunder	B 24th July 1901.
Do. Mr. Woopendro Chunder	R 24th July 1901.
Davidson, Mr. B.	B 29th July 1810.
Do. Mr. G.	B 30th May 1875.
Do. Mr. Alfred	B 11th October 1891.
Davies, Mr. E. W.	R 25th May 1892.
Davis, Mrs. Lucy	B 28th October 1814.
Davison, Mrs.	B 6th August 1815.
Dawson, Mr. Joseph	B 27th June 1813.
De. Mrs. Priyanath (previously Miss Florence Banerjee.)	
Deacon, Rose	B 26th April 1885.
D'Anselme, Mr. A. J.	B 28th August 1887.
Dear, Mr.	B 31st October 1813.
Dearden, Mrs. (previously Miss Jane Thomas.)	
Dearn, Mr. Henry	B 27th March 1815.
D'Aubray, Mr. G. H.	R July 1889.
Debec	B 15th December 1833.
DeBruyn, Mr.	B 27th January 1811.
Do. Mrs.	B 27th January 1811.
D'Costa, Mr.	B 7th July 1889.
D'Cruz, Hannah	B 26th November 1826.
Do. Joanna	B 30th August 1829.
Do. Mary	B 26th April 1835.
Do. Mr. George	B 30th July 1882.
De'Cruze, Mr. N.	B 25th October 1810.
Deep Chaul	B 6th January 1805.
DeLima, Mr. Harry	B 27th July 1834.
Do. Mrs. Margaret	B 26th October 1834.
Delisser, Mr. Robert	B 27th August 1886.
DeMonte, Mr. Francis	B 29th May 1825.
Do. Mrs. Mary	B 29th April 1827.
Do. Anna	B 26th August 1827.
DeMotto, Mr.	B 25th October 1810.
Do. Mrs.	B 25th August 1811.
Dennis, John	B 26th May 1833.
Derozario, Mrs. M.	B 29th December 1810.
Do. Mrs. Ann	B 25th August 1811.
Do. Miss Rozia	B 26th January 1812.

NAME.	DATE OF ADMISSION.
D.—(continued.)	
Derozario, Mrs. Anna (became Beebee Hitchin)	B 28th February 1819.
Do. Anna ...	B 26th August 1827.
Do. Mrs. P. (previously Miss Ann Penitz.)	
Do. Mr. Pascal ...	R 23rd August 1871.
Do. Mrs. (previously Miss Adelaide Mader.)	
Do. Mr. F. M. (Jr.) ...	R 23rd June 1886.
Do. Mr. F. M. (Sr.) ...	R 23rd May 1888.
Derozio, Mr. Michael ...	B 3rd May 1807.
Do. Mrs. Bridget ...	B 3rd May 1807.
Do. Miss Amelia ...	B 3rd May 1807.
Do. Miss Maria ...	B 3rd May 1807.
Derrick, Mr. James Sandford ...	R 20th December 1853.
Do. Mrs Sarah ...	B 27th October 1861.
Do. Mr. James Reavy (jr.) ...	R 27th September 1874.
Do. Miss Edith Sandford (became Mrs. Coggan) ...	B 27th September 1874.
Do. Private H. ...	B September 1879.
Dessa, Mr. Henry Julien ...	R 23rd May 1888.
D'Silva, Mr. John ...	B 26th January 1812.
D'Souza, Mrs. Maria ...	B 25th September 1814.
Do. Miss Eleanor (became Mrs. P. King) ...	B 28th February 1841.
Do. Mrs. ...	B 7th November 1841.
Do. John ...	B 27th September 1846.
Do. Mrs. R. A. (previously Miss H. Pereira.)	
Do. Robert Alexander ...	B 25th November 1849.
Do. Mr. William ...	B 11th December 1849.
Do. Mrs John ...	B 30th May 1852.
Do. Miss Caroline (became Mrs. Ewing)...	B 30th July 1854.
Do. Miss Cecilia (became Mrs. H. W. Marten)	
Do. Mr. John ...	B 13th September 1874.
Do. Mr. S. G. ...	B 13th September 1874.
Do. Mr. Jonathan... ..	B 13th September 1874.
Do. Mr. Alex. Nelson ...	B 30th August 1891.
Do. Mr. J. H. ...	B 30th August 1891.
Do. Mrs. (Sr.) ...	B 30th August 1891.
Do. Miss Lillian ...	B 15th June 1902.
D'Sylvia, Mrs. K. ...	B 26th August 1810.
Do. (or D'Sylva) Mr. Joseph...	B 26th March 1812.
Deverill, Jane (became Mrs. Adam Gordon) ...	B 27th August 1826.
Dewarance, I. ...	B 31st December 1809.
Do. II. ...	B 29th April 1810.
Dewey, Mr. H. V. ...	B 31st August 1890.
Dhuniram ...	B 27th December 1829.

NAME.	DATE OF ADMISSION.
<i>D.—(continued.)</i>	
Diamuyce	B 6th March 1814.
Dick, Mrs.	B 31st May 1812.
Dickson, Mr. Edward	R 26th May 1875.
Do. Mrs.	B 30th May 1875.
Dillon, Miss S. F. (became Mrs Howard)	B 25th April 1886.
Dinshaw, Mr. Henry	B 27th October 1889.
Dodge, Mr. Joseph	B 18th October 1818.
Dolby, William	R 31st March 1833.
Dolmer, Miss Annic	B 29th May 1892.
Doloree	Prior to 1825.
Domingo [D'Cruz]	B 5th December 1812.
Do. [Gomez]	B 25th September 1814.
Donelly, Mr. Andrew	B 28th March 1875.
Dookhi Ram	B 26th March 1829.
Doolal Das	B 22nd October 1809.
Dooland, Sergeant	B 19th January 1815.
Do. Mrs.	B 19th January 1815.
Doolce	B 20th November 1833.
Dore, James	R 10th February 1829.
Douglas, Mrs. Anna Maria	B 24th January 1808.
Do. Mr. John Robert	B 25th July 1819.
Dowden, Mr. John	B 3rd February 1878.
Downing, James Lawrence	B 25th October 1868.
Doyle, John	R—1838.
Do. Mrs.	R 11th June 1843.
Draper, Private Benjamin	R 20th April 1892.
Drupudee	B 4th July 1802.
Duchesoir, Miss Louisa (became Mrs. C. C. Rabelholm)	B 26th October 1834.
Dudley, Corporal John	R 25th March 1816.
Dudrenece, Mr. E. G.	B 27th October 1878.
Duffield, Mr.	R 8th February 1835.
Duggins, Mr. Richard	B 30th January 1878.
<i>Dukes, Mrs. (previously Miss Kate Thompson.)</i>	
Dumog, Mrs.	R 21th October 1825.
Duncan, Mrs. Alice	R 21st February 1906.
<i>Durham, Mrs. Philip (previously Miss Larinia L. Rebeiro.)</i>	
Do. Mr. Philip	B 27th January 1884.
Do. Mr. H. E.	B 30th August 1891.
Durose, Private G.	B 28th January 1883.
Durpunarayan	B 17th November 1833.
Dutt, Kanai Lal	B 26th June 1864.
Dutton, Mr. Thomas	B 27th June 1813.
Dwire, Sergt.-Major	B 23rd April 1815.
Do. Mrs.	B 23rd April 1815.
Dyson, Mrs. Sarah	B 27th February 1825.
Do. Mr. Archibald	B 27th February 1825.

NAME.	DATE OF ADMISSION.
E.	
Edmunds, Mr. J. E.	B 28th March 1869.
Edwards, Mr.	Prior to 1819.
Do. Mrs.	Prior to 1819.
Do. Mr.	B 24th April 1831.
Eleanor, I	B 31st May 1812.
Do. II	B 27th December 1812.
Elizabeth, Mary	Prior to 1825.
Emery, Mrs. J.	R 13th December 1855.
Enayat Ullah	R 27th November 1878.
Ensell, Mr. J. H.	R 26th December 1883.
Do. Mrs.	R 26th December 1883.
Espino, Mr. Manuel	B 10th March 1867.
Do. Mrs.	B 29th December 1868.
Do. Miss Anna Catherine	B 26th December 1880.
Do. Mr. Frederick W.	B 28th December 1884.
Estabrook, Mr. A. T.	R 22nd June 1898.
Evans, Mrs. Margaret, (became Mrs. Tod and afterwards Mrs. E. Williams)	B 30th May 1830.
Do. Rev. W. W.	R 23rd December 1840.
Do. Rev. Mrs. W. W.	B 23rd December 1840.
Do. Mrs.	B 28th May 1891.
Everard, Mrs. E.	B 26th January 1812.
Eves, Mr. John	B 27th December 1812.
Ewing, Mrs. (previously Miss Caroline D'Souza.)	
Do. Caroline	B 30th July 1859.
Do. Mrs. (previously Miss Mabel Pascoal.)	
Do. Miss Alice	B 28th August 1881.
Do. Miss Lillian (became Mrs. A. W. N. James)... ..	B 28th August 1881.
F.	
Fakeer Chandra	B 5th April 1807.
Farlam (or Farnham) Mrs. Frances	B 30th October 1870.
Farquhar, Mrs. Elizabeth	B 17th July 1827.
Faulkner, Mrs.	R 14th October 1896.
Faville, Mrs. E. R.	B 27th October 1901.
Do. Mr. C. E.	B 27th October 1901.
Feetenby, Mrs. James (became Mrs. Moore)	B 25th June 1809.
Fell, Mrs. Margaret (previously Mrs. Brawford)	R 12th October 1857.
Felloo	B 1st September 1805.
Fenner, Mr. James George	R 21st June 1882.
Fernandez, Rev. Ignatius	B 18th January 1801.
Do. Mr. John Lewis	B 8th January 1804.
Do. Mrs. John	B 29th May 1814.
Do. Miss Rebecca (became Mrs. Bowling)	B 25th June 1848.
Fernao, Mr.	B 29th November 1811.
Do. Mrs.	B 29th May 1813.

NAME.	DATE OF ADMISSION.
<i>F.—(continued.)</i>	
Field, Mr. John	B 22nd July 1817.
Fillothuma	B 29th May 1842.
Fink, Rev. John Christopher	B 23rd February 1817.
Fish, Nancy	B 31st May 1835.
Fishbourne, Mr. Edwin Clement	B 30th March 1873.
Do. Mrs. Marian Sophia	R 30th March 1873.
Fitzgerald, Mrs. Mary	B 23rd February 1817.
Fleming, Mr. John	B 27th December 1812.
Do. Mrs. John (previously Mrs. Teriel.)	
Do. Mr. James Alfred	B 1st December 1875.
Do. Mrs. J. A. (previously Miss C. Francis.)	
Fleury, Mrs. Mary	R 8th July 1874.
Flockhart, Mr. R	B 26th August 1810.
Flora [Hunt]	B 27th July 1817.
Flowers, Mr. John	B 28th March 1813.
Floyd, Mr. John	R 7th November 1841.
Do. Mrs. Eveline	R 10th June 1844.
Do. Miss Rachel (became Mrs. Bagley)	B 27th September 1863.
Do. Mr. William	B 29th November 1863.
Do. Miss Hebe (became Mrs. Staples)	B 27th September 1874.
Do. Miss Louisa (became Mrs. Brewer)	B 28th August 1875.
Do. Mrs. W.	B 27th February 1876.
Forbes, Mr. Isaac	B 29th November 1885.
Do. Private William	B 25th October 1896.
Ford, Mrs.	Probably in 1846.
Fordyce, Mr. W. C. L.	R 32nd August 1882.
Forteach, Mr. Samuel	B 23rd December 1877.
Fosbery, Miss Emily	R 2nd May 1900
Foster, Mrs.	B 31st October 1813.
Do. Mrs.	Probably about 1846.
Do. Mr. Ernest G.	R 21st November 1883.
Fountain, Rev. John	R 24th April 1800.
Do. Mrs. Mary	R 24th April 1800.
Francis, Mrs.	R 9th September 1845
Do. Mr. William	B 29th March 1863.
Do. Mrs. (became Mrs. S. Richardson)	B 29th March 1863.
Do. Mary Elizabeth (became Mrs. J. Martin)	B 28th January 1872.
Do. Miss Sarah Alice	B 13th September 1874.
Do. Miss Catherine Frederica (became Mrs. J. A. Fleming and afterwards Mrs. W. G. Carter)	
Franks, Mr. (Senr.)	B 26th August 1877.
Do. Mrs.	Prior to 1825.
Do. Mr. John (Jr.)	Prior to 1825.
Fraser, Lachlan	Prior to 1825.
Frederick, Mr.	R 15th January 1828.
Do. Mrs.	B 29th September 1811.
Do. Mr. J. C.	B 29th December 1811.
	B 31st May 1812.

NAME.	DATE OF ADMISSION.
F.—(continued.)	
Frederick Mr. Daniel	B 28th March 1813.
Freeman, Mrs. Sarah (became Mrs. A. E. Waddel).	R 25th March 1896.
Do. Miss May Lillian	B 26th April 1896.
Freer, Mr. B. H.	R 23rd June 1897.
Do. Mrs. J. H.	R 23rd June 1897.
Do. Miss F. M.	R 23rd June 1897.
Do. Mr. George E.	R 24th November 1897.
Frost, Mrs. C. D. (previously Miss Grace Aratoon).	
Do. Mr. H. G.	B 8th November 1896.
Fulton, Mr. Thomas	B 25th October 1874.
Do. Mrs. (previously Miss Emma Aratoon).	
Furie, Mrs. (became Mrs. Spencer)	B 30th January 1831.
Futtick	B 8th July 1804.
G.	
Gabriel, George	B 26th August 1888.
Gantzer, Miss Annie	B 23rd January 1895.
Do. " Harriett	R 23rd January 1895.
Do. Mr. Ralph	R 23rd January 1895.
Do. " Gerald	B 31st March 1895.
Gardiner, Mrs. G. (previously Mrs. E. Barclay)	
Garrett, Mr. W. N.	R 14th July 1833.
Garthland, Mrs.	B—May 1818.
Gasper, Mrs. T. P. (previously Miss Constance B. Greve.)	
Gastene, Mr. C.	R 25th September 1901.
Do. Mrs. Grace	B 27th October 1901.
Gates, Mr. John	B 5th January 1817.
Gatton, Mrs.	B 26th January 1812.
Gavin, Mr. Michael	B 19th May 1839.
Do. Elizabeth	R 18th August 1839.
Gear, Mr. Fred	R 23rd November 1887.
Gellett, Mr. T. H.	R 24th October 1888.
Do. Chas. Fred. Norman	B 29th April 1889.
George,	B 29th May 1825.
Do. Mr.	B 27th February 1876.
Gerrish, Mr. J.	B 27th January 1878.
Ghose, Mr. Bhubun Mohun	R 24th April 1893.
Gibney, Mr. John	R 25th March 1816.
Gibson, Mr. James	B 28th February 1813.
Do. Mrs. Elizabeth	B 12th October 1817.
Do. Henry William	B 29th November 1874.
Gilbert, Mr. James	B 6th June 1808.
Do. Mrs.	B 23rd February 1817.
Gill, Mr. J. W.	B 26th September 1875.

NAME.	DATE OF ADMISSION.
<i>G.—(continued.)</i>	
Gill Lewis John	B 29th September 1889.
Girdhar	B 1st December 1806.
Do. Makal	B 28th February 1880.
Do. Mural	B 17th September 1837.
Gobardhun (or Goverdhun)	R 18th July 1826.
Gobhordon Dass	B 13th October 1805.
Gobinda	B 28th June 1829.
Do. Luskur	B 17th September 1837.
Gobourn, Mr. Thomas	B 31st January 1813.
Gokool	B 7th June 1801.
Golamee	B 19th July 1808.
Goldsmith, Clara	B 26th May 1833.
Golook I	B 6th June 1802.
Do. II	B 15th September 1805.
Gomas, Mrs. Mary	B 25th July 1819.
<i>Gomes, Mrs. (previously Miss Isabella Rahelholm.)</i>	
<i>Do. Mrs. (previously Miss Sarah Howell.)</i>	
Do. Miss Martha Victoria (became Mrs. E. C. Mackintosh)	B 28th December 1872.
Do. Mr. J. S.	B 29th April 1889.
Do. " J.	B 8th April 1894.
Do. Mrs. J.	B 31st March 1895.
Do. Miss	B 24th April 1898.
Do. Miss Esther Elfrida	B 26th June 1898.
Do. Mrs. Selina	B 25th October 1908.
Gomez, Mr.	B 29th July 1810.
Do. Mrs.	B 29th December 1810.
Gonsalves, Mrs. (became Mrs. R. W. Chill)	B 28th February 1841.
Do. Miss Catherine Virginia	B 27th February 1848.
Do. " Elizabeth Marian (became Mrs. Wm. Thomas)	B 24th November 1850.
Good, Mrs. Betsy	B 30th December 1821.
Goode, Mr. Thomas	B 22nd August 1813.
Goodwin, Mrs.	R 22nd April 1851.
Gooce	B 14th April 1830.
Gookool Putra	B 16th October 1836.
Gorachand I	B 2nd March 1806.
Do. II	B 5th October 1806.
Do. III	R ———— 1827.
Do. IV	B 28th February 1830.
Goroochurn	B 25th March 1855.
Gordon, Mrs. Susannah	B 6th June 1808.
Do. Mr. Adam	B 3rd July 1808.
Do. Mrs.	B 17th December 1816.
Do. Mr. Robert	B 27th July 1817.
<i>Do. Mrs. Adam (previously Miss Jane Deverill.)</i>	

NAME.	DATE OF ADMISSION.
G.—(continued.)	
Gordon, Mary	B 27th December 1829.
Do. Mrs. Robert (previously Miss Sophia Lish.)	
Do. Mrs. B.D. (previously Miss Anna Callow.)	
Do. Samuel Carey	B 27th September 1874.
Do. Carey Ward	R 16th November 1874.
Gorman, Mrs.	B 25th May 1834.
Gould, Private Elijah	B 27th January 1884.
Do. Private John	R 30th March 1884.
Gour I	B 29th May 1814.
Do. II	B 28th February 1830.
Do. Das	B 22nd October 1809.
Gource	R 12th November 1843.
Govinda	B 1st October 1815.
Gowree	B 3rd November 1805.
Graham, Mr. Thomas	R 17th August 1830.
Do. Mrs. Sarah	B 31st October 1830.
Do. Mr. Wm. Clarke	B 31st August 1884.
Do. Miss B. G.	B 27th March 1857.
Grant, Mrs. Ann	R 24th April 1800.
Do. Peter	B 25th October 1868.
Do. Mr. Samuel	R 24th June 1903.
Do. Mr. R. A.	B 30th October 1904.
Gray, Mrs. Margaret	B 30th August 1829.
Do. Mr. Ernest	B 30th August 1829.
Greaves, Mrs. (previously Miss Priscila Mendes.)	
Green, Mr. Joseph	B 28th March 1813.
Do. Private Edward	B 2nd October 1892.
Greenwood, Mr. James	B 15th August 1813.
Gregory, Mr. George	B 30th April 1811.
Greiff, Mr. Benjamin	R 24th October 1888.
Grieve, Mr. Edwin Charles	B 30th March 1862.
Do. Edwin	R 27th July 1892.
Do. Miss Eleanor Harriet (became Mrs. N. G. Niblett)	R 27th July 1892.
Do. Mrs. Rose	B 2nd October 1892.
Do. Miss Constance Birdie (became Mrs. T. P. Gasper)	B 2nd October 1892.
Grundy, John	R 18th October 1846.
Gunga I	B 7th May 1815.
Do. II	B 15th November 1835.
Gungaram	B 27th August 1848.
Gunputt	B 15th February 1855.
Guya-rama	B 27th December 1812.
H.	
Hadatulla	B 7th July 1806.

NAME.	DATE OF ADMISSION.
<i>H.—(continued.)</i>	
Haddock, Mr. James	B 29th December 1816.
Haigh, Private C.	R 22nd May 1878.
Haley, Mrs. Susannah	B 27th September 1812.
Hall, Corporal John	B 6th March 1892.
Do. Mr. James L.	R 14th October 1896.
Do. Mrs. Anna Bella (became Mrs. E. O. Peric)	R 14th October 1896.
<i>Halloran, Mrs. W. M. (previously Miss Ida Ballantine)</i>	
Hambury, Mr. George	B November 1814.
Hamilton, Mrs. Elizabeth	B 26th August 1821.
Do. James	B 28th January 1872.
Do. Mr. John Robert	B 11th December 1892.
Do. Mrs. do. do.	B 11th December 1892.
Hannah	B 7th January 1816.
Harance	B 28th October 1838.
Hardringham, Mrs. Jane	B 31st March 1844.
Haroo Singh	B 28th October 1838.
<i>Harragh, Mrs. (previously Mrs. Charlotte Christian).</i>	
Hart, Mrs. Mary	B 29th May 1814.
Do. Mr.	B May 1816.
Do. Mrs.	B 26th January 1840.
Do. Miss E. (became Mrs. John Jones) ...	B 26th January 1840.
Do. Miss B.	B 27th December 1840.
Hasew	B 30th October 1904.
Hassaltine, Mr. Thomas	B 24th November 1816.
Hassell, Mrs. Hannah Maria	B 27th July 1834.
Do. Mr. Newcome Phillip	B 27th August 1837.
Do. Miss Rachel Leah (became Mrs. P. S. Lindeman)	B 30th November 1856.
<i>Hatton, Mrs. (previously Miss Anna Williams.)</i>	
Haupt, Mr. J. C. H. (Senr.)	R 24th January 1883.
Do. Mrs.	Do. do.
Do. Mr. Fred J. F. C.	B 25th February 1883.
Do. Miss	Do. do.
Hay, Mrs. Sarah	B 30th April 1871.
Do. Mrs. C. J. (previously Miss Mary Anna Eliza Ray)	B 26th June 1887.
Haydock, Corporal T. H.	B 26th April 1885.
Haynes, Mrs.	B 31st July 1808.
Do. Mrs. Catherine	B 26th January 1812.
Hayward, Mr.	B 29th December 1813.
Do. Mrs.	B 24th April 1831.
Do. Mr.	Do. do.
Haywood, Private Cornelius	B 30th January 1842.
Hazrah, Mrs.	Probably in 1845.
Heedaram,	B 16th October 1836.
Hefferan, Mrs. Mary	B 28th March 1860.

NAME.	DATE OF ADMISSION.
<i>H.—(continued.)</i>	
Heiler, Mr. Nathaniel	B 27th March 1815.
Hendrie (or Henry) Mr. H. J.	B 27th October 1861.
Heneric, Mr. Archibald	B 21st November 1900.
Do. Miss Ada C.	Do. do.
Do. Miss Ruth W.	Do. do.
Henry, Mr. James	B 31st August 1890.
Herrington, Mr. Edward	R 24th August 1892.
Higgins, Mr. James	B 27th December 1812.
Hill, Mrs. Julia	R 9th November 1843.
Hillberg, Mr. Charles	B 9th January 1878.
Hinkley, Mr. Thomas	R 28th November 1812.
Hirons, Mr. Caleb	B 2nd June 1805.
<i>Hitchin, Beebe (previously Miss Anna D. Rozario.)</i>	
Hobson, Miss Phæbe	B 2nd August 1812.
Do. Mrs. Lilly Clementina	B 30th October 1870.
Hodgen, Mr. Adam	B 31st August 1873.
Do. Mrs. " (Harriet Letitia)	B 26th October 1873.
Hogg, Mr.	R 13th April 1847.
Do. Mrs.	Do. do.
Holland, Mr. Benjamin	B 26th November 1815.
Hollodhor	R 3rd April 1808.
Holmes, Private T.	B 30th June 1878.
Holyhook, Mr. John	B 15th August 1813.
<i>Hook, Rev. Mrs. G. H. (previously Mrs. G. Jefferson.)</i>	
Do. Rev. George Henry	R 21st March 1880.
Hopkins, Mr. E.	B 29th June 1890.
Horsey, Mr. John	B 3rd February 1878.
Horton, Mr. Arthur Adolphus	B 30th November 1884.
<i>Howard, Mrs. S. F. (previously Miss Dillon.)</i>	
Howatson, Mrs. Rachel	B 13th September 1874.
Do. Mrs. M. A.	Do. do.
Howell, Miss Sophia (became Mrs. Gomes and afterwards Mrs. Anthony Thomas)	B 13th May 1845.
Howieson, Mr. John	B 25th July 1869.
Hponyue	R 21st March 1888.
Hudson, Thomas D.	B 25th October 1868.
Do. Mr. William	R 25th November 1868.
Hambleton, Mr. Robert	B 15th August 1813.
Hunter, Mr.	R 1826.
<i>Hürter, Rev. Mrs. F. (previously Miss E. M. Currau.)</i>	
Hurdco (or Hedaram)	B 26th January 1806.
Harree, I	B 1st April 1804.
Do. II	B 9th April 1809.
Hutchins, Mr. T.	B 12th October 1817.
Hutteman, Mrs. (became Rev. Mrs. Lawrence)	R 11th April 1848.

NAME.	DATE OF ADMISSION.
I.	
Indu	B 19th May 1833.
Inkley, Private William	B 29th May 1832.
Irvine, Mr. James	B 5th March 1809.
Iversen, Peter A.	B 29th October 1871.
J.	
Jackson, Private James	B 6th March 1892.
Jacob, Mr. Peter	B 28th May 1815.
Jaffer Mundul	B 7th May 1809.
Jahans, Mr. John	B 24th September 1809.
Do. Mrs. (Senr.)	B 26th November 1809.
Do. Mr. J.	B May 1816.
Do. Mr. (Jr.)	B May 1816.
Do. Mrs. (became Mrs. John Kerr)	B 29th April 1821.
Do. Mr. John (Jr.)	B 16th December 1828.
Do. James	B 14th July 1829.
Do. Caroline (became Mrs. T. Cockey)	B 30th October 1836.
Do. Mr. C. E. E.	R 26th January 1887.
<i>James, Mrs. Edward (previously Miss Jane Callaghan).</i>	
<i>Do. Mrs. J. O. N. (previously Mrs. Anne Page).</i>	
<i>Do. Mrs. A. W. N. (previously Miss Lilian Ewing).</i>	
Janooke, I	B 14th April 1830.
Do. II	B 16th March 1833.
Jefferson, Mr. George J. T.	R 21st August 1867.
Do. Mrs. „ (became Rev. Mrs. Hook)	R 28th December 1870.
Do. Private Robert	B 29th November 1896.
Jeffery, Mrs.	Probably in 1840.
Jenny	B 27th December 1812.
Jeremiah	B 28th November 1819.
John	B 3rd July 1803.
Johns, Rev. Dr. William	R August 1812.
Do. Mrs. Ann	R August 1812.
Johnson, Mrs. (became Mrs. Brannor)	B 29th February 1812.
Do. Mr. Henry	B 13th July 1817.
Do. Rev., Mrs. E. C. (Ada Olivia Pinto)	B 18th April 1875.
Do. Mrs.	R 22nd June 1898.
Jones, Mrs. Elizabeth	B 27th September 1812.
Do. Mrs.	B 29th January 1815.
Do. Mr. William Henry	B 25th July 1830.
<i>Do. Mrs. (previously Miss Mary Mc-Naghten).</i>	
Do. Mr. Thomas	B 24th September 1837.
Do. Mrs. (became Mrs. Clifford)	B 24th September 1837.
Do. Mr. John	R 18th December 1840.

NAME.	DATE OF ADMISSION.
J.—(continued.)	
<i>Jones Mrs. (previously Miss E. Hart.)</i>	
Do. Mrs. Alex. (became Mrs. T. Anstin) ...	B 30th January 1842
Do. Mr. John ...	B 25th February 1894.
Do. Mrs. Elizabeth ...	B 29th May, 1898.
<i>Jordan, Mrs. (previously Miss Mary Roberts).</i>	
Do. Rev. Charles ...	R 24th January 1872.
Jore, Mr. Joseph ...	B 27th December 1812.
Joshua ...	B 26th May 1850.
Joymonce ...	B 2nd March 1806.
Joypatra ...	R 30th August 1829.
Judson, Rev. Dr. Adoniram ...	B 6th September 1812.
Do. Mrs. Ann Hasseltine ...	B Do. do.
Juga Mohuna Dasa ...	B 30th January 1814.
Juggernaouth Dass ...	R 13th October 1805.
Jugguldumbra ...	B 6th October 1805.
Jugudumba ...	B 26th September 1813.
Jugumohun ...	B 7th December 1806.
Julian, Mr. T. R. ...	R 25th September 1901.
Do. Mrs. E. ...	B 27th October 1901.
Junny (Mitchell) ...	B 7th December 1806.
Jupe, Mr. William ...	R 23rd September 1874.
Jushoda ...	B 30th November 1828.
Juya ...	B 7th February 1816.
Juyumunce... ..	B 18th January 1801.
K.	
Kaima	B 19th May 1833.
<i>Kalberer, Rev. Mrs. (previously Rev. Mrs. Hurter).</i>	
Do. Mr. Louis Lelamere ...	B 30th April 1876.
Do. Mrs. „ (previously Mary Ann Carey Lindeman) ...	B 30th April 1876.
Kalce Charama Dasa ...	B 30th January 1814.
Kaloo I ...	B 16th December 1832.
„ Ditto II ...	B 26th December 1841.
Kanaec ...	B 2nd September 1804.
Kanaeclal ...	B March 1817.
Kangalee ...	B 2nd June 1803.
Kangaleen ...	B 10th March 1806.
<i>Karan, Mrs. (previously Miss Christiana Banerjee).</i>	
Kartik	B 31st May 1829.
Kashee Nath ...	B 28th February 1813.
Kassecnaut ...	B 3rd November 1805.
Keane, Mrs. Mary Ann ...	B 24th February 1850.
Kelly, Capt. ...	B 10th March 1867.
Do. Mrs. ...	R 26th May 1880.

NAME.	DATE OF ADMISSION.
K.—(continued.)	
Kelson, Mr. Joseph	B 28th May 1815.
Kemp, Capt. Ebenezer Chapman	B 27th September 1812.
Do. Mrs.	B 27th September 1812.
Do. Mr. Wilfred Tresillian	R 31st March 1878.
Kennedy, Mr. E. E.	R 13th February 1842.
Do. Mrs. Matilda	R 13th February 1842.
Kenyon, Mrs. L. (became Mrs. Thomas Shaw)	B 24th February 1839.
Do. Miss Alice (became Mrs. Platts)	B 25th July 1852.
Do. Miss Annie (became Mrs. Parker)	B 30th December 1860.
Kerr, Mrs. John (previously Mrs. Jahans).	
Do. Mr. Norman	B 27th October 1811.
Kerry, Sir. Thomas Farrenden	R 31st March 1880.
Do. Rev. John George	R 21st March 1883.
Kerwan, Mrs.	B 27th January 1811.
Key, Mr. G. H.	B 31st August 1890.
Do. Mrs. G. H. (previously Miss Nina Bel-chambers).	
Keys Mr. James	B 31st January 1813.
Khemmee	B 19th July 1803.
Kinch, Lance-Corporal Joseph J.	B 27th January 1884.
King, Mr.	B 29th September 1811.
Do. Mrs. Patrick (previously Miss E. D'Souza).	
Do. Mrs.	B 1st May 1842.
Do. Private G.	B 30th June 1878.
Kino Mulla	B 17th September 1837.
Kipping, Mr. Thomas	B 13th September 1874.
Kirschner, Mr. Frederick	B 29th April 1866.
Do. Mrs. F. (previously Miss Louise Manuel).	
Knight, Mr. Thomas	B 28th November 1812.
Do. Mr.	R 1846.
Knighton, Mr. Robert	B August 1816.
Kobcer	B 25th March 1804.
Komul I	B 4th October 1801.
Do. II	B 21st February 1813.
Do. III	B 20th November 1833.
Komula	B November 1816.
Kooramunee	B 28th October 1838.
Kooshula	B 28th October 1838.
Kramer, Mr. John Gerald	B 1st May 1808.
Do. Mrs.	B 2nd October 1808.
Krishna Pal... ..	B 28th December 1800.
Krishna (or Kristo) I	B 31st May 1829.
Do. II	B 27th December 1829.
Krishna Bor	R 20th November 1833.
Krishna Persaud	B 22nd January 1803.
Krishnamunee	B 28th June 1846.
Kristno	R 20th November 1833.

NAME.	DATE OF ADMISSION.
K.—(continued.)	
Kristno Dass	B 3rd November 1805.
Kristnomonce	B 3rd November 1805.
Kumul	R 1827.
Kumul Mukal	B 27th December 1829.
Kunju	B 16th December 1832.
Kurecm I	B 23rd July 1809.
Do. II	B 5th January 1817.
Kurnoo	B 16th October 1836.
Kurpoor	B 15th December 1833.
Kyte, Mr. Henry Lawada	R 24th November 1880.
L.	
Lakshmina	B 31st December 1809.
Lal Chand I	B 27th December 1829.
Do. II	B 28th February 1830.
Do. III	B 17th September 1837.
Lal Mahomed	R 1826.
Lalla Muhammada	B 30th January 1814.
Lamb, Mrs. Betsy	B 30th December 1821.
Lambert, Mr.	B 30th June 1811.
Do. Mrs.	B 28th July 1811.
Lambros, Nicolas	R 16th November 1830.
Landeman, Miss M. E. (became Mrs. Wesley)	B 27th February 1848.
Do. Mrs. J. C. S. (previously Miss Louisa Aratoon).	
Lanc, Mr. Joseph	B August 1816.
Lang, Mr. Charles	B 29th May 1892.
Langer, Mrs. F. J. K. (previously Miss Helen Lindeman).	
Lavale, Mr. F. A.	B 25th July 1880.
Lavalette, Mr. Francis Octavius	B 28th August 1859.
Do. Mrs.	B 28th August 1859.
Lawler, William	R 25th October 1874.
Lawrence, Rev. Mrs. (previously Mrs. Hutte- man)	
Lawson, Rev. John	R August 1812.
Do. Mrs. Frances	R August 1812.
Do. Mr. Joseph Butterworth	R August 1864.
Lazarus, Mrs. Harriet	R 21st March 1848.
Do. Dr. E. J.	R 15th May 1849.
Do. Mrs. E. J. (previously Miss A. White- head).	
Leach, Mr. J.	B 29th May 1842.
Leason, Mrs.	B 26th October 1817.
Le Blanc, Mr. William	B 31st December 1882.
Lec, Mrs.	B 25th November 1849.
Leeson, Mr. James	B 31st October 1813.

NAME.	DATE OF ADMISSION.
<i>L.—(continued.)</i>	
Lefevre, Mrs.	R 26th May 1875.
Legge, Mr. Cecil	B 30th October 1904.
Leonard, Rev. Owen	B 2nd April 1809.
Do. Mrs. „	B 26th March 1810.
Lewee, Mrs.	B 26th March 1812.
Lewis, Mr.	B 29th April 1810.
Do. Mrs.	B 30th September 1849.
Do. Mrs.	B 25th September 1859.
Do. Mr. J. G.	B 28th September 1902.
Lindeman, Mrs. P. (Sr) (previously Miss M. A. Bryant).	
Do. Mr. Peter Stephen	B 30th September 1855.
Do. Mrs. „ (previously Miss R. Hassell).	
Do. Mr. Frederick Peter	B 10th March 1867.
Do. Miss Helen Frederica (became Mrs. F.J.K. Langer)	B 29th March 1868.
Do. Mrs. F. P.	B 28th June 1868.
Lines, Mr. Thomas	B 22nd August 1813.
Lish, Mrs. Mary (became Rev. Mrs. Wm. Robinson)	B 31st March 1822.
Do. Rev. Alexander Burgh	B 26th April 1829.
Do. Sophia (became Mrs. R. Gordon and afterwards Mrs. W. W. Crawford)	B 28th February 1830.
Do. Mary (became Mrs. W. W. Crawford)	B 30th September 1832.
Do. Hannah (became Mrs. E. Buller and afterwards Mrs. G. Gardiner)	B 28th August 1836.
Litten, Mrs Joanna	Prior to 1825.
Livers, Mrs.	R 14th September 1852.
Loads, Private T.	B 28th July 1878.
Lochun I	B 23rd June 1805.
Do II	B 2nd April 1811.
Lochun Das	B 16th December 1832.
Lochun Dhara	B 30th August 1829.
Long, Mrs. Mary	B 28th March 1818.
Lopez, Mr. C. T.	B 29th November 1885.
Lowe, Mr. T.	B 29th July 1810.
Do. Mrs. Betty	B 28th October 1814.
Lewis, Mrs.	B 26th April 1812.
Lowther, Mr. Peter	B 28th July 1861.
Do. Mrs.	B 30th May 1865.
Lucy	R 1861.
Lucy, Anna	B 31st March 1811.
Lukhnee (or Luckya)	B 20th July 1835.
Do. Kanta	B 30th November 1833.
Luther, Mr. Robert	B 24th November 1881.
Lynch, Mrs.	B 27th August 1826.
Do. Mr. James	R 18th September 1842.

NAME.	DATE OF ADMISSION.
L.—(continued.)	
Lynch Mrs.	B 30th April 1843.
Do. Mrs. E. A.	B 27th March 1887.
Lyons, Mrs.	B 27th February 1814.
M.	
Macan, Mrs. Mary	B 27th June 1829.
McCallister, Mrs. (became Mrs. Capt. Mills) ...	B 28th January 1810.
McCullum, Mrs.	B 27th October 1811.
McCann, Private J.	B 6th March 1892.
McCutchin, Mrs.	B 26th January 1812.
MacDonald, Mrs.	B 27th January 1811.
Do. Mrs. E.	B 30th April 1811.
Do. Mrs.	B 26th January 1812.
Do. Mr. Charles	B 3rd February 1878.
MacDermot, Mr. James	B 31st July 1817.
McEwan, Mr.	R 10th June 1845.
McFarlane, Private William	B 30th August 1885.
McGiffin, Mr. William	B 25th April 1813.
McGilchrist, Mrs. Dr. (previously Miss Lena Bannerjee.)	
MacGregor, Mrs.	B 31st December 1837.
McHugh, Mrs.	B 27th April 1845.
Do. Mr. S.	R 9th February 1847.
Do. Mr. Samuel	R 2nd May 1883.
Do. Mrs. "	R 2nd May 1883.
Do. Mr. John	B 31st January 1886.
Do. Miss Grace (became Mrs. Sabbage)... ..	B 24th April 1892.
McKenna, Rev. Angus... ..	B 20th January 1856.
MacKey, Mrs. J. E.	B 28th September 1902.
Do. Mr. J. P.	B 28th September 1902.
Do. George	B 4th January 1903.
Mackintosh, Mrs. (Senr.)	B 30th June 1811.
Do. Rav. Lauchlan	B 31st May 1812.
Do. Mrs. L.	B 31st May 1812.
Do. Mrs. E. C. (previously Miss Martha V. Gomes.)	
MacLachlan, Mr. John	B 3rd March 1878.
McLean, Mr. Edward	R April 1855.
Do. Mrs.	R April 1855.
Do. Miss Helen (became Mrs. Conwell) ...	B 27th April 1862.
McMahon, Mrs.	B 5th December 1812.
Do. Arthur	B 27th December 1835.
MacMullen, Nancy	R 25th January 1829.
McNaghten, Mary (became Mrs. Jones) ...	B 23rd April 1836.
McNamara, Mrs.	B 28th January 1810.
McNaughten, Mr. Donald	B May 1816.
McQuillan, Mrs.	B 27th August 1809.

NAME.	DATE OF ADMISSION.
<i>M.—(continued.)</i>	
McReddie, Miss Matilda (became Mrs. Atkinson)	B 26th June 1859.
Do. Mr. G.	R 16th November 1859.
Do. Mrs.	R 16th November 1859.
Do. Thomas	B 29th September 1861.
Madun, Nath	R 16th March 1833.
Madda, Mr. S.	Prior to 1825.
Maddocks, James	B 29th December 1833.
Do. Mrs.	B 27th December 1835.
Madce	B 17th September 1837.
Madge, Mrs. S.	B 13th September 1874.
Do. Mr. S.	B 25th October 1874.
Madhub Mundul	B 30th August 1829.
Madhur	B 2nd May 1813.
Madura, Mr. A.	B 26th June 1887.
Mahomed Jahsin	B 22nd October 1904.
Maleeka	B 17th September 1837.
Mallett, Mr. Joseph	B 29th December 1813.
Do. Mrs.	R 29th December 1813.
Maneeka	B 11th May 1806.
Manickee	B 4th December 1808.
Mannary, Private G.	B 30th June 1878.
Mansfield, Mr. Thomas	B 13th September 1812.
Do. Mr. H.	B 31st August 1890.
Manuel, John	B 27th December 1835.
Do. Mr. C. F.	R 15th February 1855.
Do. Mrs. „	R 15th February 1855.
Do. Miss Louisa (became Mrs. F. Kirschner)	B 30th April 1865.
Do. Mr. H.	B 29th October 1865.
Do. Mrs. H.	B 29th October 1865.
Do. Mr. A.	B 29th October 1865.
Do. Mrs. A.	B 29th October 1865.
Do. George Nathaniel	B 25th February 1866.
Do. Mrs. „ (Primrose Emblyn)	B 30th June 1872.
Do. Lydia	B 27th September 1873.
Do. Mr. Walter	B 27th September 1874.
Do. Mr. Earnest	B 29th July 1889.
Do. Miss E.	B 28th September 1890.
Manville, Mr.	R 14th August 1849.
Do. Mrs.	R 14th August 1849.
Mardon, Rev. Richard	R 31st May 1805.
Do. Mrs. Rhoda	R 31st May 1805.
Do. Miss Rhoda	B 6th June 1808.
Margaretta	B 31st May 1812.
Marley, Mrs. J. H.	B 30th March 1862.
Do. Mr. George	B 24th February 1885.
Do. Miss Blanche Edith	B 27th March 1887.
Marquand, Clarinda	B 26th August 1827.

NAME.	DATE OF ADMISSION.
M.—(continued.)	
Marquand, Mrs.	B 30th December 1827.
Marshall, Mr. F.	R 21st December 1881.
Marshman, Rev. Dr. Joshua	R 24th April 1800.
Do. Mrs. Hannah	B 21th April 1800.
Do. Miss Susannah	B 7th October 1810.
Do. Mr. John Clark	B 2nd November 1818.
Martin, Mrs.	B 29th September 1811.
Do. Mrs.	B 19th September 1828.
Do. Mrs. J. (previously Miss M. E. Francis)	
Do. Mr. Henry William	B 28th December 1873.
Do. Mr. Joseph	B 22nd February 1874.
Do. Mrs. H. W. (previously Miss Cecilia D'Souza).	
Do. Private A.	B 28th July 1878.
Do. Mr. F. N.	B 28th November 1880.
Do. Mrs. Jessie	R 25th May 1892.
Martyrose, Mrs. M. (previously Miss Minnie Aratoon).	
Mary I	B 3rd July 1808.
Do. II	B 31st May 1812.
Do. III	B March 1818.
Do. IV	B 28th November 1819.
Do. V	B 23rd February 1823.
Do. VI	B 5th September 1824.
Mary Ann	B 30th June 1861.
Mason, Mr. George	B 21st May 1884.
Do. Mrs. " (previously Miss Virginia Wakefield).	
Matthews, Mr.	R 25th May 1892.
Do. Miss Emily	R 23rd June 1897.
Do. Miss Gertrude	R 21st July 1897.
Do. Miss Isabel	R 24th November 1897.
Mawl, Mrs.	B 29th September 1811.
Maxwell, Miss Jane (became Mrs. James Reily)	B 8th July 1832.
May, Captain William	Prior to 1825.
Do. Mrs. Caroline	B 31st October 1830.
Maylin, Mr. Joseph T.	B 7th July 1805.
Mayo, Mrs. Susannah	B 26th November 1815.
Mendes, Mr. Lewis	B 30th December 1832.
Do. Mrs. " (previously Miss Charlotte Thomas).	
Mendes, Mrs. Louisa	B 29th November 1835.
Do. Charlotte Priscilla (became Mrs. Graves)	B 28th July 1861.
Do. Miss Harriet Jemima	B 30th March 1866.
Do. Miss Adelaide Victoria (became Mrs. D'Rozario)	B 22nd February 1874.
Do. Mr. William	B 13th September 1874.

NAME.	DATE OF ADMISSION.
<i>M.—(continued.)</i>	
Mendes, Edwin	B 25th October 1874.
Mendies, Lewis A.	B 28th February 1811.
Merribun	B 22nd October 1809.
Midwinter, Mr. Amos	B 13th September 1812.
Miles, Mr. William	B 29th May 1813
Miller, Mrs.	B April 1822.
Do. Mrs. Anne	B 25th August 1822.
Do. Mr. Henry W.	B 30th May 1875.
Millgarten, Charles	B 30th August 1868.
Millicen, Mrs.	B April 1822.
Do. Mrs. Eleanor	B 25th August 1839.
Mills, Mrs. Captain John (previously Mrs. McCallister.)	
Mills, Mrs. E. (became Mrs. James Moffatt) ...	B 29th December 1811.
Do. Mr.	B 29th February 1812.
Do. Mrs.	B 29th February 1812
Do. Captain John	B 27th December 1812.
Do. Mrs. Ann	B 25th August 1812.
Do. Mr. Robert	B 25th December 1853.
Do. Mrs. „	B 30th November 1856.
Milner, Miss Mary Aileen (became Mrs. Archer)	B 26th April 1891.
Do. Mr. John	B 24th April 1892.
Minna	R 10th March 1867.
Mitchell, Jenny	B 11th May 1806.
Do. Mrs. Lucy	B 6th June 1808.
Do. Mrs. „	R 25th June 1856.
Mitra, Koomoodinee	B 25th June 1871.
Moffatt, Mrs. James	R 4th May 1806.
Do. Mr.	B 5th April 1807.
Do. Mrs. (previously Mrs. E. Mills.)	
Mohun, I	B 7th April 1805.
Do. II	B 4th May 1806.
Do. Punja	B 17th September 1837.
Montin, John	B 30th July 1848.
Monton, Corporal	B 4th August 1878.
Mookerjee, Rev. Mrs. P. M. (previously Miss Victoria Banerjee.)	
Mooney, Corporal	B 26th August 1838.
Moore, Rev. William	R 1st March 1805.
Do. Mrs. Eleanor	R 1st March 1805.
Moore, Mrs. (previously Mrs. Feetenby.)	
Do. Rev. Mrs. C. C. (previously Miss Emily Whitehead.)	
Moorc, Mrs. E. F.	B 29th April 1860.
Do. Private	B 8th December 1878.
Moran, Mrs.	B 26th June 1814.
Morris, Mr. Norman	B 22nd February 1899.
Do. Miss Cecilia G.	B 24th June 1900.

NAME.	DATE OF ADMISSION.
M.—(continued.)	
Morton, Mr. S. C.	R 25th September 1901.
Moses, Mr. P.	B 29th May 1814.
Do. Mr. D.	B 25th March 1894.
Motley, Mr. James	B 31st July 1817.
Moung Oung Gyeo	B 29th June 1890
Do. Po Thee Daru	B 29th June 1890.
Do. Po Jit	B 29th June 1890.
Do. Po Sein	B 29th June 1890.
Do. Loo Nyoo	B 31st August 1890.
Do. Loo Gyeo	R 27th August 1890.
Do. Hpo Myine	R 27th August 1890.
Do. Sein Minn	B 28th October 1900.
Do. Amy Sein	B 28th October 1900.
Do. Sein	R 21st November 1900.
Do. Oung	B 27th October 1901.
Moxon, Lieutenant W.	B 2nd August 1812.
Mudhoo Makal, I	R 27th December 1829.
Do. II.	R 16th June 1833.
Muduna	B 1st December 1816.
Mudun Nath	B 30th August 1829.
Muhamaya	B 2nd May 1813.
Muhummud Bakur	B 29th June 1814.
<i>Mundle, Mrs. U. L. (previously Miss Nerode K. Dass.)</i>	
Mungal Das	B 24th April 1831.
Munns, Mr. James	B 31st October 1813.
Murdoch, Mr. Richard	B 26th July 1885.
Do. Mrs. Richard	B 24th April 1892.
Murphy, Private W.	B 8th November 1896.
Mutee	B 16th October 1836.
Muthoora	B 14th February 1813.
N.	
Nancy I	B 26th January 1809.
Do. II	B 30th June 1811.
Do. III	B 26th January 1823.
Narayan I	B 17th November 1833.
Do. II	B 17th September 1837.
Nasiram I	B 24th April 1831.
Do. II	R 11th May 1844.
Nath, Mrs. Charlotte	B 27th October 1872.
Do. Bushuntumunee	B 25th June 1871.
Nathalia	B 27th December 1812.
Neale, Mrs. Margaret	R 11th May 1844.
Do. Mr. Richard	Probably in 1850.
Neeloo Mittra	B 3rd November 1805.
Neem Chund	B 26th April 1829.

NAME.	DATE OF ADMISSION.
N.—(continued.)	
Nepal Singha	B 25th September 1814.
Netting, Mr. Joseph Oliver	R 20th December 1882
Newton, Mr. Samuel	B 16th July 1815.
Do. Miss Mabel	B 8th April 1894.
<i>Niblett, Mrs. A. G. (previously Miss Eleanor Greve.)</i>	
Nichols, Mr. John	B 25th September 1814.
Nicol, Mr. A. N.	R 26th December 1877.
Nicola, Private F.O.	B 26th February 1899.
Nidhiram	B 29th January 1832.
Niebel, Miss Ada	B 27th January 1878.
Nilmunee	B 16th October 1836.
Nimace	B 2nd May 1813.
Noor Ali	B 5th November 1815
Nundakishore	B 26th January 1806.
Nutt, Mrs. Sarah	B 13th October 1817.
Do. Mr.	R 23rd April 1862.
Do. Mrs.	R 23rd April 1862.
Nuvakishore I	B 3rd June 1810.
Do II	B 7th March 1813.
O.	
Oaky, Sergt. Edward	B 3rd May 1807.
Oliver, Mr. William A.	B 29th October 1905.
O'Mullaue, Mr. Richard	B 27th May 1874.
Omoree	B 1st May 1803.
P.	
Packer, Mr. George	B 13th September 1812.
Padmore, Mrs. Eleanor	B 30th September 1849.
<i>Page, Rev. Mrs. J. C. (previously Mrs. Thompson.)</i>	
Do. Rev. John Chamberlain	R 26th September 1841.
Do. Mrs. Anne Sarah (became Mrs. J. O. N. James)	
James	R 24th May 1882.
Paine, Anna	B 27th December 1840.
Panchoo	B 25th September 1814.
Papps, Mr. John	B 16th July 1815.
<i>Parker, Mrs. (previously Miss Annie Kenyon.)</i>	
Parkinson, Mr. James	B 13th September 1812.
Parks, Mr. James	B 27th August 1887.
Parry, Mrs.	B 29th July 1821.
<i>Parry Rev. M. s. (previously Miss Burgh.)</i>	
Do. Miss Christiana	B 30th June 1822.
Do. Mr.	R 15th August 1840.
Do. Mrs.	R 15th August 1840.

NAME.	DATE OF ADMISSION.
<i>P.—(continued.)</i>	
<i>Parriok, Mrs. E. A. (previously Miss Olive Caw.)</i>	
Parsons, William	B 30th August 1829.
Partridge, Mary	B 30th October 1831.
Pascal, Miss Mabel (became Mrs. R. Ewing)	B 13th September 1874.
Do. Miss Callista	B 3rd February 1878.
Do. Mr. Charles	B 3rd February 1878.
Do. Mr. Edward Howard	B 3rd February 1878.
Do. Mrs. " (Maria Belchambers)	B 20th June 1894.
Paul, Mr. James	B 16th July 1815.
Do. Mr. G. T.	R 31st August 1890.
Do. Miss Marian (became Mrs. Christie)	B 2nd October 1892.
Do. Mr. G. F.	B 8th April 1894.
Do. Mr. Arthur	B 27th October 1895.
Do. Mr. Henry Percival	B 28th September 1902.
Paulson, Mrs.	R 7th August 1867.
Payne, Mrs. R. A.	B 30th April 1876.
Do. Mrs.	B 16th February 1879.
Peacock, Mrs. Henry	B 27th August 1809.
Do. Mr. Henry	B 26th November 1809.
Peal, Mr. Thomas	B 27th December 1812.
Pearce, Mr. John	B 25th April 1813.
Do. Rev. William H.	R August 1817.
Do. Mrs. Martha Hodson	R August 1817.
Do. Mrs. Eliza	B 28th March 1824.
Pearce I	B 14th April 1830.
Do. II	B 16th October 1836.
Do. III	B 28th October 1838.
Peasegood, Mr. George	B 26th September 1869.
Peejaree	B 28th October 1858.
Peeroo	B 4th July 1802.
Peggy	B 26th January 1812.
Peirce, Private Walter	R 30th March 1884.
Penitz, Mrs. Ann (became Mrs. P. D'Rozario)	B 26th October 1845.
Penney, Rev. James George	R February 1817.
Do. Mrs. Mary	R February 1817.
Pereira Mr.	B 5th December 1812.
Do. Miss Henrietta (became Mrs. R. D'Souza)	B 25th June 1848.
<i>Perie, Mrs. E. A. (previously Mrs. A. B. Hall.)</i>	
Peters (or Petre) Mrs. Elizabeth	B 27th September 1812.
Do. (or Peter) Mrs. John	B 5th March 1809.
Do. Mr. John	B 7th March 1813.
Do. Mr. Gregory	B 28th January 1810.
Do. Mrs.	B 25th August 1811.
Peterson, Mrs. A.	R 26th September 1888.
Petruse, Mr. A. (Jr.)	B 30th June 1811.
Do. Mrs. A. (Jr.)	B 28th July 1811.

NAME.	DATE OF ADMISSION.
P.—(continued.)	
Petruse, Mrs. (Snr.)	B 27th October 1811.
Do. Mr. (Snr.)	B 7th March 1813.
Do. Mrs.	B 28th October 1814.
Petumber Mitter	B 4th July 1802.
Do. Singh	B 3rd January 1802.
Phillips, Mr. John	B 22nd August 1815.
Do. Mrs. Flora	R 25th September 1814.
Do. Mrs.	B 28th May 1815.
Do. Mrs. Nancy	B 27th January 1822.
Do. William Levi	B 26th August 1827.
Do. (or Phyllips), Mrs.	B 24th April 1839.
Do. Miss	R 24th August 1892.
Pho Moung	B 29th September 1861.
Phukeer	B 7th February 1816.
Pickard, Miss Ada	R 29th September 1889.
Piggot, Mr. Charles	B 29th December 1810.
Pinto, Miss E. A.	R 18th April 1875.
Do. Mrs. Mary Ann	B 30th May 1875.
Pistoji, Leopoldo	B 25th October 1868.
Pitman, Mr. T. E.	B 11th October 1807.
Do. Mrs. Mary Ann	B 11th October 1807.
Pitt, Mr. Edward W.	B 8th November 1868.
Do. Charles	B 27th September 1874.
Platel, Mrs. Elsie	R 1st March 1908.
Platt, Elizabeth	B 25th January 1829.
Platts, Mrs. (previously Miss Alice Kenyon.)	B 22nd November 1903.
Poa-au-lauk	B 26th November 1820.
Poole, Mr. George	B 24th June 1821.
Do. Mrs.	B 30th November 1828.
Pooshpee	B 25th November 1888.
Posen, Mr. H.	R 23rd January 1878.
Potgeiter, Mr. John William	R 24th June 1868.
Potter, Mrs.	R 24th April 1800.
Powell, Mr. Samuel	B 31st May 1829.
Pram	B 7th September 1806.
Prankrishnoo	B 26th February 1899.
Preedy, Private E. W.	B 24th November 1816.
Prewer, Mr. George	B 2nd August 1807.
Pritchett, Mr. Richard C.	R 27th August 1871.
Priya	B 26th April 1829.
Prubhoo Ram	B 16th October 1836.
Prusoota	B 30th December 1832.
Pubitree	B 18th November 1832.
Pudma I	B 19th August 1833.
Do. (or Pudda) II	B 17th September 1837.
Do. (or Pudda) III	B 23rd October 1803.
Pudma Nubha	B 7th July 1806.
Punchanun	

NAME.	DATE OF ADMISSION.
P.—(continued.)	
Purcell, Mr. J. W.	B 26th August 1883.
Purjant	B 29th August 1841.
Pyaree	B 1st May 1814.
Pye, Mr. John	B 13th September 1812.
Q.	
Quilman, Mr. Lewis	B 26th July 1885.
R.	
Rabeholm, Mr. Conrad C.	B 26th June 1825.
Rabeholm, Mrs. " " (previously Miss Duchosoir.)	
Do. Miss Matilda C. (became Mrs. D. H. Chill)	B 30th January 1842.
Do. Miss Isabella (became Mrs. Gomes)	B 30th January 1842.
Do. Robert	B 30th April 1848.
Radha	B 16th October 1836.
Radhakrishna	B 31st March 1811.
Radhamunee	B 1st May 1803.
Radha Mohun	B 6th September 1818.
Raghoonaut	B 1st December 1805.
Raghunatha Lala	B 8th June 1817.
Rajee	Prior to 1825.
Rajeeswaree	B 2nd May 1813.
Rajib Manjee	B 30th September 1832.
Rajoo	B 15th November 1835.
Rama Govinda Choudhooree	B 30th January 1814.
Rama Nidhi Gosha	B 30th January 1814.
Ramanunda	B 15th July 1804.
Ramhurree	B 30th August 1829.
Ramjay	B 17th November 1833.
Ramjee I.	B 28th June 1829.
Do. II	B 27th December 1829.
Ramjeebun I	B 7th July 1806.
Do. (or Ramjee II)	B 20th July 1835.
Ramkaunt	B 2nd September 1804.
Ramkauntee	B 20th May 1804.
Ramkoomar I	B 7th July 1806.
Do. II	B 17th September 1837.
Ramkoomar Murul	B 17th September 1837.
Ramkishur	B 21st February 1813.
Ramkrishna Bor	B 30th August 1829.
Ram-mancee	B 2nd May 1813.
Ram Mohun	B 1st April 1804.
Ram Munee	B 29th May 1814.
Ramnidhi	B 27th December 1829.

NAME.	DATE OF ADMISSION.
R.—(continued.)	
Ram Nul	B 6th April 1806.
Ram Prasad	B 26th April 1829.
Ramprasad Koomcer	B 31st May 1829.
Rampriya	B 7th February 1811.
Ramprosaud	B 7th September 1806.
Ramrutna	B 3rd April 1803.
Ramsoondur	B 27th December 1829.
Ranken, Capt.	B 23rd July 1865.
Raphael, Mary	B 29th April 1832.
Rasmunee	B 18th November 1832.
Rasoo I	B 23rd February 1801.
Do. II	B 4th January 1807.
Ray, Mrs. Mary	B 26th June 1864.
Do. Mr. George	B 29th January 1865.
Do. Mr. John	B 29th April 1888.
Do. Mr. William	B 25th March 1894.
Rayamuni	B 30th January 1814.
Ready (or Hubbard or Huppart) Mrs	B 31st December 1837.
Rebeiro, Mrs. Barbara	B 30th September 1849.
Do. Miss Matilda (became Mrs. Ardwise)..	B 30th June 1850.
Do. Mr. John	B 30th June 1850.
Do. Mrs. Mary	B 10th March 1867.
Do. Lavinia Letitia (became Mrs. P. Durham)	B 28th January 1872.
Redley, Mr. James	B 29th December 1816.
Reed, Mr. J.	R 7th January 1841.
Do. Mrs.	B 29th January 1843.
Reily, Mr. James	B 28th March 1818.
Reily, Mrs. (previously Miss Jane Maxwell.)	
Reily, Mrs. Mary	B 26th October 1834.
Do. Emma (became Mrs. W. Robinson, Jr.)	R 11th October 1835.
Renton, David	R 15th January 1828.
Ricardo, Mr.	B 27th October 1811.
Do. Francis	R 16th December 1828.
Rice, Rev. Luther	B 1st November 1812.
Do. Mrs. Clara E.	B 28th November 1880.
Richards, Mr. David	B 26th February 1899.
Richardson, Charles B.	B 26th May 1850.
Do. Mrs. Samuel (previously Mrs. Francis).	
Ricketts, Mr. J. W.	B 4th October 1816.
Do. Charles	B 29th November 1874.
Ricly, Mr. Hugh	B 26th November 1815.
Ritchie, George	B 17th September 1871.
Do. Mrs.	R 26th October 1892.
Do. Mr. H. C.	B 31st March 1895.
Rittah, Mrs.	B 29th September 1811.
Roberts, Mrs.	B 29th January 1826.

NAME.	DATE OF ADMISSION.
B.—(continued.)	
Roberts Mrs.	B 28th October 1838.
Do. Mrs.	R 8th December 1839.
Do. Mr. E.	R 8th December 1839.
Do. Miss Mary (became Mrs. Jordan) ...	B 30th August 1868.
Do. Mr. Charles	R 26th September 1888.
Do. Allen	B 29th May 1898.
Robertson, J. C. H. P.	B 26th August 1885.
Do. Mrs. A. M.	R 22nd March 1887.
Robinson, Rev. William	R 23rd August 1806.
Do. Mrs. Elizabeth	R 23rd August 1806.
Do. Rev. Mrs. Wm.	B 26th March 1812.
Do. Mr. John	B 25th April 1813.
Do. Rev. Mrs. W. (previously Mrs. Lish).	
Do. William (Jr.)	B 30th September 1832.
Do. Rev. John	B 29th December 1833.
Do. Mrs. Wm. (Jr.) (previously Miss	
Emma Reilly).	
Do. Mrs. J. Gordon (previously Miss	
Sarah Thompson).	
Do. Mrs. Gordon (previously Miss A. A.	
Callow).	
Do. Mrs. Wm. (Jr. No. 2) previously	
Miss Hebe Robinson).	
Do. Miss Hebe (became Miss W. Robinson	
Jr. No. 2)	R 27th January 1868.
Do. Mrs. Annie G. (Rev. Mrs.	
John Robinson)	R 25th March 1868.
Do. Wm. Jr. No. 2	B 28th February 1869.
Do. Mr. John Gordon	R 27th May 1874.
Do. Mr. Henry Havelock	R 12th October 1874.
Roderick, John	R 18th October 1828.
Rodrigues, Mr. B. Paul	B 6th June 1808.
Do. Mrs. "	B 3rd December 1809.
Rogers, Mr. Joseph	B 22nd August 1813.
Do. Joseph	B 18th April 1875.
Do. Mr. R. T.	B 29th June 1890.
Rolt, Mr. James	B 4th September 1802.
Rookence	B 3rd November 1805.
Roope Chand	B 3rd November 1805.
Roopee	B 20th July 1835.
Roope Singha	B 27th February 1817.
Rosa I	R 12th February 1828.
Do. II	B 24th April 1839.
Rose, Mrs. D.	B 30th April 1811.
Rose	Prior to 1822.
Ross, Mrs. I.	B 29th December 1810.
Do. do. II.	B 30th April 1811.
Roshun	B 29th May 1814.

NAME.	DATE OF ADMISSION.
<i>R.—(continued.)</i>	
Bourke, Mrs.	B 28th July 1811.
Rowe, Rev. Joshua	R 1st March 1805.
Do. Mrs. Elizabeth	R 1st March 1805.
Do. Mrs. Mary	B 29th July 1821.
Rowley, Mr. Benjamin... ..	B 29th January 1815.
Roy, Lukhi Narayan	B 28th August 1861.
Do. Mrs. Mary	R 25th April 1838.
Rozario, Miss Joanna	B 26th January 1812.
Rughoo Das	R 8th May 1842.
Rumohr, Miss Catherine Emilia	B 13th June 1802.
Russell, Sergeant	B 24th June 1810.
Rustun I	B 30th January 1831.
Do. II	B 16th October 1836.
Rutland, Mr. Richard	B 22nd August 1813.
Ryper, Mr. William Jacob	R 15th August 1840.
Do Mrs. do.	R 15th August 1840.
Do. Mr. Henry Fausset	B 31st July 1864.
Do. Mrs. do. (Charlotte)	B 31st July 1864.
Do. Miss Amie Eveline	B 26th June 1898.
S.	
<i>Sabbage, Mrs. (previously Miss Grace Mc Hugh).</i>	
Sabee	B 30th July 1848.
Sadutsa	B 3rd April 1803.
Sagar Sirdar	B 19th May 1833.
Saint, Mr. George	B August 1816.
Sakes, Mr. John	B 27th January 1822.
Sale, Miss Letitia Zillah (became Mrs. James Young)	B 30th March 1866.
Sally	B 28th January 1817.
Salus	B 24th April 1814.
Sampriya	R 4th February 1810.
Santiram	B 3rd August 1806.
Sarah	B May 1818.
Sartak	B 2nd March 1806.
Sarthak (or Satak)	B 16th October 1836.
Sassoon, Joseph Ezekiel	B 27th May 1849.
Do. Khatoom Ezekiel	B 25th July 1852.
Saunders, Mr. James	B August 1816.
Savaille, Mr. John	B 29th June 1884.
Savyell, Mr G. F.	B 25th December 1881.
Do. George	R 26th August 1885.
Do. Mr. John W.	R 21st July 1886.
Savycelle, Mr. W. J.	B 4th September 1874.
Scott, Mr. Francis	B 25th April 1813.
Do. Mrs. Rowland	B 30th January 1814.

NAME.	DATE OF ADMISSION.
S.—(continued.)	
Scott Mr. Rowland	B 29th May 1814.
Do. Mrs.	B 30th June 1861.
Do. J.	B 28th October 1868.
Seeboo Rai	B 24th April 1831.
Do. Ram	B 2nd August 1807.
Do. Roy	B 1st December 1805.
Seebuk Ram	B 6th October 1805.
<i>Sedgwick, Mrs. J. (previously Miss A. Conyers).</i>	
Seen Tsung Kwang	R 25th April 1888.
Sectaram	B 27th February 1803.
Senior Mrs. Clementina	B 24th February 1850.
Seyd Muhummud	B 5th June 1814.
Shaha, Dropo Molini (became Mrs. Benjamin Simmonds)	B 29th November 1874.
Shanti Ram	B 26th April 1829.
Sharpe, Mr. William F.	B 29th October 1905.
Shaw, Mr. George	B 1st February 1807.
Do. Mrs. (previously Mrs. L. Kenyon).	
Do. Mr. H.	R 14th June 1840.
Do. Mrs.	R 14th June 1840.
Shawloo, Miss Jennie	R 2nd December 1906.
Shem Nath	R 11th December 1842.
Shepherd, Mr.	B 31st January 1813.
Do Mr. Richard	B 29th December 1816.
Shervill, Private Fred.	B 6th March 1892.
Shewa	R 22nd February 1888.
Shields, Mr. Francis	B 13th September 1812.
Shiva Chundra Mishra	B 8th June 1817.
Shiva Prasada	B 1st September 1814.
<i>Shortt, Mrs. (previously Miss Ruth Christian).</i>	
Shreemutee	B 3rd July 1814.
Shreemuti	B 31st March 1844.
Shristidhur	B 17th September 1837.
Shurn (or Suro)	B April 1822.
Siam Dass	B 4th April 1802.
Silver, Mr. Anthony	B 27th July 1884.
<i>Simmonds, Mrs. B. (previously Miss Dropo M. Shaha).</i>	
Simmons, Mr. B. H.	B 29th December 1901.
Do. Mr. P. G.	B 29th December 1901.
Simpson, (or Simon), Lewis	B 27th December 1829.
Do. Mr. R.	B 30th May 1875.
Snclair, Fred	B 24th November 1871.
Sing, Lizzie	B 29th November 1874.
Do. Raj Chunder	B 29th November 1874.
Sing, Ananda Chandra	B 1st November 1874.
Sircar, Nundu Koomar	B 24th April 1839.
Slater, Mr. William	B 12th August 1810.

NAME.	DATE OF ADMISSION.
S.—(continued.)	
Slater, Mary	B 30th October 1836.
Smally, Mrs.	B 28th September 1828.
Smith, Mrs. Mary	B 13th October 1806.
Do. Mr.	B 6th September 1807.
Do. Mrs.	B 29th September 1811.
Do. Mr. Christopher	B 25th July 1813.
Do. Mr. William	B 24th November 1816.
Do. Mr. John	B 24th December 1815.
Do. Mr. William	B 27th July 1817.
Do. Mrs. Jane	B 25th July 1819.
Do. Mrs. Margaret	R 27th July 1834.
Do. Sergeant Thomas	R 9th February 1847.
Do. Robert	B 18th April 1875.
Do. Private Jas. Henry	R 26th April 1885.
Do. Lance-Corporal William	B 26th July 1885.
Do. Private Alfred	B 24th April 1892.
Solomon	B 27th May 1849.
Somee	R 7th June 1812.
Sonatan	B 29th April 1832.
Soodhiram	B 16th December 1832.
Sookeenarayan	B 28th October 1838.
Sooky	B 24th September 1809.
Soomaka	B 16th October 1836.
Soomitra	B 15th November 1835.
Soodturee	B 17th September 1837.
Soorma	B 17th September 1837.
Sooshila	B 17th September 1837.
Sooyga I	B 27th December 1829.
Do. II	B 20th November 1833.
Sophia I	B 27th January 1811.
Do. II	B 27th December 1812.
Do. III	R 20th November 1832.
Soro I	B April 1822.
Do. (or Sarah) II	B 30th April 1848.
Soorooop	B 2nd September 1804.
Soul, Mr. Thomas	B November 1814.
South, Mrs.	B 18th February 1855.
Spalding, H.	B 29th November 1874.
Spence, Mr. William	B 31st July 1817.
Spencer, Mrs. (previousl ^y Mrs. Furie).	
Spires, Mr. William	B 24th December 1815.
Spurdles, Mr. John	R 25th March 1816.
Spurr, Mr. Joseph	B 27th June 1813.
Sprat, Mr. John	B 7th February 1816.
Do. Mrs.	B 7th February 1816.
Do. Miss	B 7th February 1816.
Sreemuttee I	B 16th November 1834.
Do. II	B 17th September 1839.

NAME.	DATE OF ADMISSION.
S.—(continued.)	
Srimutce Badam	B 26th June 1864.
Sristidhur	B 19th May 1853.
Stanway, Lance-Corporal Mark	B 28th June 1885.
Staples Mrs. (previously Miss Hebe Floyd).	
Stavely, Mr. Alfred	B 22nd December 1877.
Stenson, Private	R 24th April 1878.
Stephen, Mrs. Catherine	R 7th August 1844.
Stevenson, Mr. J. R.	B 6th June 1808.
Do. Mrs.	B 5th December 1812.
Steward Mrs. Ann	B 27th September 1812.
Stewart, Mr. J. W.	R 26th August 1874.
Do. Mrs.	R 26th August 1874.
Stone, Private Mark	B 6th November 1898.
Stout, Mr. J. A.	R 8th April 1894.
Sturgeon, Mrs.	B 26th May 1844.
Do Mr. Thomas	B 30th November 1845.
Sturges, Corporal Samuel	B 30th January 1842.
Styles, J.	R 16th December 1851.
Do. Mrs.	R 16th December 1851.
Sukhee	B 16th November 1834.
Sumbhoo	B 19th May 1833.
Sunder, Ann	R 26th January 1830.
Do. John	R 13th April 1830.
Do. James	R 17th June 1832.
Do. Mrs. (Senior)	R 14th April 1844.
Do. Mr. Fred	B 29th May 1892.
Do. Miss	B 25th February 1894.
Do. Mr. F. G. J.	B 29th May 1898.
Do. Walter, Percy	B 24th June 1900.
Do. Edwin, A.	B 29th October 1905.
Suroo, (or Sauroo)	B 15th November 1835.
Susanuah I	B 28th July 1811.
Do. II	B 28th July 1811.
Do. III	B 28th October 1814.
Swincy, Elizabeth	B 30th November 1834.
Sykes, Mr. Arthur Leslie	R 31st March 1880.
Do Mrs Emily	R 28th April 1880.
Sylvester, Sergeant Major	B 6th August 1815.
Do. Mrs.	B 6th August 1815.
T.	
Tallantire, Mr. Richard	B 3rd March 1878.
Tarachand I	B 11th March 1813.
Do. II	B 29th April 1832.
Do. III	B 16th December 1832.
Do. IV	B 15th November 1835.
Taylor, Mrs.	B 28th January 1817.

NAME.	DATE OF ADMISSION.
T.—(continued.)	
Taylor, Captain A.	B 25th February 1866.
Do. Mr.	B 29th April 1866.
Do. Private John	B 28th July 1878.
Do. Do. Dan	B 25th February 1883.
Do. Mr. Thos. Richard	B 22nd February 1891.
Do. Private George	B 24th April 1898.
Tazoo	B 1st May 1803.
Tealey, Private William James	B 8th November 1896.
Teriel (or Terrel), Mrs. (became Mrs. John Fleming)	B 27th January 1811.
Thirlds, Mr. Thomas	R 25th March 1816.
Thomas, Mr. John	R 24th April 1800.
Do. " John	B 25th August 1811.
Do. Rev. William	R 18th January 1831.
Do. Miss Harriet	B 24th June 1832.
Do. Rev. Mrs. Wm. (Mary Ann)	B 29th December 1833.
Do. Miss Charlotte (became Mrs. L. Mendes)	B 26th October 1834.
Do. John Samuel	B 27th September 1846.
Do. William	B 29th September 1850.
Do. Mrs. Wm. (previously Miss E. M. Goncalves.)	
Do. Mrs. Caroline Louisa	B 28th December 1851.
Do. Miss Aurora	B 28th December 1851.
Do. Rev. James	R 20th April 1852.
Do. Mr. Anthony	R 22nd November 1855.
Do. Mrs. (previously Mrs. Gomes.)	
Do. Miss Jane (became Mrs. Dearden)	B 20th January 1856.
Do. John	B 25th September 1859.
Do. Miss Adolphina (became Mrs. Barnes)	B 28th July 1861.
Do. Miss Amelia (became Mrs. Brown)	B 25th August 1867.
Do. Mr. Henry	B 29th November 1874.
Do. Miss Aurora	B 30th June 1878.
Thompson, Mrs.	B 20th September 1810.
Do. Rev. J. T.	B 28th July 1811.
Do. Mrs.	B 27th October 1811.
Do. William	B 27th December 1829.
Do. Mr. J.	R January 1831.
Do. Mrs. (became Rev. Mrs. J. C. Page)	R January 1831.
Do. John	B 27th December 1835.
Do. Mrs. T. W. (previously Miss Hebe Wells.)	
Do. Mr. Edwin Blucher	R 13th June 1841.
Do. Mrs. E. B. (previously Miss C. Antryp.)	
Do. Sarah Louisa (became Mrs. J. Gordon Robinson)	B 30th June 1861.
Do. Mrs. Malvina	B 28th December 1873.
Do. Mr. B. E.	B 28th August 1875.

NAME.	DATE OF ADMISSION.
T.—(continued.)	
Thompson, Miss Kate (became Mrs. Dukes) ...	R 31st March 1880.
Do. Mrs.	B 27th October 1811.
Do. Mr.	B 28th January 1873.
Do. Mr. S. F. A.	R 26th December 1877.
Do. Mr. C. W.	B 27th March 1887.
Todd, Mrs. Margaret (previously Mrs. Evans.)	
Do. Mr. John	B 29th September 1833.
Do. Mr. Benjamin	B 28th October 1900.
Tomlinson, Mr. Henry	R 5th April 1891.
Tooleswarce	B 28th October 1838.
Tooleseemunce	B 14th April 1830.
Toonoo	B 4th November 1804.
Torbet, Mr. W. A.	B 27th November 1873.
Totaram	B 25th March 1804.
Trinite, Mrs.	B 15th August 1813.
Tuck, Mr. Arthur Newall	B 30th March 1879.
Do. Mrs.	R 26th December 1883.
Tulloch, Mr. John Cromarty	B 29th July 1838.
Tunoo	B November 1816.
Turee	B 28th October 1838.
Turner, Mr. John	B 8th January 1809.
Do. Mrs.	R March 1810.
Do. Mrs. Rose	B 36th April 1811.
Do. Mr. Charles	B 31st July 1817.
Do. Mrs.	B 29th September 1833.
Do. Mr. W. W.	B 23rd July 1865.
Do. Mr. John	B 29th June 1890.
Do. Lance-Corporal Arthur	B 6th March 1892.
Twidale, Mr. E. A.	R 26th October 1904.
U.	
U'bhursha	B 6th March 1814.
Umuree	B 1st April 1810.
Underwood, Mrs. Sarah	B 26th December 1830.
Unga (or Onga)	B 15th December 1833.
Unna	B 22nd February 1801.
U'pee	B 1st April 1810.
U'rhoon	B 17th September 1837.
Uvedale, John	B 26th April 1855.
V.	
Van Dort, Mr.	B 29th July 1888.
Vaughan, Louisa Matilda (became Mrs. D. Calder)	B 27th February 1848.
Venis, Mr. William Henry	B 18th November 1821.
Verboon, Mrs. Julia	R 21st October 1845.

NAME	DATE OF ADMISSION.
V.—(continued.)	
<i>Vere, Mrs. (previously Miss E. Bagley.)</i>	
Vessey, Mr.	B 26th May 1811.
Do. Mrs.	B 30th June 1811.
Do. Miss Mary (became Mrs. Burgess)	B 30th June 1822.
Vickerstaff, Thomas	B 25th October 1846.
Vishnoopriya	B 22nd October 1809.
Von Lintzgy, Mr. C. G.	R 21st December 1881.
W.	
<i>Waddell, Mrs. H. E. (previously Mrs Sarah Freeman).</i>	
Waimor Mr. William	B 13th September 1812.
Wakefield, Miss Virginia Charlotte (became Mr. G. Mason)	B 25th May 1884.
Walker, Mrs.	B 26th October 1873.
Do. Mr. Robert	B 25th March 1888.
Walters, Private	B 8th December 1878
Do. Private Richard	B 30th March 1879.
Ward Rev. William	R 24th April 1800.
Do. Mr. William	B 3rd July 1808.
Do. Mrs.	B 2nd April 1809.
Do. Mr. Nathaniel Moore	B 23rd April 1815.
Do. Alfred Constable	R 18th June 1850.
<i>Do. Mrs. " " (previously Miss Mary Carran.)</i>	
Wardle, Mr. Joseph	B 31st October 1813.
Warg, Mrs F. O. (Ethel Grace Atkinson)	B 27th October 1901.
Do Mr. Frederick Oscar	B 27th October 1901.
Warrell, Mr. John	B 29th May 1813.
Waters Mr.	R 15th March 1853.
Do. Mrs.	R 15th March 1853.
Watkins, Mrs. Eliza	R 15th October 1850.
Webb, Mr. William	B 22nd August 1813.
Do. Mr. James	B 31st July 1817.
Do. Mrs. Anna	B 27th June 1869.
Do Mr. George	B 27th June 1869.
Wedderburn, Mr. Alexander	B 25th September 1814.
Wellman, Private William	B 27th November 1896.
Wells, Mrs. Elizabeth	B 30th November 1823.
Do. Mrs. Mary	B 14th September 1826.
Do. Miss Jessie (became Mrs. Richard Wells)	B 28th June 1810.
<i>Do. Mrs. Richard (previously Miss Jessie Wells.)</i>	
Do. Miss Hebe (became Mrs. T. W. Thompson and afterwards Rev. Mrs. J. C. Page)	B 28th June 1840.
Do. Mrs. Mary Ann	B 25th November 1860.

NAME.	DATE OF ADMISSION.
W.—(continued.)	
Wenger, Mr. Edward Steane	R 24th May 1882.
Do Mrs.	R 24th May 1882.
Wesley, Mrs. (previously Miss M. E. Landsman.)	
West, Mrs. (previously Miss M. Christie.)	
Wilson, Mrs.	B 6th March 1864.
Wharhurst, Mr.	R 5th October 1806.
Wheeler, Mr. E. E.	R 23rd April 1879.
Whimpoos, Mr. Joseph	R 22nd January 1833.
Do. Margaret	R 22nd January 1833.
White, Mr.	B 27th September 1812.
Do. Mrs. Elizabeth	B 29th May 1813.
Do. Mrs. Sarah	B 30th June 1850.
Do. Ensign Samuel D.	B 30th June 1850.
Do. Private George... ..	B 24th April 1892.
Whitehead, Miss Emily (became Rev. Mrs. C. C. Moore)	R 15th October 1850.
Do. Miss Adelaide (became Dr. Mrs. E. J. Lazarus)	R 15th October 1850.
Whitham, Miss	B 3rd February 1878.
Whitlam, Mr. John	B May 1816.
Wightman, Private F.	R 25th March 1891.
Wilkins, Mr. Thomas	B 25th July 1813.
Wilkinson, Mr.	R 22nd June 1859.
Do. Mrs.	R 22nd June 1859.
Do. Mrs. (formerly Mrs. Wakefield)	R 22nd February 1882.
Williams, Mrs.	B 29th May 1814.
Do. Sophia	Prior to 1825.
Do. Mr. Israel	B 16th July 1815.
Do. Mr. H. A.	B 2nd August 1818.
Do. Mr. James	B 26th November 1826.
Do. Mrs. Margaret (previously Mrs. Todd.)	
Do. John Adolphus	B 8th May 1831.
Do. Miss Sarah	B 26th May 1833.
Do. „ Matilda... ..	B 26th May 1833.
Do. Anna (became Mrs. Hatten)	B 26th May 1833.
Do. Thomas	B 30th November 1834.
Do. Mrs. Mary Ann	B 30th November 1834.
Do. Mr. Edward	B 31st May 1835.
Do. Mrs. E. (previously Mrs. Todd.)	
William, Private	B 8th December 1878.
Do. Private William	B 29th May 1892.
Williamson, Miss Catherine	B 1st November 1807.
Wilson, Mr. Thomas	B 29th July 1810.
Do. Mrs. (Senior)	B 25th October 1810.
Do. Mr. Alexander	B 28th March 1813.
Do. Mr. Patrick	B 31st July 1817.
Do. Esther	B 30th August 1829.
Do. Mr.	R 17th April 1861.

NAME.	DATE OF ADMISSION.
W.—(continued.)	
Wilson, Mr. Frederick James ...	B 28th November 1880.
Do. Mr. Herbert A. ...	B 25th May 1884.
Winter, Mr. William ...	B 29th January 1815.
Wise, Mr. R. F. ...	B 31st January 1875.
Witchlow, Mrs. Mary Ann C. ...	B 30th June 1850.
Witts, Private Charles... ..	B 24th April 1898.
Wolff, John Thomas	R 17th August 1847.
Wood, Mr. John	B 27th March 1842.
Do. do.	B 20th January 1856.
Do. Mrs.	B 27th January 1856.
Do. Corporal	B 4th August 1878.
Woodward, Mr. G. H.	R 31st May 1898.
Wright, Mrs. Sarah	B 27th September 1812.
Do. Mr. John	B 22nd August 1817.
Do. Mrs.	B 22nd August 1817.
X.	
Xavier, Mrs. Eva Clara	R 29th June 1885.
Y.	
Yard, Mrs.	Probably in 1839.
Yates, Rev. Dr. William	R April 1815.
Yettie, Mr. David	B 28th May 1882.
York, Mrs. Anna	B 30th April 1826.
Young, Mr. William	R 22nd June 1852.
Do. Miss Mary (became Mrs. C. D. Allnutt)	R 22nd June 1852.
Do. Miss Emma (became Mrs. C. H. Allnutt)	B 29th October 1865.
Do. Mrs. James (previously Miss L. Zillah Sale)	
Young, Mr. Edgar	B 28th March 1875.
Z	
None.	

Part II.—Persons who have been baptized in the Lall Bazar Baptist Chapel but who did not join that Church as members.

NAME.				DATE OF BAPTISMS.
A.				
Abdul Kadir	...	...	...	31st March 1907.
Abdul Rahman	...	...	...	27th June 1886.
Afoo Fokum	...	...	...	1st January 1888.
Allnutt, Miss A.	...	...	...	14th April 1889
Amy Loomce Ogh	...	...	...	1st January 1888.
Assam	...	...	...	29th April 1888.
B.				
Ballantine, Mr. G.	...	...	...	5th November 1890.
Do, Miss M.	...	...	...	5th November 1890
Betts, Mr. J. B.	...	...	...	23th August 1887.
Boshonto	...	...	...	6th March 1892.
C.				
Crappnell, Mr. Peter Alfred	...	...	...	11th December 1892.
D.				
Dass, Tarrini Churu	...	...	...	26th February 1888.
Do, Mrs Rachel	...	...	...	6th March 1892.
Deane, Private	...	...	...	2nd October 1892.
Denyer, Private T. B.	...	...	...	25th July 1886.
E.				
Elliott, Mr. Alfred	...	...	...	26th November 1884.
F.				
Faichoo	...	...	...	25th March 1888
Floyd, Miss Lydia	...	...	...	29th May 1892.
Fookloi	...	...	...	29th April 1888.
G.				
Gill, Mrs. J. W.	...	...	...	29th July 1883.
Do, Mr. (Senior)	...	...	...	26th May 1889.
Ghoshe, Mrs.	...	...	...	11th January 1891.
Graham, Mr. M.	...	...	...	29th May 1892.
Gulpanns, J. N. S.	...	...	...	24th April 1892.

NAME.				DATE OF ADMISSION.
H				
Hewett, Private, H.	...	...	...	25th April 1886.
I.				
None.				
J.				
Johnson, Mr. C. E.	...	...	...	29th March 1885.
K.				
Kalberer, Mrs.	...	...	.	14th April 1889.
Kirschner, Miss	...	...	...	15th June 1890.
L.				
Larsen, G. W.	...	...	...	10th June 1883.
Looloi	...	.	..	29th January 1888.
M.				
McLaughlin, Mr. I.	...	...	.	28th December 1881
Madura, Mr. John	...	...	...	24th April 1892.
Do. Miss J.	...	.	...	24th April 1892.
Do. do. G.	...	...	..	24th April 1892.
Manuel, Mr. P.	...	..	...	25th July 1886.
May, Mr. S.	...	...	...	29th March 1885.
Muckbul Huq	...	...	...	25th April 1886.
Myers, Mr. H. B. M.	...	...	..	31st December 1884.
N.				
None.				
O.				
None.				
P.				
Patternott, Mr. A.	...	...	...	31st March 1907.
Q.				
None.				

NAME.	DATE OF ADMISSION.		
R.			
Ramsey, Mr. James	24th April 1892.
Ramsey, Miss Mary	24th April 1892.
Rusbridge, Miss H.	2nd February 1887.
Ruth, Miss	29th May 1892.
Ryan, Mr. William	1st March 1885.
S.			
Stark, Mr. J. C.	21st December 1884.
Stevenson, Mr. E. C.	21st December 1884.
T.			
Titchener, Mr. G.	31st March 1907.
Treadgold, Private G. B.	25th February 1883.
U.			
None.			
V.			
None			
W.			
Wadsworth, Mr.	27th April 1884.
Ward, Mr. C. S.	1st March 1885.
Williams, Mrs. H.	16th March 1884.
Wright, Private A.	25th July 1886.
X.			
None.			
Y.			
None.			
Z.			
None.			

APPENDIX 2.

Number admitted year by year as Members of the Lull Bazar Baptist Church by Baptism or by letter, from 24th April 1800 to date as per Old Books Church Rolls.

Year.	No. admitted	Year.	No. admitted	Year.	No. admitted
1800	13	Brought over	859	Brought over	1,280
1801	6	1835	22	1873	
1802	9	1836	17	1874	
1803	16	1837	34	1875	
1804	15	1838	13	1876	
1805	41	1839	9	1877	
1806	30	1840	20	1878	
1807	17	1841	25	1879	
1808	18	1842	20	1880	
1809	27	1843	7	1881	
1810	39	1844	8	1882	
1811	54	1845	10	1883	
1812	72	1846	4	1884	
1813	65	1847	7	1885	
1814	48	1848	21	1886	
1815	44	1849	17	1887	
1816	38	1850	17	1888	
1817	37	1851	5	1889	
1818	12	1852	6	1890	
1819	8	1853	5	1891	
1820	1	1854	1	1892	
1821	11	1855	10	1893	
1822	11	1856	8	1894	
1823	4	1857	3	1895	
1824	3	1858	1	1896	
Without date.	17	1859	14	1897	
1st to		1860	5	1898	
15th June 1825 }	4	1861	13	1899	
16th to		1862	10	1900	
30th June 1825 }	2	1863	6	1901	
1826	12	1864	8	1902	
1827	8	1865	11	1903	
1828	12	1866	7	1904	
1829	44	1867	11	1905	
1830	21	1868	19	1906	
1831	16	1869	8	1907	
1832	29	1870	3	1908	
1833	39	1871	8		
1834	16	1872	8		
Carried forward	859	Carried forward	1,280	Grand Total	1,741

NOTE—Apportioned by periods we get—

(1) Prior to 16th June, 1825	...	...	No.
(2) Since 16th June, 1825	...	...	660
		...	1,085
		Total	1,745
Add names in Part II. of Appendix I.	...	...	52
		Grand Total	1,797

APPENDIX 3.

Dates on which over six persons were baptized on one occasion in connection with the Lall Bazar Baptist Church with the number baptized on each occasion.

Serial No.	Date.	Number Baptized.
1	3rd November 1805	10
2	29th July 1810	7
3	30th April 1811	7
4	27th October 1811	7
5	26th January 1812	9
6	31st May 1812	8
7	13th September 1812	8
8	27th September 1812	8
9	27th December 1812	12
10	30th January 1814	7
11	29th May 1814	8
12	25th September 1814	7
13	16th July 1815	8
14	May 1816	8
15	August 1816	7
16	31st July 1817	7
17	26th April 1829	7
18	30th August 1829	13
19	27th December 1829	13
20	28th February 1830	9
21	16th December 1832	7
22	19th May 1833	8
23	16th October 1836	13
24	17th September 1837	23
25	28th October 1838	11
26	13th September 1874	12
27	29th November 1874	8
28	3rd February 1878	7
29	29th June 1890	8
30	31st August 1890	8
31	6th March 1892	7*
32	26th February 1899	7
33	27th October 1901	11
34	29th October 1905	8

* Besides 2 more who did not join the Church.

APPENDIX 4.

List of the Pastors of the Lull Bazar Baptist Church, Calcutta.

Serial No.	Name.	Entered Office.	Left Office or Died.
1	Rev. Dr. Wm. Carey ...	21th April 1800	16th June 1825
2	Rev. Dr. Joshua Marshman, Co-Pastor ...	6th Oct. 1805	16th June 1825
3	Rev. Wm. Ward, Co-Pastor ...	6th Oct. 1805	16th June 1825
4	Rev. John Lawson, Co-Pastor...	11th Jan. 1816	18th Oct. 1819
5	Rev. Eustace Carey, Co-Pastor...	11th Jan. 1816	18th Oct. 1819
6	Rev. William Robinson ...	16th June 1825	10th Nov. 1838
7	Rev. James Thomas, Acting ...	11th Nov. 1838	15th June 1839
8	Rev. Robert Bayne ...	16th June 1839	22nd Aug. 1840
9	Rev. James Thomas, Acting (second term) ...	23rd Aug. 1840	22nd Dec. 1840
10	Rev. W. W. Evans ...	23rd Dec. 1840	10th June 1844
11	Rev. James Thomas, in charge (third term) ...	11th June 1844	Oct. 1846
12	Rev. James Thomas, Acting (fourth term) ...	Nov. 1846	Oct. 1849
13	Rev. James Thomas, permanently (fifth term) ...	Nov. 1849	D.20th July 1855
14	(Supplies) ...	21st July 1858	31st Jan. 1859
15	Rev. John Sale ...	1st Feb. 1859	23rd Jan. 1861
16	Rev. George Kerry, Acting ...	24th Jan. 1861	1st Dec. 1863
17	Rev. John Sale (second term) ...	2nd Dec. 1863	24th Mar. 1868
18	Rev. John Robinson ...	25th Mar. 1868	1st June 1876
	(a) Rev. C. Jordon, Co-Pastor...	24th Jan. 1872	23rd Dec. 1875
	(b) Rev. C. C. Brown, Ditto.	{ 24th Nov. 1875 1st April 1876	17th Jan. 1876 19th Apl. 1876
	(c) Rev. Robt. Robinson Acting	17th Jan. 1876	15th Feb. 1876
	(d) Rev. Geo Kerry, Ditto,	16th Feb. 1876	1st April 1876
	(e) (Supplies) ...	2nd April 1876	23rd May 1876
19	Rev. R. J. Ellis, Acting ...	24th May 1876	30th Sep. 1876
20	(Supplies) ...	1st Oct. 1876	31st Dec. 1876
21	Rev. Dr. G. H. Rouse, Acting ...	1st Jan. 1877	10th Dec. 1877
22	Rev. H. G. Blackie ...	11th Dec. 1877	30th Nov. 1879
23	(Supplies) ...	1st Dec. 1879	20th Mar. 1880
24	Rev. G. H. Hook ...	21st Mar. 1880	(to-date)

APPENDIX 5.

*Table of the several Pastorates connected with the Lall Bazar
Baptist Church, Calcutta.*

Serial No.	Period.	REMARKS.
1	24th April 1800 to 5th October 1805.	Sole Pastorate of Dr. Carey, with Dr. Marshman as Deacon. Mr. Fountain was also a Deacon from 24th April to 20 August 1800 when he died.
2	6th October 1805 to 10th January 1816.	Dr. Carey with Dr. Marshman and Mr. Ward as Co-Pastors with the help of Messrs. Mardon, Biss, Moore Rowe, Krishna Pal and Krishna Persaud as Deacons. Also with the help of Messrs. Adam Gordon, Leonard, Cumberland. W. Ward of the General Hospital, E. Daniel, Krishna Dass and Sebuk Ram, Deacons at Calcutta, for varying periods, some having died and others posted elsewhere.
3	11th January 1816 to 18th October 1819.	Messrs. Carey, Marshman and Ward with Messrs. Lawson and Eustace Carey as Co-Pastors. [Mr. Ward was in England from December 1818.]
4	19th October 1819 to 6th March 1823.	Messrs. Carey, Marshman and Ward with the aid of Deacons and others. [Mr. Mack had arrived in 1821, but Mr. Ward died on 7th March. 1823.]
5	7th March 1823 to 15th June 1825.	Messrs. Carey, Marshman and Mack, with the aid of Deacons and others.
6	16th June 1825 to 10th November 1838.	The Pastorate of the Rev. William Robinson.
7	11th November 1838 to 15th June 1839.	The Rev. James Thomas acted as Pastor assisted by others.
8	16th June 1839 to 22nd August 1840.	The Pastorate of the Rev. Robert Bayne.
9	23rd August to 22nd December 1840.	The Rev. James Thomas acted as Pastor.
10	23rd December 1840 to 10th June 1844.	The Pastorate of the Rev. W. W. Evans.

Serial No.	Period.	REMARKS.
11	11th June 1844 to October 1846.	The Rev. James Thomas presided at nearly all the Church meetings held after Mr. Evans' resignation, and signed all Minutes on behalf of the Church. There is nothing on record however, to show that he accepted the Pastorate, for in the three or four years succeeding Mr. Evans' resignation, other Ministers were offered the Pastorate but declined it. In the yearly reports of the Church "to the Ministers and Messengers of the respective churches assembled in Association," the ones sent in December 1844 and 1845 deplore the absence of a permanent Pastor and are signed by the Deacons on behalf of the Church.
12	November 1846 to October 1849.	The report sent to the Association in November 1846 mentions the want of a permanent Pastor, but is signed by the Rev. James Thomas as "Acting Pastor," along with the Deacons. The report sent in November 1847 is similarly worded and signed. The report sent in December 1848 appoints "Our Pastor" the Rev. J. Thomas, one of the delegates, but it is signed by Deacons only.
13	November 1849 to 20th July 1858.	The report sent to the same Association in November 1849 refers to the Rev. J. Thomas as Pastor and he signed it as such for the first time, and throughout until his death on 20th July 1858. The vote of sympathy with his widow, passed by the Church in July 1858 speaks of his having had the oversight of the Church for thirteen years, and the memorial tablet in the Chapel records that he was Pastor for thirteen years.
14	21st July 1858 to 31st January 1859.	The pulpit was supplied by the missionaries at Calcutta and Serampore.
15	1st February 1859 to 23rd January 1861.	The Pastorate of the Rev. John Sale.
16	24th January 1861 to 1st December 1863.	The Acting Pastorate of the Rev. George Kerry, during the absence of the Rev. John Sale on leave to England.

Serial No.	Period.	REMARKS.
17	2nd December 1868 to 24th March 1868.	The Pastorate of the Rev. John Sale on return from his leave to England.
18	25th March 1868 to 1st June 1876.	<p>The Pastorate of the Rev. John Robinson during which period the following were Co-Pastors with Mr. Robinson <i>viz</i> :—</p> <p>(1) The Rev. C. Jordan from the 24th January 1872 to the 23rd December 1873.</p> <p>(2) The Rev. C. C. Brown from</p> <p>(a) The 24th November 1875 to the 17th January 1876 and</p> <p>(b) The 1st to the 19th April 1876.</p> <p>As the Committee in London refused sanction to the arrangement, Mr. Brown left at the end of the first period. After severing his connection with the Society, Mr. Brown took up the Co-Pastorate again, but resigned it after a few days owing to certain doctrines he held.</p>
	17th January, to 15th February 1876. 16th February to 1st April 1876. 2nd April to 23rd May 1876.	<p>The Rev. Robert Robinson acted as Pastor.</p> <p>The Rev. George Kerry acted as Pastor.</p> <p>Various Ministers supplied the pulpit. These three arrangements were due to Mr. John Robinson's ill-health.</p>
19	24th May to 30th September 1876.	The Rev R. J. Ellis acted as Pastor temporarily.
20	1st October to 31st December 1876.	Various Ministers supplied the pulpit.
21	1st January to 10th December 1877.	The Rev. Dr. Rouse acted as Pastor.
22	11th December 1877 to 30th November 1879.	The Pastorate of the Rev. H. G. Blackie.
23	1st December 1879 to 20th March 1880.	Various Ministers supplied the pulpit.
24	21st March 1880 to date.	The Pastorate of the of Rev. G. H. Hook.

APPENDIX 6.

Statement giving the dates of Birth and Death of the early missionaries of the Baptist Missionary Society.

Serial No.	Name.	Date of Birth.	Date of Death.	
(a) SENIOR MISSIONARIES.				
1	John Thomas	16th May 1757	13th October 1801	
2	Rev. W. Carey, D. D.	17th August 1761	9th June 1834	
3	„ J. Fountain	1767	24th August 1800	
4	„ J. Marshman, D. F.	20th April 1768	5th December 1837	
5	„ W. Ward	20th October 1769	7th March 1823	
6	„ D. Brunsdon	1st June 1777	3rd July 1801	
7	„ J. Chamberlain	24th July 1777	6th December 1821	
8	„ W. Moore	1777	5th November 1844	
9	„ J. Rowe	1781	11th October 1824	
10	„ J. Biss	1776	5th February 1807	
11	„ R. Mardon	1776	23rd May 1812	
12	„ W. Robinson	18th January 1784	2nd September 1853	
13	„ J. Mack	12th March 1797	30th April 1845	
(b) JUNIOR MISSIONARIES.				
1	Rev. J. Lawson	24th July 1787	22nd October 1825	
2	„ E. Carey	22nd March 1791	19th July 1855	
3	„ W. H. Pearce	14th January 1794	17th March 1840	
4	„ W. Yates	15th December 1792	3rd July 1845	
5	„ J. G. Penney	1st February 1792	1st February 1839	
6	„ A. Leslie	1798	24th July 1870	
7	„ J. Thomas	18th September 1799	20th July 1858	
8	„ G. Pearce	16th March 1799	6th June 1887	
(c) AMERICAN MISSIONARIES.				
1	Rev. A. Judson D. D.	9th August 1788	12th April 1850	
2	„ L. Rice	25th March 1783	25th September 1836	

APPENDIX 7.

List of the Officers of the Lall Bazar Baptist Church, Calcutta.

Serial No.	Name.	Entered Office.	Left Office or Died.
1	Rev. John Fountain ...	24th April 1800	D. 1800
2	" Dr. Joshua Marshman ...	1800	1805
3	" William Ward ...	1804	1805
4	" R. Mardon ...	1805	.....
5	" J. Biss ...	1805	D. 1807
6	" W. Moore ...	1805	...
7	" J. Rowe ...	1805	.....
8	Krishna Pal ...	1805	.....
9	Krishna Persaud ...	1805	D. 1806
10	Krishna Dass ...	1807	...
11	Mr. Adam Gordon ...	1809	1827
12	" Owen Leonard ...	1809	1812
13	" W. Cumberland ...	1812	D. 1814
14	" W. Ward (of the General Hospital) ...	1812	... ..
15	" E. Daniel ...	1812	.....
16	Schuk Ram ...	1812	.....
17	Mr. James Irvine ...	1825	1841
18	" Robert Gordon ...	1827	1835
19	" L. Mendes ...	1838	1868
20	" John Doyle ...	1828	1839
21	" W. H. Jones ...	November 1838	December 1838
22	" N. P. Hassell ...	1838	D. 1867
23	" E. Gray ...	1839	1844
24	" J. L. Cairan ...	1844	1854
25	" James Cartland ...	1852	1859
26	" Thomas Sturgeon—Acting...	January 1851	June 1851
27	" R. W. Chill ...	1854	D. 1865
28	" William Young ...	1854	1868
29	" William Thomas ...	1868	1875
30	" James Derrick ...	1868	1874
31	" G. J. T. Jefferson ...	1868	1874
32	" S. C. Aratoon ...	January 1876	August 1876
33	" Thomas Anstin ...	January 1876	August 1876
34	" William Francis ...	1877	1883
35	" F. P. Lindeman ...	1876	1878
36	" J. Gordon Robinson ...	January 1877	December 1877
37	" James Callow ...	1877	.....
	" G. J. T. Jefferson (2nd term) ...	April 1878	D. June 1878
38	" W. T. Kemp ...	1878	1879
39	" E. E. Wheeler ...	1879	1881
40	" A. N. Nicol ...	1879	1881
41	" A. N. Tuck ...	1880	1888
42	" A. L. Sykes ...	1881	1888
43	" Edward S. Wenger ...	1884	1888
44	" J. D'Souza ...	1884	1888

	Serial No.	Name.	Entered Office.	Left Office or Died.
	45	Mr. J. W. Purcell ...	1886	1888
	46	" J. H. Belchambers ...	1888	.....
	47	" H. F. Ryper ...	1888	D. 1901
	48	" T. H. Gellett ...	January 1889	May 1889
	49	" H. L. Kyte ...	1889	1893
	50	" S. McHugh ...	1889	1890
	51	" E. H. Pascal ...	1893	.....
	52	" F. A. Brown ...	1906	Still holding Office.
		" Edward S. Wenger (2nd. term ...	1906	
	53	" N. Morris ...	1906	
	54	" T. E. Alexander ...	1906	
	55	" F. Sunder ...	1906	
	56	" E. J. Brown ...	1906	D. 1907
	57	Rev. G. C. Dass ...	1906	

NOTES.

1816.—Two new Deacons were appointed who seem to have given trouble about paying up the debt to the Serampore missionaries, but their names have not been traced.

One deacon died in this year but his name has not been traced.

20th December 1825.—Two new Deaconesses were elected viz. (1) Mrs. Lish and (2) her servant Sally, clearly indicating that there had been Deaconesses previously. The object for appointing them was stated to be for the better superintendence of the female part of the Church. The names of previous Deaconesses have not been traced. The portrait of Mrs. W. Robinson (Mrs. Lish) shows her in her Deaconess' garb.

23rd August 1865.—Mrs. Wm. Thomas and Miss Gonsalves—two sisters were asked to take the oversight of the Chapel, servants, etc. Mrs. Thomas died in September 1896, but Miss Gonsalves has continued in charge ever since, but for several years past, she has been assisted by the Rev. Mr. Hook.

N. B.—See also the explanatory notes, at the end of the chapter on the officers of the Church.

APPENDIX 8.

List of Books, Journals, Deeds and Documents, &c., consulted in the preparation of this book.

Serial No.	TITLE OR DESCRIPTION.
	IN MANUSCRIPT.
1	The following extant Records of the Church. (a) MINUTE BOOKS. 1. <i>Volume I</i> , containing the proceedings of Church Meetings from June 1825 to August 1849, with Church Roll No. 1 at end, prepared in the Pastorate of the Rev. W. Robinson. 2. <i>Volume II</i> , containing the Proceedings of Church Meetings from September 1849 to February 1874, with sundry alphabetical Church Lists No. 2 at end. 3. <i>Volume III</i> , containing the Proceedings of Church Meetings from March 1874 to December 1885. 4. <i>Volume IV</i> , containing the Proceedings of Church Meetings from January 1886 to date. (b) CHURCH ROLLS. 1. <i>No. 3</i> , prepared in the Pastorate of the Rev. John Robinson. 2. <i>No. 4</i> , prepared in the Pastorate of the Rev. H. G. Blackie and still kept up. (c) LETTER BOOKS. 1. <i>No. 1</i> , from December 1876 to April 1885. 2. <i>No. 2</i> , from May 1885 to December 1887. 3. <i>No. 3</i> , from January 1888 and still kept up. (d) ACCOUNT BOOKS. 1. <i>No. 1</i> , from June 1841 to November 1848. 2. <i>No. 2</i> , from January 1863 to December 1876. 3. <i>No. 3</i> , from January 1879 to date. 4. <i>Subscription Book</i> for August 1865 to December 1876.
2	Registers of Births, Marriages and Deaths, which are in the custody of the Rev. G. H. Hook, the present Pastor of the Church.
3	The Title Deeds and Trust Deeds of the Chapel and Parsonage properties, which are in the custody of the Rev. H. Anderson the present Indian Secretary of the Baptist Missionary Society, who holds them on behalf of the Church.
4	Unpublished reminiscences of the Rev. Dr. Wenger of his Indian life from 1889 to 1858.
5	Unpublished reminiscences of Mr. W. Thomas, a former member and Officer of the Lall Bazar Church.
	IN PRINT.
6	Reminiscences of the Lall Bazar Baptist Chapel. By W. Thomas. Calcutta, 1897.
7	Printed Reports of the Lall Bazar Baptist Church for the years 1885, 1886 and 1887.
8	Handbook of the Circular Road Baptist Church, Calcutta, 1876.
9	Peeps into the past of the Circular Road Church. By the Rev. J. W. Thomas. Calcutta, 1898.
10	Brief Narrative of the Baptist Mission in India. Fourth edition. London 1813.

Serial No.	TITLE OR DESCRIPTION.
11	Serampore Letters, being the unpublished correspondence of the Rev. William Carey and others with the Rev. John Williams, New York and London, 1892.
12	The Circular Letters of the Serampore Mission (printed at Serampore), the whole series.
13	The Periodical Accounts relative to the Baptist Missionary Society (printed in England), the whole series.
14	The Reports of the Baptist Missionary Society English and Indian from 1819 to date.
15	The (Jubilee) History of the Baptist Missionary Society from 1792 to 1842. By Rev. Dr. A. F. Cox. 2 Volumes. London 1842.
16	The Centenary Volume of the Baptist Missionary Society, 1792-1892. London, 1892.
17	The Centennial Celebrations of the Baptist Missionary Society, 1892-1893. London, 1893
18	The Oriental Baptist (printed in Calcutta) for a series of years.
19	The Calcutta Christian Observer (printed in Calcutta) from 1833 to 1866.
20	The Baptist Annual Register. By the Rev. Dr. John Rippon. 2 Volumes 1794-1801. London.
21	The Baptist Missionary Herald (printed in England) for a series of years.
22	The Baptist Missionary Magazine (printed in America) for a series of years.
23	History of the Baptists. By the Rev. Dr. Thos. Armitage. New York, 1887.
24	Indian and Singalese Missionary Pictures. Edited by Rev. Lr. Rouse. London, 1894.
25	Bengal as a Field of Missions. By M. Wylie. London, 1854.
26	India and India Mission. By Rev. Dr. Duff. Edinburgh, 1840.
27	Indian Recreations. By Rev. W. Tennant. 2 Volumes. London, 1804.
28	Indian Recollections. By Rev. J. Statham. London, 1832.
29	The Missionary Gazetteer. By Charles Willms. London, 1828.
30	The History of Calcutta Institutions. By O. Lushington. Calcutta, 1824.
31	Notes on Indian Affairs. By the Hon'ble J. F. Shore. 2 Volumes. London 1837.
32	Indian Missionary Directory. By Rev. B. H. Badley. 3rd. Edition, Calcutta, 1886.
33	The Missionary Expansion of the Reformed Churches. (By Rev. J. A. Graham. Edinburgh, 1898.
34	Men of Might in India Missions. By Miss H. Holcomb. London, 1901.
35	The (Centenary) History of the Church Missionary Society. By Eugene Stock. 3 Volumes. London, 1899.
36	The Asiatic Journal (printed in London) for a series of years.
37	The Calcutta Annual Register for 1821 and 1822. Calcutta, 1823 and 1825.
38	The Calcutta Journal from April to September 1819 (printed in Calcutta.)
39	The Oriental Herald (incomplete sets), London, 1825 and 1826.
40	The East India Magazine. London 1832.
41	Oriental Christian Biography. By W. H. Carey. 3 Volumes. Calcutta, 1852.
42	The Good Old Days of Honorable John Company. By W. H. Carey, Simla. Volumes I and II 1882. Volume III 1887.
43	The Bengal Obituary. By Holmes & Co. Calcutta 1851.
44	The Parish of Bengal. By Rev. H. B. Hyde. Calcutta, 1899.
45	Oriental Scenery. By L. & W. Daniell. 3 Volumes. London, 1812.

Serial No.	TITLE OR DESCRIPTION.
46	The Oriental Annual. By Daniel. London, 1835.
47	Three Indian Heroes. By Rev. J. S. Banks, 3rd Edition, Wesleyan Conference Office, London.
48	The New Annual Bengal Directory and Calcutta Kalendar (<i>sic</i>) for the year 1824. Calcutta, 1824.
49	Calcutta during last Century. By Professor Blochmann. Calcutta, 1867.
50	Calcutta in the olden time. 2 articles by the Rev. J. Long in the Calcutta Review of 1850 and 1860 respectively.
51	Old Calcutta. By Rev. W. H. Hart, Christian Literature Society. Calcutta, 1895.
52	The Indian Empire. By James W. Furell. Volumes I and II. Calcutta, 1889 and 1890.
53	Abstract of General Orders and Regulations. Completed to 1st February 1812. Calcutta, 1812.
54	W. Newman & Co.'s Handbook to Calcutta. Calcutta, 1892.
55	Calcutta : Old and New. By H. E. A. Cotton. Calcutta, 1907.
56	Calcutta: Past and Present. By Kathleen Blechynden. London, 1905.
57	Thacker's Guide to Calcutta. By Rev. W. K. Firminger. Calcutta, 1906.
58	Life and Times of Carey, Marshman and Ward. By J. C. Marshman. 2 Volumes. London, 1859.
59	Life and times of Carey, Marshman and Ward. Popular edition. London, 1864.
60	Life of Charles Grant. By Henry Morris. London, 1904.
61	Life of John Thomas. By Rev. C. B. Lewis. London, 1878.
62	Life of Dr. Carey. By Rev. Eastace Carey. London, 1836.
63	Ditto By Dr. George Smith. London, 1887.
64	Ditto Christian Literature Society. Madras, 1895.
65	Journal kept by Rev. W. Johns of the voyage from Philadelphia to Calcutta in the <i>Harmony</i> . Serampore, 1812.
66	File (incomplete) of the printed Reports of the Benevolent Institution and Trust, from 1812 to date.
67	John Chamberlain. By Rev. C. B. Lewis. Calcutta, 1876.
68	Funeral Sermon Preached by Rev. Dr. Yates for Rev. John Lawson, Calcutta, 1825.
69	Memoirs of Rev. W. H. Pearce. By Rev. Dr. Yates. Calcutta, 1841.
70	Memoirs of Rev. Dr. Yates and Rev. W. H. Pearce. By Rev. Dr. Hoby. London, 1847.
71	Life of Rev. Eustace Carey. By his widow. London, 1857.
72	Memoirs of the Rev. W. Robinson. By his son J. Robinson. Benares, 1858.
73	A brief Memoir of Mrs. Ann Thomas. By her husband.
74	Biographical Sketch of the Rev. James Thomas. Extracted from the funeral sermon preached by Rev. George Pearce on the 25th July, 1858
75	Among the Mughls : or Memorials of Rev. J. C. Fink, By Rev. R. Robinson, Calcutta, 1871.
76	In Arracan a Century ago : Being an article in the Calcutta Review of April 1907. By Mr. B. Aitken.
77	<i>In Memoriam</i> —Emily Louisa Robinson.
78	Funeral Sermons preached by Rev. E. S. Summers for Rev. Robert Robinson. Calcutta, 1901.
79	Biographical Sketch of Rev. George Pearce. By Rev. T. Evans. Calcutta, 1888.

Serial No.	TITLE OF DESCRIPTION.
80	Funeral Sermons by Rev. A. Williams for Rev. A. Leslie. Calcutta, 1870.
81	Life of Rev. Dr. Judson. By Rev. Dr. Wayland. London, 1863.
82	Life of Dr. Judson. By Edward Judson. New York, 1883.
88	Life of Mrs. Ann H. Judson. By the Religions Tract Society. London (Christian Biography Series).
84	Ann Judson. By the Religions Tract Society. London (later issue).
85	A Sermon on Christian Baptism. By Dr. Judson. Fifth American edition. Boston, 1846.
86	Elizabeth Sale—the Zenana Missionary. By Mrs. Trestrail. London (no year).
87	Funeral Sermon, by Rev. T. Evans for Rev. Dr. Wenger. Calcutta, 1880.
88	The late Rev. John Wenger. By Dr. E. B. Underhill. London, 1886.
89	A Memoir of Lydia Marians Rouse. By her husband. Calcutta and London (No year given).
90	A Brief Memoir of Mrs. Elizabeth Marian Thomas. By her husband. Calcutta, 1896.
91	Life of Sujaat Ali in Bengali. By The Christian Literature Society. Calcutta, 1894.
92	East Indian Worthies. By Herbert A. Stark and E. Walter Madge. Calcutta, 1892.
93	Henry Derozio. By Elliot Walter Madge. Calcutta, 1905.
94	Life of Rev. Dr. Duff. By Dr. George Smith. 2 Volumes. London, 1879.
95	The Mission Pastor—Memorials of the Rev. Thomas Boaz, L. L.D. By his widow. London, 1862.
96	Brief Memorials of Rev. A. F. Lacroix. By the Rev. Dr. Mullens. London, 1862.
97	Beechen Grove Baptist Church, Watford: Memorials of two hundred years and more. By Rev. James Stuart. London, 1907.
98	History of the Baptist Church, Exeter, New Hampshire, America 1800. 1900 By Benj. F. Swasey. Exeter N. H., 1901.
99	Baptist Historical Sketches in Pembrokeshire. By Rev. R. O. Roberts. Pembroke Dock, 1907.
100	The Private Journal of the Marquess of Hastings, K.G. By the Marchioness. of Bute. London, 1858.
101	Poems by Dunbar.
102	Report of the Pauperism Committee. Calcutta, 1892.
103	Report of the Indigo Commission.
104	Bengal under the Lientenant Governors. By Mr. C. E. Buckland. Calcutta.
105	Letters from the East Indies. By Mrs. Kindersley. London, 1777.
106	In Memoriam. Rev. John Sale.

INDEX.

A.

Achanak. Date from which preaching commenced at, 84.
 Admissions. Total admissions during Rev. G. H. Hook's pastorate, 446.
 Albert, Mr. Sent to Batavia, 84.
 Alexander, T. E. Appointment of, as Deacon, 445, 531.
 "Alice Ritson." Work of grace on board the ship, 369-71.
 Alipore Vernacular School. Date of opening by Mr. Floyd, 502.
 American Organ. Purchase of an, 422.
 AMHERST, LORD. Sanction given by—to a monthly grant from Government of Rs. 200 to the Benevolent Institution, 250.
 Andrews, H. Helped to start the Calcutta Christian Juvenile Society, 322.
 Anstin, T. Gave up the Benevolent Institution, 254; asked to keep the Chapel accounts, 378; election as Elder, 379, 530; appointment as Deacon, 402; resignation, 403.
 Appeal of possessor of No. 30 Bow Bazar Street dismissed by the Board of Revenue, L. P., 475.
 Appeal of the owner of No. 33 Bow Bazar Street dismissed by the Board of Revenue, L. P., 475.
 Aratoon, C. C. Appointment of, as a Missionary, 47, 48; biographical sketch of, 536-7.
 Aratoon, S. C. Appointment as Headmaster of the Benevolent Institution, 254; election as Elder, 380, 530; appointment as Minute Secretary, 402; resignation of Eldership, 410.
 Arched Roof constructed, 376, 481.
 Area of the entire premises, 473.
 Armenians. Petition of the, to Government, 37.
 Australia. Lecture on, by Rev. G. Kerry, 443.
 Axel, Private J. Baptism of, at Calcutta, 34.

B.

Baptism. Date of the first, 11; date of first baptism in the Lall Bazar Chapel, 45.
 Baptisms. Date on which the largest number were baptized on one single occasion, 228; ditto largest number after 1837, 377.
 Bayne, Rev. R. Biographical sketch and pastorate of the, 230-33.
 Baynes, A. H. Visits of, 415.
 Beard, Private. Baptism of, 62.
 Beddy, H. Period that, acted for Rev. J. G. Penney at the Benevolent Institution, 250; biographical sketch of, 554.
 Beddy, Mrs. H. Period that, Mrs.—acted for Mrs. Penney at the Benevolent Institution, 250.
 Belchambers, Miss Evie. Period, was Treasurer, 532.
 Belchambers, J. H. Appointment of, as Deacon, 531.
 Benevolent Institution. Inaugural sermon, 49; inception of idea, 246; date of closing, 255; decision of High Court regarding the Institution, 256.
 Benson, Mrs. M. A. State of, at death, 463.
 BENTINCK, LORD W. Subscription given annually by, to the Benevolent Institution, 250.
 Bharat. Conversion of, 460.
 Bie, Colonel C. Friendly treatment of the Missionaries by, 9.
 Bishoonaut. Relapse of, 461.
 Biss, Rev. J. Appointment of the, as Deacon, 528.
 Blackie, Rev. H. G. Arrival of the, 404; induction of the, 404; biographical sketch of the, 406-8; pastorate of the, 408-10; departure for Bombay, 410.
 Blackie, Mrs. H. C. Welcome meeting for, 409.
 Blake, Mrs. M. State of, at death, 464.
 Blaquiére, Mr. The erection of the Chapel stopped by, 38.

B.—(Continued.)

- Bombs. Discovery of two, 439.
 Boodheesa. Mahomedan convert, 460.
 Boundary Wall. Built up on West side, 428.
 Boundaries claimed by Mr. Wenger, 472.
 Bowling, H. Appointment of, as Auditor, 409.
 Brethren of the Serampore Mission. Contribution of the, to the Building Fund, 40.
 Brown, *Rev. C. C.* Offer of co-pastorship to the 379; resignation of ditto by the 381.
 Brown, Mrs. C. C. Presentation to, 417.
 Brown, *Rev. D.* Memoirs of the, 6; construction of Chapel urged by the, 22; contribution of Rs. 500 to the Building Fund given by the, 28, 40, 41; death of the, 83; location of tomb of the, 510.
 Brown, E. J. Appointment of, as Deacon, 445, 531.
 Brown, F. A. Appointment of, as Treasurer Deacon, 445, 531.
 Brown, Miss I. G. Sudden death of, 465.
 Brown, T. The Chief Secretary who signed the order of refusal to the Armenians, 37.
 Brown, T. J. Legacies of, to the Church, 414.
 Brown and Spurgeon, *Revs.* Month in which evangelistic services were conducted by the, 384.
 Brunson, *Rev. D.* Arrival of the, 9.
 Buchanan, *Rev. C.* Construction of Chapel, urged by the, 22.
 Buckingham, J. S. Copy of the License of, 168-70.
 Building Fund. List of subscribers to the, 40.
 Burford, E. Conversion and baptism of, 31.
 Burney, R. T. Biographical sketch of, 515; location of tomb of, 515.
 Butler, Miss. Engagement of, as a missionary to the neighbourhood, 375.

C.

- CALNE, W. S., M.P. Dates on which services were conducted by, 431.
 Calcutta. Date from which services were first begun at, 21.

C.—(Continued.)

- Calcutta Christian Juvenile Society. Formation of the, 302, 321; hall opened, 302, 331-3; purchase of premises, 330; name of Trustees, 330; change of name, 336.
 Calcutta City Mission. Historical sketch of the, 561-4.
 Calcutta International Exhibition. Date of opening of the, 417.
 Calcutta. Seamen's Friend Society. Historical sketch of the, 565-8.
 Calcutta Young Men's Christian Association formed on the 1st August 1854, 333.
 Callow, Jas. Appointment of, as Secretary, 408, 531; resignation of, 409.
 Callow, John. Death of, 463.
 „ Miss. Presentation to, 377.
 Capitation Grant to the Benevolent Institution, 255.
 „ Caravan." Arrival of the, 83.
 Carey, *Rev. E.* Removal to Calcutta, 86; biographical sketch of the, 136-8.
 Carey, *Rev. F.* Baptism of, 11; biographical sketch of, 534-5.
 Carey, Jabez. Sent to Ambroya, 84; biographical sketch of, 545-8.
 Carey, Jonathan. Biographical sketch of 557.
 CAREY, *REV. DR. W.* Joins John Thomas, I: takes charge of indigo factory, 9; chosen pastor, 10; conducting morning service on 1st January 1809. 38; death of the 208; biographical sketch of the 257-70; inscriptions on tomb of the, 522.
 Carey, *Rev. W. (Jr.)* Biographical sketch of the, 535-6.
 Carlow, Miss M. A. State of, at death, 464.
 Carmoody, *Private M.* The story of his conversion, 72-5.
 Carran, J. L. Appointment of, as Deacon, 529.
 Carriage shelter sold and demolished, 409, 480.
 Cartland, J. Appointment of, as Deacon, 529.
 Caws, R. Subscriber to the Building Fund, 40, 44.
 Centenary changes proposed, 445-6.
 Centenary History. Information asked for the, 445.

C.—(Continued.)

- Chamberlain, *Rev. J.* Comparison made by the, between 1803 and 1808, 38; soldiers baptised by the, 48; copy of passport of the, 170.
- Chance, *T.* The early history of, 247-8.
- Chand. Murder of Ramkishur, reported to the Police by, 218.
- Chapel opened on 1st January 1809. 38, 477.
- Charter Act of 1813. Official Abstract of the principal clauses, 165; full text of ditto, 166-7.
- Chater, *Rev. J.* Arrival of the, 32.
- Chill, *R. W.* Appointment of, as Deacon, 530; death of, 552; biographical sketch of, 568-70.
- Chodron, *C.* Baptism of, 186; referred to as a Native Preacher, 221; death of, 207, 223, 462; location of tomb of, 519.
- Christmas collections at the Chapel, 249.
- Church. Formation of, at Serampore. 10.
- Church Roll. Preparation of, in 1825, 199.
- Class leaders. Appointment of, 299.
- Clothing. Distribution of, to the poor, 443.
- Communion plate presented, 492.
- Cooly Bazar. Derivation of name, 494.
- Cooly Bazar Chapel. Decision to erect, 242; date of opening, 496; preacher of opening sermon, 496; sold to the Independents, 498; date of sale, 500.
- Cooly Bazar. Independent Chapel at, 495, 498.
- Cooly Bazar. Vernacular School at, 502-3.
- Cornish, *C. B.* Appointment of, as a missionary, 81; biographical sketch of, 537-8.
- Cottage Meetings for West Indians, 442.
- Crowley, *Mrs.* Age of, at death, 464.
- Cumberland, *W.* Baptism of, 46; biographical sketch of, 50-56; appointment of, as Deacon, 529.
- Cutter, *Mrs. O. T.* The legacy of, to the Church, 421.
- Cyclones. Damage done in 1864, 361; damage done in 1867, 363.

D.

- Daniel, *E.* Appointment of, as Deacon, 529.
- Dass, *Rev. G. C.* Appointment of the, as Deacon, 445, 531.

D.—(Continued.)

- Dates on which more than six persons were baptized at one time, 61-2.
- Deaconesses. Appointment of, 201.
- Dear, *H.* Gave a donation to the Benevolent Institution, 255; left it a legacy, 256; biographical sketch of, 452-7.
- Deber. Baptism of, 225.
- Debt. Scheme proposed for the liquidation of the, to the Senior Missionaries, 177-181.
- De Bruyn, *Rev. J. C.* Sent to Chittagong, 83; biographical sketch of the, 539-541.
- D'Cruz, *D.* Biographical sketch of, 539.
- D'Cruz, *N.* Sent to Goamalty, 83; biographical sketch of, 556-7.
- Deeds. Result of the examination of the, 474.
- Deeds. Chapel Trust and Title, 172-184.
- Deenoo Sirdar. Never baptized, 214.
- Deep Chand. Preached at the matshed, 30; restoration to Communion, 461.
- De Monte, *Rev. F.* Biographical sketch of the, 551.
- Deokee Ram. One of the first five Bengalis baptized in the South Villages, 214.
- Deputy Collector's investigation into the boundary disputes. 475; his awards, 475.
- Derozario, *Mrs. M.* Missing, 461.
- " " *P.* State of, at death, 463.
- Derozio, *H. L. V.* Portrait of, 42; location of grave of, 512.
- Derozio, *M.* Subscriber to the Building Fund, 40, 41.
- Derrick, *J.* Election of, as Deacon, 369, 530; resignation of Deaconship, 376; biographical sketch of, 564.
- Derrick, *Mr.* and *Mrs. J.* Vote of thanks passed to, 376.
- D'Souza, *J.* Appointment of, as Deacon, 421, 531; resignation of, 432.
- D'Souza. Legacy to the Benevolent Institution, 256.
- Dessa, *H. J.* Death of, 465.
- D'Sylva, *J.* Death of, 199, 461; biographical sketch of, 557-8.
- District Charitable Society. Position of Protestant Dissenters in regard to the benefits of, 423; origin of the, 424.
- District Visiting Society's work, 443.

D.—(Continued.)

Donnelly, Mr. Conversion of, 383, 391.
 Doyle, J. Appointment of, as Deacon, 529
 Duff, *Rev. Dr.* A Comparison made by
 the, between 1830 and 1856, 7.
 Dum-Dum. Construction of a mat hut
 at, 141.
 Dunn. Legacy to the Benevolent Institu-
 tion, 256.

E.

Earthquake. The great, of 12th June
 1897, 445.
 Elders. Officers called, in preference to
 Deacons, 379.
 Electric Installation. Date of fixing the,
 in the Chapel and Schoolroom, 429;
 the gift of an unknown friend, 487.
 Ellis, *Rev. R. J.* Asked to take pasto-
 ral charge, 402; resignation of the,
 403; death of the, 404.
 Encroachments. Report on, by Messrs.
 Mackintosh Burn & Co., 471.
 Ensell, Mrs. J. Cause of death of, 464.
 Eurasian Regiment formed in 1857 and
 disbanded in 1864, 574.
 Evans, *Rev. W. W.* Biographical sketch
 of the, 234-6; pastorate of the, 239-45;
 appointment of the, to the Benevolent
 Institution, 253; preached at. Cooly
 Bazar after resignation, 497.
 Evans, Mrs. W. W. Biographical sketch
 of, 237-8; appointment of, to the Bene-
 volent Institution, 253; location of
 grave of, 519.
 Ewing family thanked for the purchase
 of the American Organ, 423.

F.

Fernandez, *Rev. I.* Subscriber to the
 Building Fund, 40, 43; biographical
 sketch of the, 533-4.
 Fink, *Rev. J. C.* Baptism of the, 143;
 ordination of the, 186; biographical
 sketch of the, 549-53.
 Fink, R. A. Appointment of, to the charge
 of the Boys' Department of the Bene-
 volent Institution, 253.
 Fink, Miss E. L. Appointment of, to
 the charge of the Girls' Department of
 the Benevolent Institution, 253.
 Fink, Miss Susan. Appointment of, to
 the charge of the Girls' Department
 of the Benevolent Institution, 254.
 Flag Street. Derivation of name, 388.

F.—(Continued.)

Forsyth, *Rev. N.* Conducted evening
 service on 1st January 1809, 58.
 Fountain, *Rev. J.* Arrival of the, 9;
 known as the chief musician, 10;
 appointment as Deacon, 10, 528.
 FOX, RT. HON'BLE Mr. Speech of
 the, 4.
 Francis, W. Election of, as Elder, 380;
 Election as Deacon, 403, 530; resigna-
 tion of Deaconship, 417; death of,
 464.
 Fraser, *Rev. Dr. A. G.* Dates on which
 services were conducted by the, 431.
 Freeman, Miss M. L. Death of, 465.

G.

Gellet, T. H. Appointment of, as Treas-
 urer, 531.
 George. A blind Malay, 462.
 Girdhar. Abandonment of his faith by,
 461.
 Gonsalves, Miss C. V. Baptism of, 300;
 re-admission to members of, 404;
 biographical sketch of, 455-9; occasions
 on which, was asked to take charge
 of the accounts, 532.
 Gorachand. Referred to as a Native
 Preacher, 221; death of, 224.
 Gordon, A. Donation to Chapel Itinerant
 Fund, 48; set apart as a Deacon, 48,
 79, 528; resignation of Deaconship,
 202.
 Gordon, Mary. Happy death of, 462.
 „ R. Appointment of, as Deacon,
 529.
 Government Gazette dated 8th October
 1829, 216.
 Grant, *Rev. M.* Services conducted by
 the, for three months, 444.
 Grant, W. Subscriber to the Building
 Fund, 40, 44.
 Grant, *Rev. W. L.* Arrival of the, 9.
 Gray, E. Appointment of, as Deacon,
 529.
 Gray, Mr. and Mrs. E. Farewell Meeting
 for, 296-7.
 Gurraah Vernacular School. When
 opened, 503; when offered to the
 London Missionary Society, 503-4;
 when transferred to Bistopore, 504;
 when made over to the Baptist Mis-
 sionary Society, 504.

H.

- Hallam, *Rev.* E. C. B. Pastorate offered to and declined by the, 403.
 Handbook to be published annually, 422.
 Harington, J. B. Subscriber to Building Fund, 40.
 Harmonium introduced, 492.
 "Harmony." Arrival of the, 83.
 Hart, J. Biographical sketch of, 548.
 Hassell, N. P. Appointment of, as Treasurer, 529.
 Hastings. Derivation of name, 494.
 Hendrie, J. Cause of death of, 463.
 Hill, Mrs. J. State at death of, 463.
 Hodgson, A. Biographical sketch of, 565.
 Hodgkinson, *Private* J. Letter sent by, 141-2.
 Holland, B. Baptism of, 89.
 Hooghly Bridge. Opening date of the, 386.
 Hook, *Rev.* G. H. Biographical sketch of the, 411-2: pastorate of the, 412-46; appointment as Secretary, Treasurer and custodian of all the Chapel properties, 532: appointment of the, to the Pauperism Committee, 572.
 Howatson, Mrs. C. Use of the Lecture Hall offered to, for her school, 377.
 Hurree. The relapse of, 460.

I.

- Indigo Commission. Names of members of the, 339.
 Insolvency in case of, candidates for Baptism, 420-1.
 Irvine, J. Appointment of, as Deacon, 201, 529.
 Indian Mutiny, 306-19.

J.

- Jahans, Mr. Baptism of, 48.
 Jefferson, G. J. T. Appointment as Deacon, 368-9, 530; resignation of Deaconship, 376; re-admission to membership, 404; re-appointment as Deacon, 409-531; death of, 409: location of grave of, 520.
 Jefferson, W. E. S. Carpet given by, 422.
 Johns, *Rev.* W. Arrival of the, 83.
 Johnson, *Rev.* W. Answer of the, to Mr. Thomas' advertisement, 2.
 Jones, Mr. State of, at death, 463.

J.—(Continued.)

- Jones, *Sir* W. Description of tomb of, 508.
 Jones, W. H. Appointment of, as Secretary, 529; permitted to erect a tablet in the Chapel to the memory of the Serampore Missionaries, 301.
 Jordan, *Rev.* C. Appointment as co-pastor, 374; biographical sketch of the, 374-5; resignation of co-pastorship, 375.
 Jore, Mrs. The life story of, 127-29.
 Jubilee of Chapel. Details of services, 348-9; Jubilee collection for the Baptist Mission, 241.
 Judson, *Rev.* Dr. and Mrs. A. Arrival of the 83: baptism of, the 83; date of celebrated sermon preached by the Rev., 83; biographical sketch of the, 91-111.
 Judson, Master H. Location of grave of, 523.
 Juggernath sits at the mat shed, 30.
 Juvenile Charitable Institution founded, 140.

K.

- Kalberer, L. L. Appointment of, as Auditor, and resignation, 409.
 Karpoor. Baptism of, 225.
 Kemp, *Captain* E. C. Location of grave of, 514.
 Kemp, W. T. Election of, as Deacon, 409, 531; resignation, 410; death of, 415; cause of death of, 464.
 Kerr, N. Biographical sketch of, 558-60.
 Kerry, *Rev.* G. Biographical sketch of the, 354-5; acting pastorate of the, 355-60.
 Kerry, Mrs. Biographical sketch of, 355.
 Kidderpore Docks. First entry of Vessels into the, 386.
 Kidderpore Vernacular Chapel. First referred to, 501.
 Kidderpore Vernacular School. When transferred to Lall Bazar, 501; when closed, 502.
 Kiernander, *Rev.* J. Z. Location of tomb of the, 515.
 KING OF DENMARK. An annual Subscriber to the Benevolent Institution, 250.
 Kirkpatrick, W. H. Acted for two years for the Rev. J. G. Penney, 252.

K.—(Continued)

- Krishna Dass. Appointment of, as Deacon, 528.
 Krishna Pal. Conversion and baptism of, 11; biographical sketch of, 13-20; appointment as Deacon, 45, 528.
 Krishna Persaud preached at Calcutta, 25; appointment of as Deacon, 45, 528.
 Kyte, H. L. Appointment of, as Deacon, 531.

L.

- Lall Bazar Chapel. Date of opening of the, 38.
 Lall Bazar Church Missionary Society. Officers and Committee of the, 188.
 Lambros, N. Death of, 462.
 Lancastrian system of teaching adopted for the Benevolent Institution, 249.
 Land. Discrepancies in the measurements of, 473.
 Lawrence, Mr. Severance by, of his connection with the Benevolent Institution, 254.
 Lawson, Miss A. Appointment of, to the charge of the Girls' Department of the Benevolent Institution, 253.
 Lawson, Rev. J. Arrival of the, 83; removal to Calcutta, 86; biographical sketch of the, 130-36; location of the grave of the, 510.
 Lawson, Mrs. J. Location of grave of, 519
 " J. B. Appointment as Superintendent of the Boys' Department of the Benevolent Institution, 254.
 Lecture Hall and Schoolroom erected, 373.
 Leechman, Rev. J. Account by the, of trip to the South Villages, 225-7.
 Leonard, Rev. O. Baptism of the, 46; set apart as Deacon, 48, 79, 528; biographical sketch of the, 56-60; called to the Ministry, 82; appointment as Teacher in the Benevolent Institution, 247; member who became a missionary, 541.
 License copy of Mr. J. S. Buckingham's, 168-70.
 Lindeman, F. P. Election of, as Elder, 380; appointment as Deacon, 402, 530; resignation of Deaconship, 410.
 Lindeman, P. Services held at the house of, 24; subscriber to the Building Fund, 40, 42; location of tomb of, 519.

L.—(Continued.)

- Lish, Mrs. M. Appointment of, as Deaconess, 201; marriage to Rev. W. Robinson, 202.
 Lish, Rev. A. B. Baptism of the, 206; ordination of the, 208; biographical sketch of the, 554.
 Lochun, death of, 461.
 Long, Elder D. Letter he wrote to Rev. J. Lawson, 88-9.
 Lower Circular Road Cemetery, Calcutta. Date of opening of the, 520; extent of, 520.
 LYTON, LORD. Donation of, to the Benevolent Institution, 255.

M.

- McHugh, S. Appointment of, as Auditor, 531.
 Mack, Rev. J. Church organized in the South Villages by the, in November 1829, 222; biographical sketch of the, 280-5.
 McKenna, Rev. A. Baptism of the, 304; biographical sketch of the, 555-6; City Missionary, 564.
 Mackintosh, Rev. L. Sent to Agra, 83; sent as a Missionary, 84; biographical sketch of the, 541.
 McLean, Mrs. Sudden death of, 463.
 Mahomed Bakur. The life story of, 152-3.
 Mahomedan Converts. Accounts of two, 435, 437.
 Marble flooring put down in Parsonage, 429.
 Mardon, Rev. R. Appointment of the, as Deacon, 528.
 Mariners. Circulars to ministers about those coming to Calcutta, 426.
 MARSHMAN, REV. Dr. J. Arrival of the, 9; appointment as Deacon, 10, 528; begins to preach in Bengali, 11; mimicked at Government House, 36; appointment as co-pastor, 45; death of the, 208; biographical sketch of the, 270-5.
 Marshman, J. C. Speech of 1857; 3; portrait of, 285.
 Martin, W. B. Subscriber to the Building Fund, 40, 1.
 Martin W. H. Well versed in Scripture, 464.
 Mary, Blind, 461.

M.—(Continued.)

- Mat Shed. Date of opening of the, 30.
 May, *Rev. R.* Location of tomb of the, 516.
 May, *Mrs. R.* Location of tomb of, the 516.
 May, *Mrs. S.* Biographical sketch of, 394-7.
 May, *Captain W.* Death of, 422, 464.
 „ *Mrs. W. (C).* Death of, 424; character of, 464.
 Maylin, J. T. Subscriber to the Building Fund, 40, 41.
 Mayo, *Mrs. S.* Baptism of, 89.
 Mendes, L. Baptism of, 207; appointment of, as Deacon, 529; appointment of, as General Superintendent of the Sunday School, 349; resignation of Deaconship and membership, 369; extract from Will of, in regard to the Williams' Estate, 362; location of grave of, 519; biographical sketch of, 524-7.
 Mendes, L. A. Presentation by the late Queen to, 527.
 Mills, *Captain J.* Baptism of, 84; inscription on tomb of, 512; biographical sketch of, 512-3.
 Mills, R. Biographical sketch of, 564.
 Mintridge and Spurgeon, *Revs.* Conducted evangelistic services, 378.
 Mission Cemetery, Calcutta. Derivation of name, 515.
 Mission Cemetery, Serampore. Tombs contained in the, 520-1.
 Monthly Missionary prayer-meeting started, 46.
 Moore, *Rev. W.* Appointment of the, as Deacon, 528.
 Morris, N. Appointment of, as Deacon, 445-531.
 Morrison, W. Subscriber to the Building Fund, 40, 44.
 Müller, *Pastor G.* Dates on which services were conducted by, 431.
 Municipal Number to include Chapel and Parsonage, 421.
 Mutiny. Date of Panic Sunday, 304.
 Mutiny Proclamations, 306 and 309.
 Mutlah Settlement formed, 229.
 Mutual Improvement Society formed, 443.

N.

- Neem Chand. One of the first five Bengalis baptized in the South Villages, 214.
 New Portico. Date on which the, was commenced, 428.
 New Roof. Date of erection of the, 376.
 Newell, *Rev.* and *Mrs. S.* Arrival of the, 83.
 Nicol, A. N. Appointment as Secretary, 410, 531; resignation of, 415.
 Nidce Ram. Death of, 222.
 North Park Street Cemetery, Calcutta. Date of opening of the, 513.

O.

- Officers of the Church. Total number of, 524.
 Open-Air Services. Results, 434-40.
 Open Communion adopted in 1805, 162.
 Oriya. Baptism of, 225.

P.

- Page, *Rev. J. C.* Ordination of the, 242; biographical sketch of the, 554-5.
 Palmer, J. Location of tomb of, 514.
 PANIC SUNDAY. Date of, in 1857, 304 and 308; repetition of, 305.
 Parsonage. Acquisition of the, 447-53; formally acquired in August 1882, 451.
 Pascal, E. H. Gifts of, 425; appointment of, as Treasurer, 531.
 Passingham, *Captain.* Date on which, conducted services, 409.
 Passport. Copy of *Rev. J. Chamberlain's*, 170.
 Patent Stone flooring put down in Chapel and Schoolroom, 429, 485; ditto in Parsonage, 429.
 Pauperism Committee. Appointment of the, by Government, 572; suggestions of the, 574; orders of Government, on ditto, 574.
 Peacock, *Rev. H.* Appointment as a Missionary, 81; first master of the Benevolent Institution, 246; second appointment as master in the same Institution, 249; biographical sketch of the, 538.
 Penney, *Rev. J. G.* Selection of, the by Dr. Lancaster, 249; transfer of the Memorial Tablet for the, 252, 444.
 Pentecost, *Rev. Dr. G. F.* Services conducted by the, 431.

P.—(Continued.)

- Percira, Mr. A pupil of the Benevolent Institution, 250.
 Peter, *Rev. J.* Sent out as a Missionary, 47-48; biographical sketch of the, 537.
 Peters, A. First Secretary of the Calcutta Christian Juvenile Society, 321.
 Petrusc, *Rev. A.* Appointment as a Missionary, 81; biographical sketch of the, 538.
 Petrusc, Mrs. A. Cause of exclusion, 461.
 " P. Erection of Chapel in the Chitpore Road by, 33.
 Peltumber Mitter Became insane, 460.
 Phillips, Miss. Cause of death of, 465.
 Phillips, *Rev. Dr. J. L.* Service conducted by the, 431.
 Portico erected in 1886, 426, 479.
 Postage. Examples of exorbitant rates, 7-8.
 Preaching stopped, 32, 34.
 Printing press purchased, 9.
 Probho, Ram. One of the first five Bengalis baptized in the South Villages, 214.
 Pubma Nublu. Relapse of, 460.
 Pudu. Baptism of, 224.
 Punkals introduced, 486-7.
 Purcell, J. W. Appointment of, as Auditor, 531.

Q.

- QUEEN'S JUBILEE SERVICE. Date of the, 430.
 QUEEN'S DIAMOND JUBILEE SERVICE. Date of the, 430.

R.

- Rabeholm, C. C. Baptism of, 200; murderously attacked, 216, 219; biographical sketch of, 553.
 Ram Hurree. Native Preacher, 228.
 Ramkishur. Murder of, 215, 462.
 Ram Mohun. Preached at the mat shed, 30.
 Ram Nul. Turned Mahomedan, 461.
 Ram Persaud. Baptism of, 31.
 Ram Prasad. One of the first five Bengalis baptized in the South Villages, 214.
 Ram Prasad Koomeer. Baptism of, 214; death of, 221.

R.—(Continued.)

- Redemption Certificate for Chapel land. Date of the, 382.
 Redemption Certificate for Parsonage land. Date of the, 468, 476.
 Regiments from which baptisms took place, 61.
 Regimental Church formed in the 24th Regiment, 67.
 Reily, J. Sent to Batavia, 84; biographical sketch of, 560.
 Religious Society. State in India in 1783, 1-2 *Dr. Carey's* comparison, 2; state in England, 3.
 Report of Messrs. Tuck and Winger on the Church Deeds and Documents, 474.
 Rice, *Rev. L.* Baptism of the, 83-84; biographical sketch of the, 112-126.
 Ricketts, J. W. Baptism, of 142; biographical sketch of, 146-151; member who became a Missionary, 549.
 Reily, H. Baptism of, 89.
 Roberts, E. Killed in the Mutiny, 463.
 Robinson, *Rev. J.* Baptism of the, 208; ordination of the, 297; biographical sketch of the 365-8; pastorate of the, 368-84; death of the, 409; date of funeral sermon for the, 409; member who became a Missionary, 555.
 Robinson, *Rev.* and Mrs. J. Presentation to the, 403.
 Robinson, J. Gordon. Placed in charge of the Chapel premises, 378; election as Elder, 380; election as Deacon, 403, 531; resignation of Secretaryship, 408; resignation of membership, 409.
 Robinson, *Rev. R.* Appointment of the, as Superintendent of the Boys' Department of the Benevolent Institution, 253.
 Robinson, *Rev. W.* Arrival of the, 32; invitation to the pastorate, 188; biographical sketch of the, 189-97; pastorate of the, 197-210; marriage with Mrs. Lish, 202; joins the Serampore Mission, 207; request made in January 1846 to take up the pastorate again, 210, 297; Mr. J. Dunbar's poem about the 211-13.
 Robinson, Mrs. W. Death of, 197.
 " Mrs. W. (Mrs. Lish). Appointment of, to the Benevolent Institution, 202; takes charge, 250; death of, 209.

R.—(Continued).

- Robinson W. (Jr.) Death of, 462; biographical sketch of, 554.
 Rodway, J. D. Appointment of, in England as Headmaster of the Benevolent Institution, 254.
 ROLT, JAS. Services begun at the house of, 21; Chapel land originally belonged to 29; subscriber to the Building Fund 40, 42; architect of the Chapel, 477.
 Roop. Cause of exclusion of, from the communion, 462.
 Rouse, *Rev. Dr. G. H.* Biographical sketch of the, 398-400; acting pastor of the 402-5.
 Rouse, Mrs. L. M. Biographical sketch of, 400-402; death of, 422.
 Rowe *Rev. J.* Appointment of the, as Deacon, 528.
 ROYAL MESSAGE issued in November 1908, 316-19.
 ROYAL PROCLAMATION issued, in November 1858, 310-14.
 Rules Revised for the Poor's Fund, 417.
 Rumohr, Miss (*Lady*) present at Krishna Pal's baptism 12.
 Russell, *Private*. Baptism of, 62.
 Ryper, H. F. Appointment of, as Deacon, 531.
 Ryper, W. J. Death of, 463.

S.

- Sailing Ships. Largest number ever in Calcutta in a single year, 386.
 Sale, *Rev. J.* Biographical sketch of the, 338-41; pastorate of the, 344-53; unveiling of the memorial tablet for the, 414.
 Sale, Mrs. J. Biographical sketch of, 341-44; appointment as Lady Superintendent of Sunday School, 349.
 Sally. Appointment of, as Deaconess, 201.
 Santiram. Conversion and baptism, 31; denial of Christ, 461.
 Santiram. One of the first five Bengalis baptized in the South Villages, 214.
 Schoolroom. Date of construction of the, 481.
 Scotch and Dissenters' Cemetery, Calcutta. Derivation of name, 516; Dissenters' contributions towards purchase money, 516; extent of the, 519.

S.—(Continued.)

- Seamen's Coffee Rooms opened by the American Episcopal Methodists, 394.
 Seating accommodation in Chapel and Schoolroom, 486.
 Sebuk Ram. Beginning of work at Dum-Dum, 83; stationed at Calcutta, 84; testimonial, 86; appointment as Deacon, 529.
 Seeboo Roy. Corpse of, forcibly burnt, 461.
 Sectaram. Usefulness of, 460.
 Shaw, G. Subscriber to the Building Fund, 40, 41.
 Shore, *The Hon'ble F. J.* Paper on the conversion of the people, 3; location of tomb of, 514.
 Siam Dass. Murder of, 460.
 Smith, A. Subscriber to the Building Fund, 40, 43.
 Smith, W. Appointment as itinerant, 68.
 Soldiers. Persecution of Christian men, 423; registration regimentally as Baptists, 423; work done among them, 443.
 Soojee. Baptism of, 220.
 Sookey. Baptism of, 48.
 South Villages. Commencement of the work in the, 206; details, 214-229.
 South Park Street Cemetery, Calcutta. Date of opening of the, 505; Burials between 1814 and 1836, 508.
 Spurgeon and Brown, *Revs.* Conduct evangelistic services, 384.
 Spurgeon and Mintridge, *Revs.* Conduct evangelistic services, 378.
 St. John's Churchyard, Calcutta. Demolition of old tombs in, 505; burials between 1713 and 1756 in, 505.
 Statham, *Rev. J.* Extracts from *Indian Recollections* by the, 5-7, 136, 155-6, 326, 387.
 Stewart, R. Subscriber to Building Fund, 40, 44.
 Strict Communion. First adopted, 162, re-enforced, 163.
 Stuart, *Major-General C.* Description of tomb of, 508.
 Sturgeon, T. Appointment as acting Deacon, 529.
 Suez Canal. Date of opening of the, 386.
 Sujaat Ali. Biographical sketch of, 154-61.

S.—(Continued.)

Sunday School. Date of starting, 303 ; history, 433-4.
 Sunday School Society. Proposed, 143-5.
 Sunder, F. Appointment of, as Deacon, 445-531.
 Survey of premises. Date when made, 432. 469-76.
 Survey Act. When passed, 469.
 Survey Certificate of Messrs. Mackintosh Burn & Co., 471.
 Survey Plan, None furnished by the Government Surveyor, 476.
 Sykes, A. L. Appointment of, as Treasurer, 414, 531.
 Symes, W. B. Attempt to appoint, as pastor, 209.

T.

Taxes. Exemption of Chapel and Parsonage from, 445.
 TEMPLE, SZR R. Visits of, to the Benevolent Institution, 255.
 Thackery, R. Location of tomb of, 513.
 Thanksgiving Day, 10.
 " Hymn, 10.
 " Proclamation, 315.
 Theatres. Attendance at, forbidden 297-9.
 Thomas, Mrs. C. Inscription on tomb of, 510.
 Thomas, Miss E. Departure from India of, 510.
 Thomas, Miss E. A. Death of, 300-1.
 " *Rev. Jas.* Biographical sketch of the, 386-94 ; pastorate of the, 295-305 ; location of tomb of the, 519.
 Thomas, Mrs. Jas. Biographical sketch of, 295.
 Thomas, John. Issue of an advertisement by, 1 ; takes charge of an indigo factory, 2.
 Thomas, *Rev. W.* Appointment of the, as Missionary, 84 ; dismissal to form a separate church, 229 ; biographical sketch of the, 544-5.
 Thomas, W. Election of, as a Deacon, 368-9, 530 ; resignation of Membership and Deaconship, 378 ; location of grave of, 520.
 Thomas, Mrs. W. Portrait of, 458.

T.—(Continued.)

Thompson, *Rev. J. T.* Called to the Ministry, 83 ; started work at Barrackpore, 84, biographical sketch of the, 541-4.
 Thomson, Mrs. Cause of exclusion of, 461.
 Title Deeds of Chapel, 172-84 ; of Parsonage, 467-8.
 Todd, J. Character of, 462.
 Tomkies, J. Subscriber to the Building Fund, 40, 41.
 Totaram, Death of, 460.
 Tract Work. Results of, 440.
 Training Ship " Ernest " of 1826, 574-5
 Trilute, Mrs. Drowning of, 461.
 Trust Deeds. Date of the first on, 29 : those of Chapel, 172-84 ; those of the Parsonage, 467-8.
 Trustees. Names of the first, 29.
 Tuck, A. N. Appointment of, as Secretary, 531.
 Turner, J. The first person baptized in the Chapel, 45.

U.

Udny, G. Location of tomb of, 515.
 Umuree. A very excellent woman, 461.
 Unfermented Wine. Use of, sanctioned, 432
 Unscriptural alliances Forbidden under pain of punishment, 299.

W.

Ward, A. C. Appointment of, as Headmaster of the Benevolent Institution, 255.
 WARD, *REV. W.* Arrival of the, 9 ; begins preaching in Bengali, 11 ; appointment of the, as co-pastor, 45 ; heavy labors of, on the 17th June 1810, 81 ; biographical sketch of the, 276-9 ; appointment of the, as Deacon, 528.
 Ward, W. (of the General Hospital) Appointment of, as Deacon 529.
 Wedderburn, A. Baptism of, 68.
 Wells, Miss J. State of, at death, 463.
 Wenger, E. S. Appointment of, as a Deacon, 421, 531 ; resignation of, 432 ; appointed to meet the Government Surveyor, 472 ; appointment as Secretary to the Trustees, 472 ; meeting with the Surveyor 472 ; boundaries claimed by, 472-3 ; visit to the Collectorate, 474 ; appointment as Secretary Deacon, 445.

